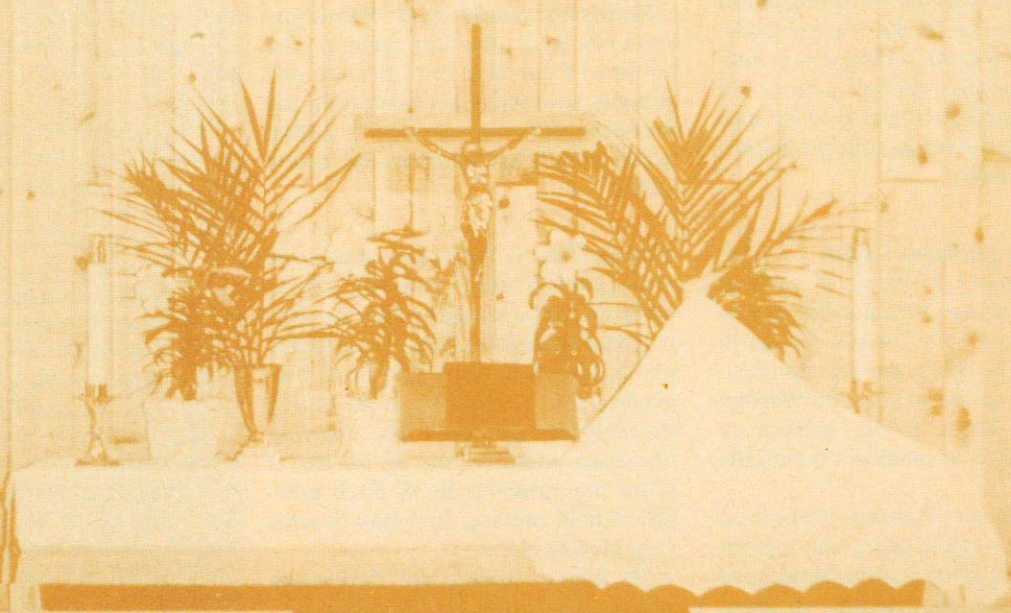


# *The Northwestern Lutheran*

August 3, 1980



St. Mark's — Bemidji, MN





## Comments by the Editor

**Nonassigned Candidates** — We quote the following from a recent *Update* from the office of President Carl H. Mischke. It will help answer some questions that are being asked.

"The fact that there were *some unassigned teacher candidates* at the time of our meeting in New Ulm on June 2-3 has given rise to rumors that we have an oversupply of teachers. This is *not* the case! There are remaining vacancies in the field to take care of all of them — and then some. The problem arose — and it has happened, at least, twice before within the last decade — when the usual movement in the field did not take place by June 1. As a result, a high proportion of the vacancies required experienced teachers rather than candidates. The Assignment Committee is meeting again in connection with the Vicarship Supervision Seminar in Mequon on July 15-16. Hopefully, enough action will have taken place in the field by that time so that the remaining candidates can be assigned."

**Evangelical Lutheran Synod** — At its recent six-day convention in June at Mankato, Minnesota, Pastor George Orvick, pastor of Holy Cross Lutheran in Madison, Wisconsin, was elected president of the synod to succeed Wilhelm Petersen. Pastor Orvick previously served the ELS as president during the years 1970-76.

Pastor Wilhelm Petersen did not run for reelection because he had just recently accepted the post as president of Bethany Lutheran Seminary in Mankato, the pastor-training institution of the Evangelical Lutheran Synod.

Another action of the ELS, one of special interest to our own Synod, was its acceptance of the statement prepared by President W. Petersen on the "Doctrine of the Church." Those interested in reading it might ask their pastors for a copy of our Synod's "Report to the Ten Districts, May, 1980." The statement is printed on pages 106 and 107.

**New District Paper** — A number of our Synod's districts put out their own news publications, usually on a quarterly basis. Joining the ranks of those who do is the South Atlantic District. The name chosen for the publication is THE SOUTHEASTERN LUTHERAN. The first issue was dated SPRING 1980. The publication is under the supervision of the district board for stewardship, Pastor Kurt Troge serving as editor-in-chief and Pastor Ed. Schuppe as assistant editor. We'll be looking forward to the next issues.

**Oliver Harms Dies at 78** — Dr. Oliver R. Harms, president of the Lutheran Church-Missouri Synod from 1962 to 1969, died in Houston on June 3. He is survived by his widow and three children.

During his presidency, Dr. Harms was instrumental in the formation of the Lutheran Council in the USA. He also strongly advocated fellowship with the American Lutheran Church, a matter which today is being reevaluated by the LCMS.

**Thank You** — A few issues ago you were informed that the editor had to undergo bypass surgery. By the time you read these lines he should be back at his desk full time. The Lord was gracious in bringing him safely through the operation. The recovery has been normal. For all of this I thank my gracious Lord. Each additional hour serving him has become very precious to me.

My fellow workers put themselves out to see to it that *The Northwestern Lutheran* was put out on schedule. I would like to express my thanks particularly to the writers, to Prof. W. Gawrisch for the editing, and to the personnel in the composing room, art department, and print shop of Northwestern Publishing House. And special thanks to my part-time secretary — my wife — for a fine piece of work in putting the issues together. Thank you, one and all!

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

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The Northwestern Lutheran  
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Milwaukee, Wisconsin 53208

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### The Cover

Pictured is the interior of St. Mark's Ev. Lutheran Church, Bemidji, Minnesota. St. Mark's is the northernmost congregation in the body of the 48 states. In May St. Mark's dedicated both a church and a parsonage. For details see page 252.

THE NORTHWESTERN LUTHERAN



## Editorials

**The Basic Human Aspiration** "Ye shall be as gods." These enticing words supplied the motivation for mankind's original act of rebellion against God. They remain as the determinate factor in man-made religions and quasi-religious philosophies. Therein lies their appeal to the human mind.

Eight professors of Fuller Theological Seminary recently submitted a letter of protest to *Reader's Digest* magazine for accepting advertising from the Church of Jesus Christ of Latter Day Saints (Mormons) in the form of pamphlets inserted in the magazine. The professors objected to the use of the magazine as an instrument for proselytizing on the part of the Latter Day Saints. They cited as "abomination" and as "blasphemy" the Mormon teaching that "as man is, God once was; as God is, man can become."

Man's aspiration to be as God — his own God, that is — is not always stated so crassly, but it is just as clearly implied in extrabiblical religions and man-centered philosophies. These implications range from the very blunt to the very subtle. Atheism, for example, simply dismisses God, leaving open to man the position of supreme being. Humanism replaces God with man and leaves it to man to determine his own destiny. Agnosticism casts doubt on the existence and identity of God and makes God, at best, just a candidate for supremacy. Rationalism makes man the supreme judge of truth and right. Religious liberalism authorizes man to adjust the Word of God to conform to personal human preferences and conclusions. The tables are turned. Man becomes what God is, and God becomes what man once was.

"Ye shall be as gods." Satan's pitch may have become a little more sophisticated in our pseudo-enlightened age, but his appeal is to the same old basic human aspiration: "I want to be my own God."

Immanuel Frey

**This Fantasizing Is Sin** The highest paid author in book publishing history has already earned \$3,200,000 for two popular novels; eventually she may earn \$6,000,000.

What makes her books so precious? Their quality? Hardly. Book critics generally consider them superficial, "contrived," and "romantically overblown." It is their glitter and their sex scenes that have sold them. One of her books contains "some rather steamy scenes of lesbian lovemaking, and the detailed seduction of a 14-year-old boy by a 32-year-old woman of nobility."

This author takes particular satisfaction in telling how she composed these sex episodes. "I obviously have the ability to have sexual fantasies and turn them into words."

Fantasizing. How often we encounter this term in newspapers and magazines today! It is made to sound

so natural, so innocent. Sexual fantasies are represented as being nothing more than pleasant and harmless day dreaming about sexual experiences.

"What's wrong with that?" the American public wants to know. "Nobody's getting hurt." On the contrary, there's a lot that is wrong with it. First of all, give it its right name; it is lust and lasciviousness. It is a sinful desire for the gratification of sexual appetites. The fantasizer commits fornication and adultery in his heart.

When Christ, in his Sermon on the Mount, condemned sexual lust as adultery in the heart, he included sexual fantasizing. When Paul writes to the Romans about sexual perverts "burning in lust" toward one another, he is also describing sexual fantasizing. Sexual fantasizing is sinful, degrading lust; it is no innocent, harmless play of the imagination.

More than that, sexual fantasizing reveals itself for what it is in the sexual immorality it breeds. Humanistic psychology may scoff at the idea that sexual fantasizing is responsible for sexual sins and crimes, but it can't alter the abiding truth, "As a man thinketh in his heart, so is he." Illicit sex, fornication, adultery, sexual perversion, rape, incest — these are the fulsome, fetid realities spawned by the kind of sexual fantasizing for which the author congratulates herself and to which she owes her millions.

But when we let God define sexual fantasizing, we see that underneath the author's pointed words there are ugly maggots, and behind her pert front there is a moral cesspool.

Carleton Toppe

### Senator Benton's Noncandidacy

Back some seven score years ago our country's political parties were looking for presidential candidates who would personify the "Western" image and cause. A likely prospect was Missouri's Senator Benton. He invariably and emphatically declined all overtures in his direction.

Why? Senator Benton had a problem. As he desired, it is shrouded in mystery. We know only that he was embarrassed about a college happening. The best evidence suggests a "temporary borrowing" of roommates' moneys to the tune of \$85. Senator Benton, a shrewd political analyst and one wedded to prevailing moral opinion, estimated that for personal and party purposes the risk of revelation did not merit throwing his hat in the ring. So much for Senator Thomas Hart Benton of Missouri.

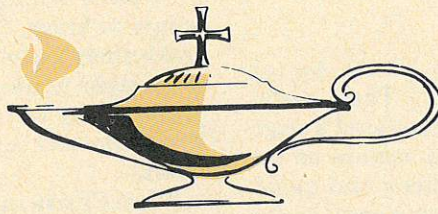
That was a century and a half ago. Today's prevailing moral opinion seems to be different. Despite much more embarrassment, a presidential candidacy is pursued almost (right) to the limit.

This publication and this writer couldn't care less about any political votes that you cast — in the professional sense, of course. In two-thirds of a century this publication has not issued political pronouncements in presidential election years. On principle it does not presume to do so in 1980. The events of the 1980 presi-

(Continued on page 249)



## Studies in God's Word



### Gospel Gems from The Revelation to John

Unto the angel (pastor) of the church of the Laodiceans write . . . , "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne. . . . He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:14-22).

No doubt we can all think of a sad case or two where someone has been "spoiled by success." Fame or power or wealth has changed his sense of values so that he really isn't the same person he once was. That can happen not only on a social level, but in the spiritual realm as well. The congregation in Laodicea is a case in point.

#### A Wealthy Congregation

The city of Laodicea was one of the richest in Asia Minor. Its main income was from textiles, notably woolen goods made from the superior, glossy black wool produced in the area. The city gained further recognition as a medical center from the powder concocted there for the making of a highly-regarded eyesalve. So prominent was the city that it was given a great deal of independence, including even the right to mint its own money.

All these material advantages made Laodicea a proud city, and success apparently turned the heads and hearts of the Laodicean Christians as well.

Jesus warns them: "You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind, and naked" (3:17). The ardent love and zeal they had once felt for Christ and which had shown itself in their works was running low. They had become lukewarm Christians and didn't even know it.

#### A Lukewarm Congregation

Most people like their coffee hot and their milk cold. Coffee that has cooled off or milk that has become warm is for them simply disgusting. Just so is the lukewarm Christian to God. "I wish you were either one or the other!" Christ says. "So, because you are lukewarm — neither hot nor cold — I am about to spit you out of my mouth" (vv. 15,16).

These are perhaps the strongest words found anywhere in the letters to the seven churches. And yet even they come from a loving and gracious Savior, for he adds, "As many as I love, I rebuke and chasten; be zealous therefore and repent" (v. 19).

What help can be offered to Laodicea, grown rich and prosperous in gold and clothes and medicine, but poor toward God? Jesus pleads, "I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see" (v. 18).

Jesus is telling them in effect: Lay aside your homemade money and your

handwoven woolens and your patent medicine remedies, and *buy from me*. But how are they to buy? In the way that already the Prophet Isaiah recommended: "Ho, everyone that thirsteth, come ye to the waters, he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

#### Accepted by Faith

A gracious God earnestly wants to give what sinful man so desperately needs, namely, the white robe of Christ's righteousness, or the coin that serves as legal tender before God's throne, or the eye salve that lets us see our Savior. Choose whatever picture you prefer. They all illustrate faith in the forgiveness of sin wrought by Christ.

Not only are those gifts *available* to be "bought" by faith, but God even brings them to us. "Behold, I stand at the door and knock," he says. "If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me" (v. 20). Note that God does it all. He comes to our heart's door and knocks. He even *calls* so that we may be sure to hear and open to him. Daily he comes privately through his Word. Week after week he calls publicly in church services throughout our land. Regularly he is our host at his holy Supper.

#### "Overcome" by Faith

And wonder of wonders, the one who accepts all these gifts from God's gracious hand is the one who "overcomes" and will receive even greater, eternal gifts. Jesus promises: "To him that overcometh will I give to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (v. 21). We shall reign with him eternally in heaven, just as he now reigns with his Father.

Like Laodicea, we too live in a land grown rich and prosperous. In itself that is a gift of God. But could there be any greater folly than to let these material blessings make us lukewarm to the much greater spiritual blessings he holds out to us! May God grant that we never be spoiled by success! "He that hath an ear, let him hear what the Spirit saith unto the churches" (v. 22).

Armin J. Panning



# Mining the Treasure of God's Word

Matthew 11:1-24  
Luke 7:11 — 8:3



JULIAN G. ANDERSON

## Another Tour of Galilee

Today we're going to accompany Jesus as he begins another tour of Galilee, and we'll begin with

### Luke 7:11-17

The story opens with Jesus in the southern part of Galilee (locate Nain on your map) Nain being so close to Nazareth, Jesus had probably been there many times and knew many of the people living there, but no names are given here. Verse 11b gives the general picture. Then note how the "camera" focuses on Jesus in verse 12a, and then quickly on the other main figure in verse 12b, and then a quick look at the people in the background (v.12c). It was customary for the whole town to turn out for a burial, which had to be outside town, since a dead body in the city would make the whole town "unclean."

Luke's description in verse 12b describes the deep sorrow and pathos of the situation. The woman had already lost her husband, and with him her principal means of support. Now in one tragic moment she had lost the rest of her family and all means of support, for there was no public welfare or private charitable group in those days, and no jobs for women outside the home. Jesus' reaction is described in verse 13.

Verses 14 and 15 record the climax. It would be clearer for modern readers to say "the wicker basket used to carry the body" instead of "the coffin." And the drama of the scene would be enhanced by saying, "Young man, I'm

talking to you!" Then a single word of command in Aramaic (underline his words), followed by what seems to us to be the greatest and spectacular miracle up to this point (v.15a, underline). Then notice how simply and dramatically Luke records the resolution of this woman's problems in verse 15b.

Then comes the picture of the people's response. First, their inner feelings (v.16a), then their outward response (v.16b). Their first statement should better read, "The great Prophet . . .," being a reference to the great Messianic prophecy of Deuteronomy 18:15, and the second statement echoes this thought. Note that the news of this miracle spread even into the southern province of Judea, where all the Jewish leaders lived.

### Next, Luke 7:18-35

Notice that verse 18a is an extension of verse 17 above, and remember that John was now in prison (Matthew 11:2, compare Mark 6:17-21). Regarding John's instructions in verse 19, we believe that *John* was not in doubt, but that he sent his disciples with this question to convince *them* that Jesus was truly the Messiah (the one to come). Next notice verse 21, that while these messengers were there Jesus healed many people, and then that he quoted three Messianic prophecies from Isaiah (35:5,6, 42:18 and 61:1) in verse 22, beginning, "the blind . . .," to prove to them that he was indeed the Messiah, using his miracles as his credentials. We must realize that this was the prob-

lem facing all the Jews at that time. They had to recognize Jesus as the Messiah through all the Old Testament prophecies by observing the fact that he perfectly fulfilled all of them. Verse 23 would be clearer if we said, "The person who doesn't lose his salvation because of me is a truly happy person" (compare what Simeon said about Jesus in Luke 2:34b).

Jesus' words to the people about John in verses 24-35 are also interesting and instructive. Note first that Jesus identified John as the great *prophet* who was the fulfillment of the closing prophecy of the Old Testament in Malachi 4:5,6 (v.26, underline from "A prophet?") and hi-lite "prophet" twice). Verse 28a means that John held the highest *position* of any *man*, humanly speaking, and verse 28b must be understood in this light. In verses 29 and 30 Jesus went on talking about John ("him," v.29a), describing his rejection by the Jewish leaders. And this discussion continues and concludes in verses 31-35. "This generation" (v.31) means "the *kind* of Jews living now." The sad fact was that those Jews, who called themselves "God's people," rejected John and his message. And Jesus then continued by pointing out that they had already rejected him also. Indeed, we have seen that the Sadducees, who were the priests and political leaders of the Jews, rejected him at his first visit to the Temple (John 2:13-20), and the Pharisees, who were the popular leaders of the people, had already decided that he was a false Messiah (Luke 5:17-21). Jesus thus used this visit by John's disciples to warn the crowds against the Jewish leaders. The closing phrase (v.35) is a typical Jewish proverb, which makes us scratch our heads to determine what it means. It can probably be best translated by saying, "You can tell if a rabbi is any good by looking at his students." Matthew quotes it a little differently: "You can tell if a rabbi is any good by what he does" (Matthew 11:19b, my translation).

Luke 7:36-50 records an incident that happened during holy week, and 8:1-3 tells us that Jesus continued to travel around through the province of Galilee at this time, and gives us a very interesting picture of many of the women who followed Jesus, and the important part they played (v.3).



# The Book of Concord and the Mission Work of the Church

The year 1980 is the "year of the *Book of Concord*." This book, as Lutherans remind themselves in this anniversary year, first appeared 400 years ago in the year 1580 and officially published the confessions of the Lutheran Church. These confessions were to serve as the church's rule of faith and life. Four hundred years later the *Book of Concord* is still a source of rich blessings, based, as it is, on an unequivocal subscription to the truth of God's inerrant Word.

But where does that leave us as far as the subject of missions is concerned? Is this a good time, perhaps, to lay the mission theme to rest for awhile and to let the history of Lutheranism and the exposition of Lutheran doctrine have its day? Such an attitude would assume, of course, that our Lutheran confessional writings and the work of Lutheran missions have very little in common.

One could easily be strengthened in this opinion when turning to the *Book of Concord's* index and finding no reference at all to the word "missions." A further investigation of some of the key passages of the Bible referring to mission work is equally fruitless. Christ's great commission in the last chapter of Matthew to "make disciples of all nations" occurs in the *Book of Concord* a number of times, but only to support the doctrine of baptism or the doctrine of the divinity of Christ. The Lord's command in the last chapter of Mark to "preach the good news to all creation" also occurs, but either as a proof passage for the church's power of the keys or to demonstrate the theological implications of the word "gospel."

Is it true, then, that the *Book of Concord* and the mission work of the church have very little in common?

Could this also be an indication that the Lutheran Church has little real interest in mission work?

## A Common Criticism of Lutherans

The critics of Lutheranism are quick to arrive at such conclusions. Church history seems to indicate that Protestantism in general did not get at the business of world mission work until two centuries after the Reformation. The Roman Catholic Church in the meantime seemed to have the world as its field.

J. Herbert Kane in his recent *History of the Christian World Mission* claims that the entire theological outlook of the Reformers with regard to world mission work was faulty. They taught that the "conversion of the heathen" was God's work, Kane claims, and spent all their energy fighting among themselves. "They were united in only one thing, their hatred for the 'papists.' They no sooner broke with Rome than they fell to fighting one another." James H. Nichols in his *History of Christianity* has this to say about the churches of the Augsburg Confession: "Controversy over 'pure doctrine' played a larger role here perhaps than in any other period of church history, and the stage was filled with a fanatical race of scribes and pharisees abusing each other over mint, anise and cummin."

## First Strengthen Then Lengthen!

As Lutheran Christians we should not be surprised to hear such evaluations coming from a world which places little worth upon confessional subscription. A church body which holds to the *Book of Concord* with its emphasis upon purity of doctrine should rather expect this. It is true, of

course, that the fathers of Lutheranism exercised great care in setting forth the truth of Scripture over against the many false teachings which they encountered at the time. For them, in the words of Isaiah, it was a time of "strengthening the stakes" before "lengthening the cords" of the tent of Jesus Christ. To accuse them of having a "faulty theology" with regard to world missions, or to claim that their battle for purity of doctrine indicated a lack of concern over being busy about world mission work, arises out of a very superficial analysis of world and church history.

It is not our purpose here to go into the many complex factors which played a part in Lutheranism's comparatively slow start on the world mission scene. We should rather make use of the "year of the *Book of Concord*" to remind ourselves of the solid basis upon which our Lutheran Church has been built. This is the sure foundation of all mission work. If our fathers did spend considerable time "strengthening the stakes" of our tent, we should be thankful for this, and use our own time more aggressively in "lengthening the cords," as Isaiah encourages us to do.

## A Lutheran Theology of Missions

We do have so much to share! In recent years the study of missions, called missiology, has become a recognized theological discipline. Most theological seminaries include it as a regular course in the curriculum. More and more books are appearing on the market setting forth a "theology of missions," giving the author's view of the biblical foundation for doing world mission work. As one reads these books, there is reason to be reminded of one outstanding fact. If any church has a theological foundation based upon the Word of God for doing world mission work it is certainly the Lutheran Church!

Which church still holds unequivocally to the very doctrines which make mission work so compelling? The doctrine of mankind's total depravity on account of sin, and therefore deserving of the just condemnation of a holy God; the doctrine of God's universal will of grace as revealed in his saving



acts; the doctrine of God's justification of every sinner, assured in the death and the resurrection of Jesus Christ; the doctrine of the Holy Christian Church and its use of the means of grace, through which alone the Holy Spirit changes man's sinful heart; the doctrine of the final judgment at the time of Christ's second coming — where can we find more compelling reasons for preaching the gospel to every creature? Where do we find these basic teachings of Scripture more clearly confessed and upheld than in our Lutheran *Book of Concord*? Where is there, aside from the Bible itself, a better "theology of missions"?

### A Sword of the Spirit

Solomon said it so well many years ago: "What has been will be again, what has been done will be done again; there is nothing new under the sun" (Ecclesiastes 1:9). This statement applies so directly to our age of religious pluralism and quackery when, as Paul wrote to Timothy, "men will not put up with sound doctrine" (2 Timothy 4:2). Where can we find a greater fulfillment of Paul's prophecy than in our world mission fields today! Matero, a suburb of greater Lusaka, Zambia, alone has nearly 100 different religious sects claiming to be associated with Christianity. This in addition to those who still hold to the traditional beliefs of African natural religion. When one examines what these "itching ears" wish to hear and the many "myths" to which they turn aside, one finds that it has all been said before. "There is nothing new under the sun."

Perhaps the religious quackery was once called Anabaptism or Nestorianism or Pelagianism or the dogma of the Manicheans or the error of the Enthusiasts (as the *Book of Concord* labels some of these doctrinal aberrations), but it is simply amazing how successfully Satan can get by, by simply putting a new label on an old heresy. The need for a strong confessional voice which not only affirms the true teaching of the Word of God but also clearly rejects and condemns false teaching for what it is — this is desperately needed out on the world frontiers today. And how can this need be better supplied than through our *Book of Concord*?

### A Useful Teaching Aid

A previous article in *The Northwestern Lutheran* called attention to the use of Luther's *Small Catechism* in our world mission fields. It was pointed out that we in our Lutheran Church should treasure our use of this beautiful summary of Christian doctrine when bringing others to a knowledge of the truth. Both Luther's *Small and Large Catechisms*, we know, are a part of the *Book of Concord*.

The three *Ecumenical Creeds*, especially the *Apostles'* and *Nicene Creeds*, are confessed on Sundays in our world mission congregational worship as they are here in the United States. As we study these creeds in these developing fields it is reassuring to Africans, Latin Americans and Far Easterners alike to realize that the doctrines taught by their missionaries are not an "American innovation," but have been believed and confessed by Christians already in the earliest centuries of Christendom. These creeds, too, form a part of the *Book of Concord*.

The *Augsburg Confession*, over 450 years old, is a very useful teaching aid in world mission Bible institutes. What better way to share the spirit and the truth of the Reformation as part of a worker-training program! The other Lutheran symbols of the *Book of Concord*, especially the *Epitome of the Formula of Concord*, fit well into the teaching program of world mission seminaries. Our Lutheran pastors the world over are pledged to the confessions of the *Book of Concord* at the time of ordination not "insofar as" but "because" they are a true exposition of the Word of God.

### God Is Not Bound to Any Culture!

There are missiologists who not only question the advisability of teaching these centuries-old confessions to Christians in young national churches on other continents today, but clearly condemn the practice. Why burden these developing Christians with milded documents of another era! Why foist something upon them which is completely out of context with their own culture! Why trouble them with theological formulations which they can neither understand nor appreciate! Let the African churches, they

say, develop their own *Confessio Africana*, a confession in other words which fits the context of *their* culture, which serves to answer *their* needs, which follows *their* modes of thinking and expression.

It should be stated immediately that the voices which are the loudest in decrying the use of confessional statements out of the past have never had much use for confessions of any kind to begin with. They view them as "interesting historical documents" expressive of the religious thinking of the church in its "process of development" as it continues to strive for a "fuller understanding of God's will for humanity." At the present time these missiologists are so taken up with subjects like "contextualization" and "acculturation" that it seems they want the peculiar culture of a nation to determine its religious belief. They forget that the foundation for this belief should be revealed to us and established for us by a God who is not bound to any particular culture.

### A Legacy for the Future

No doubt our fellow Christians overseas will be formulating their own additional statements of confession from time to time. We certainly hope so. They will have to address themselves to their own peculiar problems more directly, just as we in our Synod had to do. At the same time one would never want to deprive them of the rich heritage of the New Testament of the church of Jesus Christ as this has developed throughout its history and as it has found a confessionally Lutheran expression in the *Book of Concord*.

Our Lutheran Church simply is different. We are a confessional church, one of the few. The ecumenical spirit which pervades most other Christian churches is all in the other direction. Whether we want it or not, we as confessional Lutherans find ourselves in a unique situation. This affects everything that has to do with our way of doing church work — the care which we exercise in preserving the truth of that gospel-treasure which the Lord of the church has entrusted to us; our entire use of the means of grace; the thoroughness with which we instruct our confirmands; our care of the souls we have gained; our whole approach to

(Continued on page 255)



# The Christian Family in Today's World

## The Christian Family Faces Challenges

"The traditional American family will become a minority by 1990," says a UPI release. "Inflation can threaten your mental health and is linked to drink, marital strife, and aggressive behavior," states a recent lead article in the *Wall Street Journal*. No doubt, the White House Conferences will address themselves to these issues plus such others as urbanization, quality of life, the political system, public policy, new family life-styles, etc. These will all be considered challenges for American families living in the 1980s.

Challenges, problems, stresses, opportunities — these words and others are used to describe various situations which require changes in our pattern of living. The manner in which we describe the change depends upon our perception. For example, moving into a different home in a different community. Do we view this as a challenge, or a problem, or a stressful event, or an opportunity, or some of all of the above? One family may view this as a real problem, almost a traumatic event. There will be the loss of friends, a change of school and church, a different house with new problems, a different city, etc. It may be so difficult that many other family problems will surface. The family may blame the move as the cause of all their problems.

Another family may view the move as an exciting opportunity. There will be new friends, a different school and church, a new city to explore, etc. This family will see the change as an opportunity for growth, as an exciting adventure.

As the result of our own perception of issues and change, it is somewhat difficult to write about challenges. An opportunity to one person is a real problem for another. For me, a challenge is something which comes upon us and to which we need to respond. We frequently talk about successfully

meeting the challenge. To me, challenge means that there is an issue which will need to be confronted or met and a solution determined.

What challenges do we face as Christian families?

We live in this world and we face many of the same issues and problems anyone else in our community faces. The difference lies in our approach to these challenges. First, we know from Holy Scripture that God is always with us. We have the assurance that he will lead and guide us through whatever difficulty or opportunity we may encounter. Our problem is that we do not always prayerfully and confidently ask God to help us. In our daily living, we often don't share our problems with God. Too often we either ignore God or think we must deal alone with each new situation. We lack the trust and confidence in our Lord and Savior and his almighty power. Rather than approach new challenges with confidence, we feel helpless and inadequate. At other times, we may feel arrogant and think we don't need God; we can handle any and all challenges by ourselves! What a comfort when we realize and believe that God is with us and that together we can meet all of life's new challenges.

### Single Parent Families

One challenge is the increasing number of single parent families because people are widowed, divorced, or choose not to marry. In these situations, there is a disruption in God's intended plan for Christian family life. In these disrupted family situations, various family members have been hurt by the loss of a parent or by never experiencing a household with both parents present. In some instances, there is a remarriage and the challenge of his children, her children, and our children. In other instances, there is the challenge for

children whose emotional allegiances are torn between a separated father and mother.

### Death

Death of a spouse, divorce, and marital separation are ranked as the most stressful life events. In other words, when one of these events occurs, it can be expected that there will be major disruptions in the family life. In many cases, the solution is to make the best of a bad situation. Yes, these family breakups are vivid reminders of man's sinful condition.

Yet, a Christian doesn't despair. God's promises are sure. Christ's forgiveness is complete. We know that God is with us. However, we are living with the consequences of sin. We may still see some of the scars of a broken home. My point is that even if we have met the challenge and resolved the problem, some of the remnants of disruption and change may still remain.

### Abuse of Chemical Substances

The abuse of chemical substances is another challenge to present-day family life. The use and abuse of alcohol and other drugs is increasing. Alcohol abuse is very closely associated with family breakdown, impaired health, financial problems, traffic deaths, and many other problems. Alcohol is legal, readily available, and so acceptable to use. It is so easy to be tempted to take just a little, and then a little more, and then more often, until alcohol becomes a crutch to use in dealing with our stresses in life. Rather than realistically trying to resolve the issue which disturbs us, many use alcohol to try to forget it and make it go away. We need to meet our problems, ask God's guidance, use our good judgment, and resolve our challenging issues.

### Illness

A chronically ill or handicapped family member is another real challenge to Christian family living. There are certain expectations which each family has of its members. Fathers and mothers are expected to perform certain tasks. Children are expected to grow and mature and become independent. A chronically ill or handicapped family member doesn't fulfill these expectations. Special allowances



and provisions need to be made in the family. The family routine is different. Changes need to be made. These changes can result in blessings or in severe problems for a family. In some instances, the family has been drawn closer to their Savior and to each other. Many blessings have come to such a family as a result of a handicapped person. In other instances, the family has become disorganized with many conflicts occurring between family members.

The list of challenges could go on and on. We do not know what the

future holds for us. We cannot foresee the challenges which we will face in the future. The White House Conferences will address themselves to the issues which man's reason has determined to be important. It is also important for us as Christians to be aware of these issues and use our God-given judgment to cope with them. More important, however, is it for us as Christians to put our trust and confidence completely and solely in our Lord and Savior, Jesus Christ. "As for me and my house, we will serve the Lord" (Joshua 24:15).

*O Lord, we come before Thy face;  
In ev'ry home bestow Thy grace  
On children, father, mother.  
Relieve their wants,  
their burdens ease,  
Let them together dwell in peace  
And love to one another. Amen.*

Frederick Matzke  
Wisconsin Lutheran  
Child & Family Service

## Profile of Lutherans

Over past years various boards and agencies of the Wisconsin Synod have found information on our membership to be useful for planning and program structure. For example, the Commission on Periodicals reports to the ten districts that "a large survey is being undertaken to ascertain from the field how much the *Junior Northwestern* is needed and used. Survey results should either aid in efforts to improve the periodical or suggest its prompt termination."

The data needs for such inquiries can be secured in a variety of ways and on a variety of levels. One of the information collection methods not often used in the Synod — because it cuts through three levels — is to distribute survey questionnaires on a random basis to lay persons, pastors and teachers. In this way representative numbers of members are directly involved in communicating their attitudes and feelings back to the church.

Since this is a census year and Lutheran demographic data can be correlated with national data, it is a good time to conduct a survey of Lutherans in the United States. Under the guidance of the Coordinating Council, the Synod's planning and program agency, the Synod is conducting just such a data collection effort this fall.

The purpose of the study, *Profiles of Lutherans*, is to obtain information useful for understanding our membership, facilitating future planning, and supplying specific information helpful in program structure. These purposes will be achieved by acquiring demographics,

family information, personal-family economics, attitudes, activities and criteria used for making personal choices.

In September a random sampling of congregations in the Synod will be mailed a request to forward the name of one or more members of their congregation. Specific random sampling procedures will be provided to the pastor or church secretary to identify a few people who will be asked to complete questionnaires. The questionnaires will be mailed directly to the identified members later in the fall. The plan is to send questionnaires to 200 pastors, 300 teachers, and 3,000 lay persons, a number sufficient to validate the results, according to statisticians.

*All information gathered will be strictly confidential.* No answers from any individual member will be released to anyone. No data from any specific congregation will be released to anyone. All data results will be tabulated on a regional and national level. The Synodical data will be released to responsible researchers only on the authorization of the proper Synodical authority — most likely the Synod's president. National Family Opinion, Inc., of Toledo, Ohio, will handle the mailing of the questionnaires and the tabulating of the data.

We are looking forward to obtaining meaningful information which we normally would not have available. If you are among the group of pastors, teachers or lay persons contacted, we hope that you will be able to respond promptly to the request when you receive it.

Working on the project for the Synod (together with a consultant) are Pastor

Norman W. Berg, executive secretary of the Home Mission Board, and Pastor James P. Schaefer, Stewardship Counselor and Director of Public Relations. Funding for the project is being made available to the Synod by the Aid Association for Lutherans of Appleton, Wisconsin.

Simultaneous data collection is also going on among the following Lutheran church bodies: the Evangelical Lutheran Synod, the Association of Free Lutheran Congregations, the Church of the Lutheran Brethren, the Association of Evangelical Lutheran Churches, the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church-Missouri Synod, church bodies representing almost 100 percent of America's Lutherans.

James P. Schaefer

## Noncandidacy

(continued)

dential election, however, do give us some cause for concern.

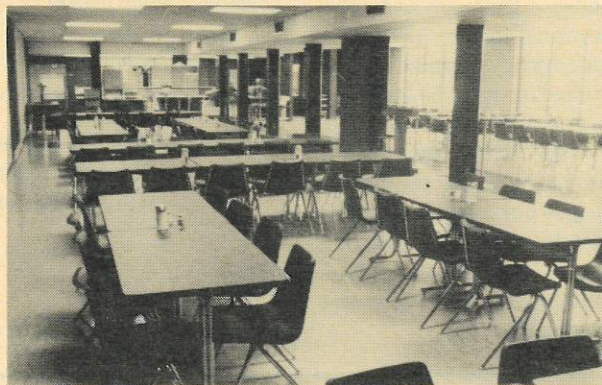
Shrewd political analyses then and now indicate clearly that the standards of public morality have shifted widely in the wrong direction. Those standards cannot serve as a stable moral guide for us.

Public morality may condone easy divorce and abortion on demand, excessive insistence on personal rights at the expense of the neighbor's rights — one could go on endlessly. All opinion polls to the contrary, we are to hew to a firmer moral line and let the chips fall where they may.

Edward Fredrich



## Dedication at MLS



Although the new Michigan Lutheran Seminary dining hall and kitchen had been in service for the entire second semester, a formal service of dedication was first held on Sunday, May 18, 1980, to take advantage of the warmer spring weather.

The worship service was held in the MLS gymnasium with Pastor James Tiefel of St. Paul's, Saginaw, as the preacher. Speaking on Acts 14:15-17, Pastor Tiefel especially addressed the MLS students. He pointed out that just as God's creation is a witness of God's goodness, so the new dining facility and the students themselves are also witnesses to our God's goodness. Prof.

John C. Lawrenz, MLS president, was the liturgist for the service. The MLS concert choir provided anthems.

After the service the assembly of students and friends of MLS followed the concert choir to the Sunken Garden area of the MLS campus. It was there, in front of one of the entrances to the new dining hall, that the rite of dedication was read and the keys of the new facility were passed from the general contractor to the architect to MLS representatives. After a ribbon-cutting ceremony, the door to the dining hall was unlocked and the assembly entered the building for a delicious evening meal.

The new dining hall and kitchen at MLS were a long time in preparation. The old refectory that had served meals to hundreds of MLS students for three decades was in need of extensive improvements for some time.

With the building of the new dormitory in the mid-1970s, the possibility of erecting a new dining hall was out of the question financially. However, foresight did provide space for a new food service facility in the lower level of the new dormitory.

Construction of the new dining hall and kitchen was authorized in early 1979. The facility was completed by the end of the year and was first used by MLS students on January 7, 1980. The \$320,000 cost was financed in large part from interest earned by the MLS share of the Fox Trust.

The new dining hall includes large windows that look out to the Sunken Garden. The seating capacity of the pleasant room is 200-240. The walls are covered with earth-tone colored panels that are sound absorbing. On one of the panels is painted the familiar MLS seal. The very modern and well-equipped kitchen can serve meals from two serving lines.

The new dining hall and kitchen are a beautiful and very functional addition to the MLS campus.

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## Browsing Through the Archives

Yes, the Wisconsin Synod does have archives. Many members of our Synod are aware of this. But how many have ever ventured into the archives room in the basement of the Synod Administration Building on North Avenue in Milwaukee?

If you were to spend a few minutes browsing through the archives, one of the first things you might spot is a shelf with a colorful assortment of school yearbooks. A 1971 *Cross and Crown* from Fox Valley Lutheran High School stands between the Wisconsin Lutheran College *Slate* of 1968 and the Wisconsin Lutheran High School annual of 1970. Most schools are incompletely represented, others are completely missing.

On another shelf stands a box labeled "History of Wisconsin Synod."

Inside it is a 23-page report covering the years 1963-65. Next to it is a box labeled "Missouri [Synod] in Perspective, Vol. 2,4,5." On the other side leans a box containing a number of the booklets entitled "This We Believe."

Most of the walls in the archives are lined with shelves. One isn't. On it hang photographs from Synod conventions of 50 to 60 years ago — distinguished looking men with fierce looking mustaches and straw hats or derbies.

Assorted magazines, newspapers and booklets lie on scattered tables, shelves and boxes throughout the room. Though the Synod's archival materials are valuable, they are often incomplete and lack organization. The work here has been understaffed.

One of the first goals of the WELS Historical Institute will be to help organize and complete the Synod archives. To this end a temporary committee is working to establish the WELS Historical Institute as an official and permanent arm of the Synod. Should the next Synod convention (1981) do this, the institute could then begin working with the Synod archivist and historian.

Until that time, the temporary committee continues to develop plans to make the institute a vital society for preserving our church's rich heritage. Though not yet actively raising funds, the Historical Institute committee welcomes donations to carry out its work. Moreover, the committee would like to learn the whereabouts of various archival materials, such as official correspondence of former district and Synod presidents, the histories of disbanded congregations and commit-



## Rally 1980

"Rally 1980" was held April 11-13 in Mankato, Minnesota, with the theme "Faith Alive" as the center of focus. During the weekend seven workshops were conducted that helped the collegians see how faith plays a major role in their lives.

Pastor Robert Diener of Oshkosh, Wisconsin, conducted the workshop dealing with faith in the present. The collegians were given a list of situations and asked how they would respond. The importance of timing was stressed as well as the importance of not coming down on the person with whom you are dealing. When we first begin sharing our faith with others, we may feel as if we are not saying the right things. However, as we witness more and more, we feel more at ease and become more proficient. Christ works within and with us. As we share our faith, we should use Luther's Catechism as a reference and source for the doctrine in which we believe.

Faith in the past was the subject discussed by Prof. Darvin Raddatz of New Ulm, Minnesota. He emphasized that our faith should be like Abraham's. Even when we feel as though

God is not answering our prayers, we should not give up, but rather keep on praying because God does indeed hear us.

Pastor Robert Schlicht of Belle Plaine, Minnesota, led a workshop on how we as Christians can prepare for and cope with death. We should have an awareness of the details that need to be taken care of when a person dies. When a person that we know is dying, we shouldn't avoid the subject. On the other hand, we shouldn't dwell upon it either. Through our faith in God, we realize that death is a part of life and that we Christians can look forward to being home with our Father in Heaven.

Faith and worship was the topic presented by Pastor Verne Voss of Jordan, Minnesota. His dynamic presentation inspired the collegians to return to their own chapters to encourage more participation in worship. We shouldn't be inhibited in our worship of the Lord; worship should involve the emotions, but not degenerate into emotionalism.

Sharing faith in our lives was the subject presented by Pastor Fred Falen of Arlington, Minnesota. All be-

lievers are priests who share their faith with the church, their family, and the world. Pastors preach, give communion, and baptize, but all believers also share in this important work.

Pastor Walter Goers of Randolph, Wisconsin, shared with the collegians some thoughts on temptations and how they affect our lives. He stressed that we Christians can live victoriously. We should rely on the Holy Spirit to give us the help and comfort that we need as we go through life.

The workshop on faith which is misdirected was conducted by Pastor Edward Werner of South Shore, South Dakota. Groups of people who falsely claim they have the true faith were identified as cults, charismatics, and those who judge people's faith according to their own standards. It was pointed out in the discussion groups that true faith in Jesus as the Savior is not misdirected. We grow in our faith by listening to the mighty message of God. When we pray and tell others of our love for Christ, we show that we have truly grown in our Christian faith.

These workshops gave the collegians a better understanding of the role of faith in their lives. With greater insight into their Christian faith, they can say: Our Faith is Alive!

Cris Ladwig

tees, photographs of historical synodical events. Your assistance is appreciated.

Of course for those who think like Henry Ford — "history is more or less bunk" — such efforts seem wasted. But we think Francis Bacon had more insight here: "Histories make men wise." There is a value in knowing and understanding what has gone before. It gives us balance in the present. This is especially true in our age when traditions, values, and beliefs are discarded helter-skelter.

Let's be concerned about thoroughness and organization in our church's history, whether at the congregational or synodical level. It may even make us more thorough and better organized in our present work.

And, by the way, next time you're in Milwaukee, why not spend a few minutes browsing through the archives?

Rev. Roland Cap Ehlke

## L.A.C.E. Seminar

Nearly 40 men gathered April 29, 1980, at Trinity Lutheran School, rural Marshfield, Wisconsin, to be briefed on the work of L.A.C.E. and to lend their aid in discussing how L.A.C.E. could be improved and its program expanded. Representing the three Wisconsin WELS districts and the Dakota-Montana District, these men met with the officers of L.A.C.E. The men from Montana and South Dakota were there under the sponsorship of L.A.C.E.'s Minnesota branch. Though it is based in Michigan, L.A.C.E. has branched out, and both pastors and laymen from Minnesota were present to explain their branch's origin and function.

L.A.C.E., the Lutheran Association for Church Extension, aids congregations in financing construction projects. Its efforts are centered on self-supporting congregations, thus meeting a need which the WELS Church Extension Fund and Kingdom Loan Program cannot fill. With its existing agencies, the Synod is able to fund loans only to mission congregations. Though it deals chiefly with self-supporting congregations, L.A.C.E. also assists mission congregations by enabling them to repay their CEF loans when that is the only factor that prevents them from becoming self-supporting. L.A.C.E. thus makes it possible for CEF funds to be returned to the Synod for further use in mission congregations.

Since many members of the Synod are unaware of L.A.C.E.'s existence,

(Continued on page 255)



## Double Dedication at Bemidji, Minnesota

On Sunday, May 25, 1980, members and friends of St. Mark's Ev. Lutheran Church, the northernmost WELS congregation in the 48 states, dedicated a new parsonage and church to the glory of God.

St. Mark's Congregation was established in 1973 by a small group of Wisconsin Synod Lutherans who had moved to northern Minnesota and saw the need for a truly confessional Lutheran church in the area. For a year the congregation worshiped evenings in a rented Union Hall, while being served by the pastor from Brainerd, 90 miles away.

In 1975, the congregation received its first resident pastor in the person of

the Rev. Lee Vaccarella. That year they also purchased and renovated an old church and parsonage. Due to steady growth, the need was soon felt for a larger church building. A building committee was formed in 1976. Under its direction, the congregation purchased a four-acre plot north of town. In the summer of 1979, work was begun on both a new parsonage and a new church. The new church edifice seats approximately 180. Almost all interior work was done by the members themselves, including the construction of the pulpit, altar, lectern and communion rail, and the crafting of the large cross with the crown of thorns hanging above the altar.

The preacher for the dedication was Roy Rose of Bangor, Michigan, who began exploratory work in Bemidji while serving as pastor in Brainerd. Pastor Rose addressed the audience of 160 on the theme "Built on the Rock." The theme was also emphasized in the hymns and special music. Following the service, the Ladies' Guild provided a dinner at the new parsonage.

The members of St. Mark's are thankful to their Lord for all the special blessings they have received in their short history, and thankful to the members of the Synod for the mission offerings which made the new buildings possible. At present the congregation numbers 100 souls. The average distance traveled by members in attending services is 35 miles, with one family coming nearly 160 miles one way from a small town on the Canadian border. The pastor is M. S. Grubbs.

## Direct from the Districts

**SOUTH ATLANTIC**  
Reporter Edward Schuppe

### A Year of Celebration at Englewood, Florida

*What wondrous grace You've shown us,  
O God, our loving Lord,  
These years of our existence!  
What blessings You've outpoured!*

The members of Trinity Ev. Lutheran Church, Englewood, Florida, sang these words of praise on the first Sunday in May. The words are part of an original hymn composed by the pastor of the congregation, James Aderman, for the congregation's fifth anniversary.

The year 1980 has been a year when many of the Lord's blessings matured and were harvested by the Lord's children at Trinity. God has shown this Wisconsin Synod congregation, which is located about 80 miles south of the Tampa/St. Petersburg area in Florida, "wondrous grace." His blessings were relected in the three celebrations Trinity has hosted so far this year.

The first gift of God's love commemorated this year was the congrega-

tion's first permanent building, dedicated on January 20, 1980. The 1900-square-foot structure will serve the congregation as a worship, education, and fellowship unit until the congregation grows to sufficient size to erect a permanent chapel.



Trinity Church, Englewood

Robert Wendland, pastor of Bethany Lutheran Church in North Ft. Myers, was the guest speaker for the dedication service. Pastor Wendland had shepherded the congregation during 1974 and part of 1975 when the congregation was being organized. A fellowship meal was served after the worship service.

Two months after the dedication, on Palm Sunday, March 10, the congrega-

tion praised the Lord for the completion of its new parsonage. As part of the service of dedication, the worshipers gathered at the site of the new parsonage. There Mr. John Grabowski, the congregation's president, thanked God in the name of the congregation for his guidance and providence. Dr. Elmore Huth, the chairman of the congregation's board of elders, spoke the closing prayer. The parsonage contains 1,700 square feet of living area, plus a garage. Its exterior design matches the architecture of the worship/fellowship hall.

On May 4, 1980, Trinity Congregation celebrated its fifth anniversary. The congregation's pastor, James Aderman, reminded the worshipers of the Lord's description of the ideal church in Revelation 21:1-5, and urged the worshipers to express their appreciation for all of God's goodness by striving to make Trinity that kind of congregation. An original hymn was composed by Pastor and Mrs. Aderman for the service.

God has abundantly blessed Trinity Lutheran Church. And he has used the entire membership of the Wisconsin Synod to bestow these blessing through the home mission program. The saints at Trinity heartily thank the Lord for the offerings, prayers,



support of their brothers and sisters in Christ throughout the Synod and promise to use them for the benefit of countless souls in their community.

### **Dedication of King of Kings Lutheran Grade School at Maitland, Florida**

In 1975 the voters of King of Kings Lutheran Church in Maitland, Florida, were moved by the Holy Spirit to start a Christian day school. They called Mr. David Jacobs as their teacher and principal and diligently began working to establish a Christ-centered grade school in the Orlando, Florida area. Since then student enrollment has steadily increased, so that two more teachers have been added to the faculty. The school soon outgrew its temporary home in the fellowship hall of the church.



**King of Kings**

In March of this year construction was begun on a new educational building which would include three classrooms, church and school offices, and a much-needed storage area. The estimated cost of this facility was \$140,000. Because of the professional skills and time donated by its members, King of Kings was able to build the facility for \$125,000.

By God's grace King of Kings Church has now completed its educational building. On August 17, King of Kings Congregation will join in praising the Lord for his blessings in a dedication service. Pastor Harold Warnke will be the guest speaker. The members of King of Kings Lutheran Church ask all the members of the Synod to join them in thanking God for this precious gift. May it continue to stand as a memorial of our mutual love for Jesus Christ, and be used to feed the precious lambs of his flock with the saving food of his divine Word!

## **MINNESOTA** Reporter Del Begalka

### **Double Dedication in Rochester, Minnesota**

Rochester, Minnesota, is not only the home of the famed Mayo Clinic, but also the home of two Wisconsin Synod congregations. Resurrection Congregation, whose pastor is Larry E. Cross, was founded in 1958. In 1976 Ascension Ev. Lutheran Church was established on the other side of town. Exploratory services were begun on July 25 of that year under the guidance of Pastor Cross, and on November 4 the group of 48 souls (25 communicants) was granted mission status. They received their own pastor when the Rev. Alvin R. Kienetz was installed on July 10, 1977.

A site of three acres on the southeast edge of the city was purchased from the Mayo Foundation on October 6, 1978, for \$60,000. Ground was broken for Ascension's new 4,300-square-foot church the next day. The \$230,000 building provides a nave with a seating capacity of 175 and a fellowship area for congregational meetings and Sunday school. On October 11, 1979, the pastor and his family were also privileged to move into the congregation's newly erected parsonage.



**Ascension at Rochester**

Dedication of both the church and the parsonage took place on May 18, 1980. In the morning service, Pastor Larry Cross preached on Ephesians 4:1-6, reminding his audience that "Ascension's Ascended Lord Builds Up His Church." Pastor Norman W. Berg, executive secretary of the General Board for Home Missions, used Psalm 46 in the afternoon service to point out that this new house of God is to be a fortress and a firebase. Over 460 worshipers attended the services. At present, Ascension Congregation numbers

177 souls, of whom 101 are communicant members.

Ascension thanks all the members of the Wisconsin Synod for their prayer, guidance, support, and the church extension fund loan which made this outreach in southern Rochester possible.

Alvin R. Kienetz

### **Reorganization in Mason City**

In 1956 two mission congregations were established on opposite ends of Mason City, Iowa: Central Heights (ELS) and Gethsemane (WELS). The actions by the two mission boards were prompted by glowing reports that the population of Mason City would possibly double in the years to come.

Almost 25 years later, the population of Mason City has not changed appreciably. As a result, growth over the years has been slow and difficult for the two struggling mission congregations. Gethsemane had its own pastor, but Central Heights was served from Thornton, Iowa, nearly 30 miles away.

In 1976 a pastoral vacancy occurred in the Central Heights Congregation. It was then that the pastor of Gethsemane was called to serve Central Heights as a dual parish with Gethsemane.

Obviously, there was considerable duplication of effort and expense. There was also a longing on the part of the members in both congregations to worship together. Merger discussions were begun and a parish council elected from both congregations to bring recommendations to the voters. It was decided to dispose of the Central Heights property and to worship at the Gethsemane location. The merged group, reorganized under the name Prince of Peace, joined the Wisconsin Synod, and elected a church council with equal representation from both former congregations. The first joint worship service was held on Reformation Day, 1978.

The Central Heights church building was sold, and the proceeds from the sale used to pay off all the debt owed the ELS. The Central Heights parsonage was sold and the more than \$46,000 owed the WELS for the Gethsemane church and parsonage paid off 14 years ahead of schedule.



On the afternoon of May 4, 1980, a special Service of Thanksgiving was held. Pastor Donald Hochmuth, who was ordained and installed as pastor of Gethsemane in July 1973 and installed as pastor of Central Heights in December 1976, was now installed as pastor of Prince of Peace. On this happy day the congregation also dedicated a new pulpit and burned its mortgages. The Rev. Verne Voss (WELS) preached for the occasion and the Rev. Steven Petersen (ELS) served as liturgist.

The members of Prince of Peace are thankful for the faithful support of the two mission boards over the years; for the fact that in a day when many churches merge on principles that are not God-pleasing, they were able to merge on the basis of true unity in Christ; for the priceless fellowship that the WELS and ELS enjoy in the Lord; and for the Lord's presence with them in the past and his promise to be with them as they travel together on the road to the heavenly home. "O give thanks unto the Lord, for he is good: for his mercy endureth forever" (Psalm 107:1).

**NORTHERN WISCONSIN**  
Reporter Harlyn Kuschel

### St. Mark's of Green Bay Dedicates School

This fall St. Mark Lutheran Congregation of Green Bay will join the

many congregations of our Synod which in recent years have opened Christian day schools. The story of St. Mark's venture into full-time Christian education, however, is unique. When St. Mark School opens its doors, five teachers, God-willing, will welcome over 100 students into a newly dedicated school building. St. Mark's members had the joy of dedicating that new building on April 27, 1980. In the morning services, Pastor Carl Pagel of Hortonville, a son of the congregation and a member of the Board of Control of our Synod's Martin Luther Preparatory School, urged the members of St. Mark, "Do Not Receive the Grace of God in Vain." In the afternoon service Pastor Larry Ellenberger of Manitowoc, chairman of the Northern Wisconsin District Board for Parish Education, addressed worshippers on "Education At Its Best." The local pastor, Rev. Carl Voss, read the rite of dedication.

When St. Mark Congregation was organized in 1960, provision was made in the constitution and bylaws for the Christian-day-school education of the congregation's children. For 20 years that education was provided through a tuition arrangement with St. Paul School in Green Bay. Since 1971 Teacher George Traucht has served at St. Mark's as minister of education and as teacher at St. Paul's. As St. Mark experienced the blessings of rapid growth, the need for its own Christian day school became apparent but it remained an elusive goal for many years.

A 1964 request for permission to plan a school directed to the District Mission Board was denied. Instead, the mission board encouraged the congregation to replace its original church building, which it had already outgrown. This was done in 1968. The old church was converted into an educational building, with offices and Sunday-school rooms.

When a study committee was appointed in 1972, the Sunday-school and confirmation classes had grown so large that classes had to be scheduled for both Saturday and Sunday. Plans for a Christian day school were presented to the congregation in 1975, but were not approved. The voters did, however, approve the purchase of additional property, including a home in which additional part-time education classes were held.

In January of 1977 the congregation again resolved to engage the services of an architect, with a view to opening a school by 1980. Several options were studied before the voters settled on plans for the present building. The old education building was leveled, and the home was moved off the property. Construction began on July 12, 1979, and was completed on April 13, 1980. The new building consists of six classrooms, a gymnasium, and offices for the pastor and principal. Cost of the building was \$497,000.

Mr. Traucht will now assume the principalship of St. Mark School. Calls have also been accepted by Mrs. Roger Glaeser and Mrs. David Dumke. Two

## Seminary Auxiliary to Meet

The eighth annual meeting of the Wisconsin Lutheran Seminary Auxiliary will be held on Saturday, October 4, 1980, at the seminary at Mequon, Wisconsin. All women of WELS congregations, or of other congregations in fellowship with WELS, are hereby cordially invited. Registration and a coffee hour are scheduled from 9:00 to 10:00 A.M. The worship service begins at 10:00 A.M. A freewill offering will be taken. Memorials or donations from individuals, congregations, or their organizations will also be gratefully received.

The agenda of the business meeting will include a report on the work accomplished the past year. The ladies will also vote on projects proposed for the coming year. During the noon break, a dinner will be served in the dining hall, tours of the seminary will be available, and a film will be shown.

Later an informal program will be presented by a seminary professor and two students. The day's activities will conclude about 4:00 P.M.

Reservations should be made no later than September 22. Fill in the form below, and send it together with the fee of \$5.50 (\$1.00 for registration and \$4.50 for the dinner) to the corresponding secretary, Mrs. Phyllis Henrich, W132 S6680 Fennimore Lane, Hales Corners, Wisconsin 53130.

The WLSA  
Publicity Committee  
Mrs. Egon Lemke, Chairman

### Please make reservations for

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Telephone \_\_\_\_\_ Church \_\_\_\_\_  
Church Address \_\_\_\_\_  
Pastoral Conference \_\_\_\_\_  
Enclosed is my check for \$ \_\_\_\_\_



faculty positions remain to be filled as of this writing. In his dedication message to the members of St. Mark, Pastor Voss described the new building as a miracle. The members of St. Mark pray that the Lord will use their new school building as a place where the miracles of his grace will continually be performed in the hearts of the young.

### L.A.C.E. (continued)

we take this opportunity to call their attention to our organization. We would like to give our fellow Christians the opportunity to express their desire to help church extension by utilizing their savings for that purpose.

Trinity, Marshfield, was an apt location for the seminar, since it vividly

demonstrates the value of L.A.C.E. This congregation had exhausted every lead and avenue in trying to finance its new Christian day school, when the Lord used L.A.C.E. to meet the need.

Interest is growing in establishing other branches of L.A.C.E., at this time particularly in Wisconsin. L.A.C.E. has a Designated Certificate Program, which generates attention because the investor has the option of choosing the congregation for which the deposit is first to be used.

L.A.C.E. recently received both a \$5,000-computer and a new offset printing press as gifts from interested individuals. Though time and labor for L.A.C.E. are all volunteer, these items will greatly aid L.A.C.E. in accomplishing its work.

M. Koepsell

### The Book of Concord (continued)

theological education. This is true whether it applies to Milwaukee, Medellin, Jakarta or Lusaka.

#### A Responsibility Toward the Future

A rich legacy, however, is not something to be buried. It needs to be invested. If our rich doctrinal heritage is worth preserving it is also worth sharing. If we are convinced that our doctrinal stakes are firmly established, then we should demonstrate this by lengthening the cords of the gospel of salvation wherever we can. If we are so sure that we have the truth of God in all its purity — and that few others have it as we do — then we should want to demonstrate this with all zeal.

For us as confessional Lutherans it means in many areas of this world making up for lost time. If certain factors prevented us from reaching out sooner than we did so that many other churches got there first, this certainly should not be an excuse for letting the responsibility of sharing the good news in the hands of others. Not if we are convinced that we have something very precious to share.

In the past several decades our Synod has reached out to many areas of the world as never before. Then suddenly a world fiscal crisis came into

being. What now? Was our world mission outreach a mistake? Did our Lord give his little flock of followers a commission which was conditioned by all sorts of restrictive clauses out of consideration for their limited means? Must a moratorium be declared on all further expansion? From cries of woe heard here and there one sometimes gets the feeling that we as a church body have suddenly become too poor to reach out aggressively with the gospel, that we had better retrench quickly or lose everything.

"We also believe and therefore speak," Paul declared (2 Corinthians 4:13). Confessional conviction leads to bold proclamation. That was our theme at a Synod convention not many years ago. That still is true today. Does the *Book of Concord* have something in common with world mission work? Yes indeed, if what we are helping to build is truly Lutheran. Yes indeed, if we are convinced that what we have is also worth sharing.

Ernst H. Wendland

**CHAPLAIN E. C. RENZ**  
HOME ADDRESS  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
MAILING ADDRESS  
398-12-3568  
USMCA-MZ  
Box 322  
APO NY 09185

### NOMINATIONS MICHIGAN LUTHERAN SEMINARY LANGUAGES DIVISION

The following have been nominated for a professorship in the Languages Division at Michigan Lutheran Seminary, Saginaw, Michigan. The call requires instruction in German as a spoken and literary language and in Latin.

Pastor David Bode	Tacoma, WA
Pastor Douglas Engelbrecht	Neenah, WI
Pastor Wayne Fischer	Decatur, GA
Prof. Helmut Flegel	Milwaukee, WI
Pastor James Frey	Hart, MI
Pastor Ronald Gosdeck	Kenosha, WI
Pastor Thomas Henning	New Ulm, MN
Pastor Delmer Kannenberg	Hartford, WI
Mr. Robert Kirst	Hamburg, Germany
Pastor James Kuehl	Westminster, CO
Pastor Kieth Kuschel	Trumbull, CT
Prof. Roderick Luebchow	St. Paul, MN
Missioner Ralph Martens	Guayama, PR
Pastor Frederick Mueller	Marquette, WI
Mr. Siegmund Pfeifer	Litchfield, MN
Pastor James Phillips	Wilwaukee, WI
Pastor David Scherbarth	Rumforded, RI
Pastor Reuel Schulz	West Allis, WI
Pastor Neal Schroeder	Monroe, MI
Pastor Ronald Semro	Maumee, OH
Pastor Paul Siegler	Bellevue, WA
Pastor George Swanson	Los Alamos, NM
Pastor Melvin Teske	Yakima WA
Pastor Frederick Toppe	Kimberly, WI
Pastor Vaughn Vogel	Zion, IL
Pastor Warren Widmann	Portland, OR
Pastor Lynn Wiedmann	Howell, MI
Pastor Philip Zurling	Columbus, NE

All correspondence concerning these candidates must be in the hands of the secretary by August 9, 1980.

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

### INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Found, Charles Douglas, commissioned as missionary to Taiwan in a service at Grace Church, Pueblo, Colorado, on June 22, 1980 by K. Koepfli (Nebr.).

### ADDRESSES

(Submitted through the District Presidents)

Pastors:

**Bartelt, Randall J.**  
720 Old Trolley Road  
Summerville, SC 29483  
Phone: Office: 803/873-5522  
Home: 803/873-9587

**Behling, James A.**  
W277 N1668 Lakeview Drive  
Pewaukee, WI 53072

**Broehm, Dennis L.**  
2938 Inwood Drive  
Hephzibah, GA 30815

**Griep, Gary A.**  
133 Clover Drive  
Hollidaysburg, PA 16648

**Thompson, Donald L.**  
1525 W. 93rd Ave.  
Crown Point, IN 46307

**Ziesemer, Richard D.**  
3512 Marsailles Drive  
Mequon, WI 53092

Teachers:

**Klomp, Erwin**  
Route 1, Box 309  
Matteson, IL 60443

**Maas, Michael N.**  
3064 N. Garey Ave.  
Pomona, CA 91767

**CHAPLAIN C. A. SCHLEI**  
HOME ADDRESS  
8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone: 09134-5716  
MAILING ADDRESS  
398 16 7549  
Gen. Del.  
APO NY 09066



## 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*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### HENDERSONVILLE, NORTH CAROLINA

WELS exploratory services continue to be held in the Asheville-Hendersonville area at its own church located at 1201 Oakland Street, Hendersonville, North Carolina. Services are held every Sunday at 10:30 a.m. with Sunday school and Bible class at 9:30. Please forward the names and addresses of WELS and ELS people living or vacationing in the western North Carolina mountains to: Our Savior Ev. Lutheran Church, 1201 Oakland Street, Hendersonville, North Carolina 28739. Or call Pastor Jon Guenther: 704/697-1261.

### BATON ROUGE, LOUISIANA

The Baton Rouge exploratory group is now meeting at Millerville Academy (Tiny Town), 1615 Millerville Road, Baton Rouge, Louisiana. If you are visiting the capital city of Louisiana, you are cordially invited to worship with us. Names of potential members are also requested. Please contact Pastor Gregory D. Gibbons, 11888 Longridge #1007, Baton Rouge, Louisiana 70816, or phone 504/292-2276.

### FORT HOOD, TEXAS

WELS exploratory services are being conducted on Sunday mornings at 8:00 a.m. in Killeen, Texas, at the Harper-Talasek Funeral Home, 506 N 38th St. Please send names of persons living in the area of Killeen, Copperas Cove, Harker Heights or stationed at Fort Hood to Rev. James W. Naumann, 2020 Marlandwood Road, Temple, Texas 76501 or call 817/778-3009.

### BROOKSVILLE, FLORIDA

WELS Exploratory services are being held every Sunday at the American Legion Past 99 at 208 E. Ft Dade Avenue (opposite the U.S. Post Office) in the center of Brooksville. The time of service is 8:00 a.m. For information or to submit names please contact Pastor Glenn Wenzel, Star Route 2 Box 491-150, Beverly Hills, Florida 32665; phone: 904/489-3027 or 904/796-1036.

### CALGARY, ALBERTA, CANADA

WELS exploratory services are now being held in Calgary, Alberta. Services are held at the Whitehorn Community Hall, 228 Whitehorn Rd. NE in Calgary. The time of service is 7:00 p.m. Please send names to Pastor R. M. Beyer, 55 Stanley Drive, St. Albert, Alberta, CANADA T8N 0J6.

## TIME AND PLACE

### COCHRANE, WISCONSIN — BUFFALO CITY, WISCONSIN

Beginning on June 8, 1980, and continuing until August 31, 1980, Christ Church, Cochrane, will hold its services at 9:30 a.m. Services at Dr. Martin Luther Church, Buffalo City, are held at 8:00 a.m.

### TOPEKA, KANSAS

Beautiful Savior Ev. Lutheran Church is worshipping at the YWCA located at 225 W. 12th Street in Topeka, Kansas. Our regular schedule is 9:30 a.m. for Sunday school and Bible class and 10:30 a.m. for worship. For more information write or call Pastor Curtiss Seefeldt, 2412 W. 29th Terrace, Topeka, Kansas 66611; phone 913/267-4802.

### KNOXVILLE, TENNESSEE

Shepherd of the Hills congregation has moved their temporary place of worship from Mann's Heritage Chapel to Cedar Bluff Middle School on Cedar Bluff Rd. in West Knox County. Shepherd of the Hills serves the Knoxville/Oak Ridge area and East Tennessee in general. For more information, please contact Pastor Scott J. Stone, 8631 Peppertree Ln., Knoxville, Tennessee. 37923; ph. 615/693-7494.

### LOUISVILLE, KENTUCKY

Hope Ev. Lutheran of Louisville, Kentucky, is now worshipping in the JEFFERSON COUNTY FARM BUREAU INSURANCE BUILDING, Poplar Level Road at the Watterson Expressway (I-264). Sunday school and Bible class begin at 9:15 a.m.; worship service begins at 10:30 a.m. For directions or information please contact: Pastor Edward Meier, 4003 Fern Valley Rd., Louisville, Kentucky 40219; phone: 502/968-9735.

## NAMES WANTED

### CHARLOTTE, NORTH CAROLINA

Please forward the names and addresses of WELS and ELS people living or vacationing in the Charlotte, North Carolina area to Pastor Jon Guenther, 1201 Oakland Street, Hendersonville, North Carolina 28739. Services are held every other week in the Charlotte area, with taped services the remaining Sundays.

## CALENDAR OF CONFERENCES

### NORTHERN WISCONSIN

#### DISTRICT CONVENTION

Date: August 4-6, 1980.

Place: Winnebago Lutheran Academy — Fond du Lac, Wisconsin.

Opening Communion Service: Monday, August 4, 10:00 a.m. at Faith Lutheran Church, 400 E. Johnson St. (Hwy. 23), Fond du Lac, Wisconsin.

Preacher: Rev. Clarence Koepsell, Oshkosh, Wisconsin.

Essayist: Rev. Carl Mischke, Synod President.

Essay: "WELS — 1980".

D. Worgull, Secretary

### FALL PASTORS' INSTITUTE

God willing, the 1980 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons beginning September 29. The time is from 1:30 to 4:30 p.m. The place is the multipurpose room in the lower level of the Seminary library. The topics will be:

The Use of the Old Testament in the New: Prof. Paul Nitz.

The Significance of the Reformation for Our Ministry Today: President Armin Schuetze.

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

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

### SUNDAY SCHOOL COURSE DISPLAYS

Displays have been prepared for the new nursery and kindergarten Sunday-school materials. In addition to the displays, sample teachers guides, pupils' leaflet packets and project booklets are available to those conducting Sunday-school teachers' conferences and institutes. To receive these materials, please write to Pastor William Fischer, 3614 W. North Ave., Milwaukee, Wisconsin 53208. When making your request, please be sure to give the date when the material will be needed and the place to which it is to be sent.

### NEEDED

The East Fork Lutheran High School, East Fork, Arizona, is in need of a dormitory supervisor for the boys' dormitory. The supervisor will also be asked to do light maintenance work at the East Fork Nursery. Anyone interested is asked to apply to Principal, East Fork Lutheran High School, Box 128, East Fork, Arizona 85943.