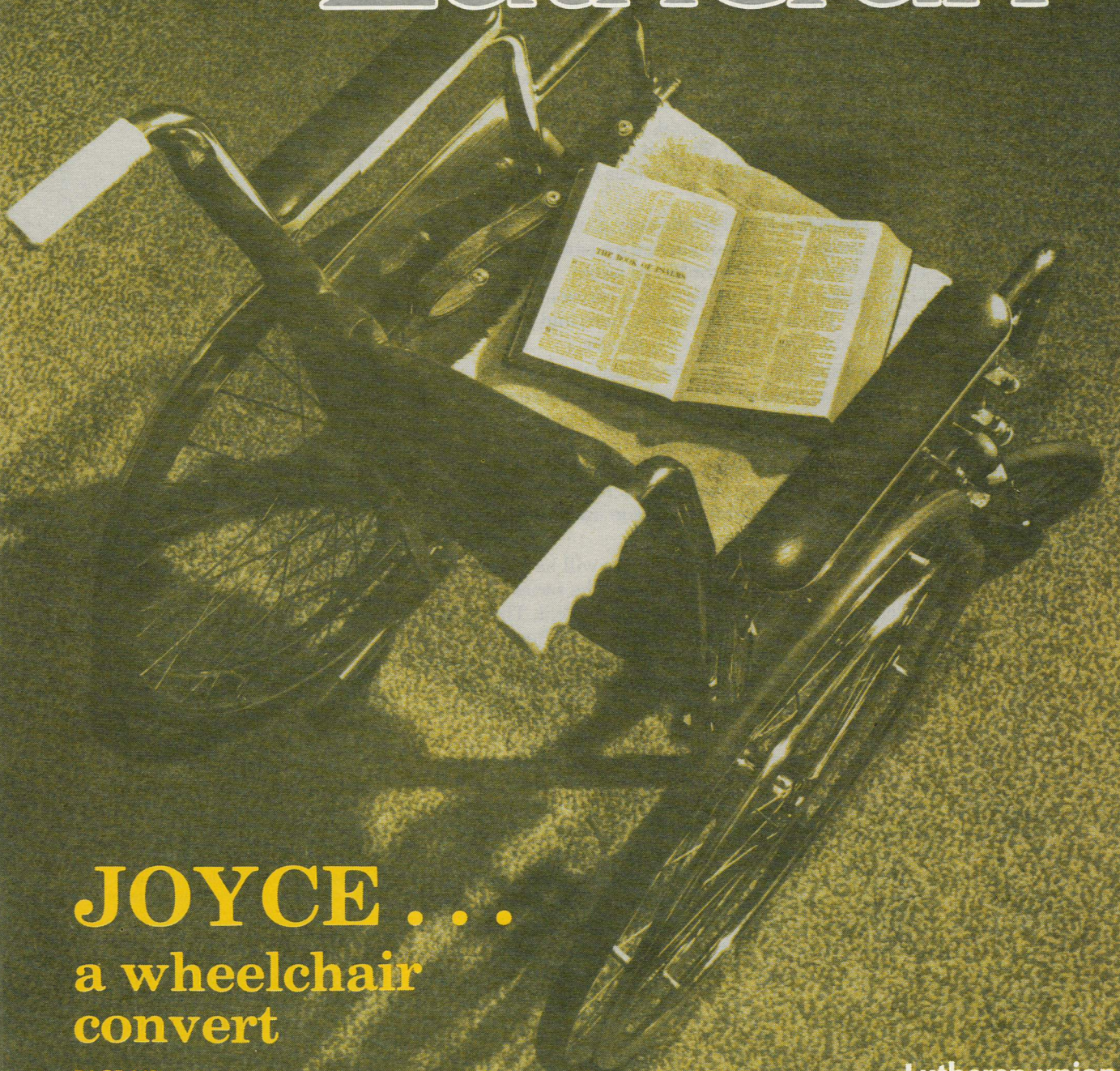


The Northwestern Lutheran

SEPTEMBER 1, 1982



JOYCE . . . **a wheelchair** **convert**

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from this corner



There are some odds and ends to be taken care of.

A letter in the letter column reminds me of a grievous omission in two of the last issues. All of us who went to seminary since 1947 (and that's a bunch of us) remember warmly a gracious and charming woman — Irene, wife of Professor Lawrenz. The three items carried by this magazine about his retirement all failed to note that Irene — she didn't like us to be so formal — was a remarkable asset both to the seminary and her husband. If he tended to be reserved, she was his unpaid, but highly competent public relations agent. Since it was really written in the name of all of us, the felicitous letter will atone for our delinquency.

On another note. The February 8, 1976 issue of *The Northwestern Lutheran* carried an editorial note. "For the next months," Editor Wicke wrote, "Pastor Julian G. Anderson will favor us with a series of Bible studies." The months became a year, and the year became six. That's a lot of deadlines.

Some time ago it was agreed that the series would terminate at the end of the gospels, a convenient place to stop. I am sure the readers join me in thanking Pastor Anderson for leading us to a better understanding, a deeper appreciation, and a firmer faith in God's eternal word to us. After a furlough, I hope to welcome Pastor Anderson back to lead us in a study of perhaps an epistle.

In place of the Bible study, there will be a series of meditations on the Lord's Prayer. The series is unique, at least I have never seen anything like it. The author is Pastor Richard H. Stadler of West St. Paul, Minnesota. A 1971 seminary graduate, he began his ministry at a mission in Hendersonville, Tennessee, before coming to West St. Paul to serve as an associate pastor at St. James.

A letter from a pained correspondent reminds me to serve notice to letter writers that letters are subject to editing. There must be some trust that the editor will not distort the meaning in the editing process. Some letters are much too long, and in some irrelevant matters are edited out. In the letter column I have also dropped one rule. In certain cases letters in response to other letters in the letter column will be permitted. Not often, but they are not ruled out. Some will like this.

James P. Schaefer

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 69

NUMBER 16

SEPTEMBER 1, 1982

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Production services by Northwestern Publishing House. Director of art and design: Harold Schmitz. Page make-up: Joy Bonnin. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

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3512 W. North Avenue
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The **deadline** for submitting material for publication is **five weeks** before the date of issue.

Subscriber service

For subscription service, write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$5.50; three years, \$14.00.** Twenty-five or more undressed copies sent in a bundle to one address at \$3.50 per subscription. Blanket subscription at \$4.00. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in *braille* or on *cassette* for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly* in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second-class postage paid at Milwaukee, Wisconsin. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208-0902.

Photo credits

Clif Koeller, cover. Theodore A. Sauer, 247.

God is serious about sin

The angel of the Lord said to Elijah, "Go down with him; do not be afraid of him." So Elijah got up and went down with him to the king. He told the king, "This is what the Lord says: Is it because there is no God in Israel for you to consult that you have sent messengers to consult Baal-Zebub, the god of Ekron? Because you have done this, you will never leave the bed you are lying on. You will certainly die!" So he died, according to the word of the Lord that Elijah had spoken (2 Kings 1:15-17).

"God will understand," the impenitent member said in the pastor's study. Living in sin and not about to change, even after concerned admonition, the sinner salvaged his conscience by pretending that God wouldn't mind. That's not what the account from the life of Elijah — a prophet powered by God — tells us. It reminds us *God is serious about sin.*

A seeming accident and a senseless expedition

In Israel, wicked King Ahab was gone, in a pool of blood, only this time his own. Onto his throne and into his sins stepped the son Ahaziah of whom the sacred record says, "He served and worshiped Baal and provoked the Lord, the God of Israel, to anger just as his father had done" (1 Kings 22:53). From the Lord's dealings with his father, Ahaziah had not learned that sin is serious. Nor did he learn it from the misfortunes which soon befell him. First the Moabites, who had been vassals of Israel since the days of King David (2 Samuel 8:2) revolted; then a serious accident laid him low. In all this, God was speaking patiently though powerfully to him, but the king wasn't listening.

Instead of turning to the Lord who is near to all who call on him, the king from his sickbed sent emis-

saries some 40 miles southwest to the Philistine city of Ekron to a heathen god named Baal-Zebub. Deliberately the wicked king chose the idol and rejected the true God. Such daring sin did not escape divine notice. The king's delegation never reached Ekron, but intercepted by Elijah, hurried back to the king with chilling words, "Therefore this is what the Lord says. You will not leave the bed you are lying on. You will certainly die."

Surely now the king would learn his lesson. Surely approaching death would teach him to cry over his sins and cry out to God for mercy. But how senseless unbelief is! In stubborn anger, the king orders out another expedition, this time a squad of soldiers to bring back the meddlesome prophet. When the soldiers found him, they took a jibe at his claim to be God's prophet and a jab at the king whom he claimed to serve. "Man of God, the king says, 'Come down,'" they challenged, but after the miraculous fire fell from heaven, there stood the man of God alone and safe while the company of soldiers had been consumed. Could anyone doubt whose God was the living one and to whom the kingdom and the power and the glory belonged? Incredibly, the king sent out another squad of soldiers and when this one, too, was consumed, still another. Defiantly he refused to learn that sin is a serious matter to a just and holy God.

Is this account so long ago and far away that it can teach us nothing? Far from it! There's a lesson for our modern world with its current Baals of power, possessions and pleasure, and with its "me-first, man-is-king, grab-your-fun" sort of philosophy. The lesson is simply this — that in the end a just and holy God will prevail.

A sad obituary and a serious lesson

The third captain sent out to cap-

ture Elijah was wiser than his wicked king. Recognizing God's power, that captain humbly begged the prophet to spare him and his men. What a strange procession that must have been that day as awesome prophet and awed soldiers journeyed to the king's palace. Finally the king had his man, but not as he wanted. From his bed he could only listen helplessly as Elijah repeated God's words. In unbelief the king had turned from the true God and had persisted in his sin. Now he would learn his folly and all Israel with him. "You will certainly die," the Lord said through his prophet and then follows the sad obituary, "So he died according to the word of the Lord that Elijah had spoken."

Isn't the message for us a serious one? We live in a world where sin's seriousness is more and more downplayed and sometimes even denied. We live in an age where even some churches publicly wink at certain sins or at best teach people to view them only as foibles. Nor are we immune from damage as we breathe such polluted air. To ourselves and to others the message must be preached loud and clear. God is patient "not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). He is also, though, a God who when he is "revealed from heaven in blazing fire with his powerful angels . . . will punish those who do not know God and do not obey the Gospel of our Lord Jesus (2 Thessalonians 1).

God give us the strength so to preach in the spirit of Elijah! □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

Lutheran union

At the threshold of the 500th birthyear of Dr. Martin Luther, many of his spiritual descendants fondly muse: Wouldn't it be wonderful if all Lutherans, 70 million and more, could be united in one church? Instead there are a multitude of divisions in the Lutheran Zion, a dozen and more in our own land.

Reformation celebrations have a way of sparking drives for Reformation union. In 1817 in Germany a Lutheran-Reformed Union was instigated. In 1917 in our land there were merger movements that created the United Lutheran Church in America, the Norwegian Lutheran Church of America and the Wisconsin Synod.

As 1983 nears Lutheran union aspirations are mounting. In the cradle-land of Germany most efforts have gone into an up-to-date version of the 1817 Prussian Union endeavor with Lutheran and Reformed and United Churches declaring fellowship.

In the United States a determined drive to unite Lutheran church bodies is well under way. The Lutheran Church in America, over 3 million strong, The American Lutheran Church, with some 2.5 million members and the Association of Evangelical Lutheran Churches, the Missouri dissidents that number over 100,000, are busy discussing union.

It is too early to tell what the structure of the new church body will be. There is no doubt, however, that there will soon be a union of some 5.5 million Lutherans in our land.

Of greater importance than the eventual outer structure of the church now being planned is the doctrinal foundation on which the structure is to stand. What that foundation is no one need doubt. It is a common commitment to the Lutheran Confessions.

At first glance this basis for union seems entirely adequate. We might think the union endeavor should have our approval, if not participation. What, after all, could be more Lutheran than a commitment to the Lutheran Confessions?

On second thought, there are problems with this approach. Almost fifty years ago our church body, along with others, was tendered a "friendly invitation" by the United Lutheran Church in America, the major parent of the present LCA, to unity discussions on the premise that acceptance of the Confessions was an adequate basis for Lutheran unity. Our reply then made these points. The premise is not acceptable because

1. doctrinal issues may arise which did not exist and were not even foreseen at the time the Confessions were written;
2. the Confessions may meet with different interpretations;
3. a pledge to the Confessions by word must be matched by a practice consistent with the Confessions.

The point is that a confessional pledge alone does not guarantee unity of doctrine. This is especially the case when articles of faith in the confessions are disavowed, when there is toleration of teaching contrary to the Confessions, and when the inerrancy of Scripture, the source of the Confessions, is not upheld.

Under such prevailing circumstances a union on the proposed basis will fall short of that unity of faith the Scriptures posit as the God-pleasing foundation for church fellowship.

Edward C. Fredrich



Professor Fredrich is head of the department of church history at Wisconsin Lutheran Seminary Mequon, Wisconsin.

letters

Let's not forget Irene

The article "Profile of a Theologian" which took note of the fiftieth anniversary of Professor Lawrenz' ordination was a fitting tribute to a man whom all of us who sat at his feet in seminary classes respected, whom we seminary students also grew to love for his wise Christian counsel in his role as dean of students.

What was lacking in the article was any reference to the "unofficial seminary vice president" — his wife and helpmeet Irene. During Professor Lawrenz' years as seminary president, Irene served faithfully as seminary office secretary — but more! She typed the manuscripts of the edifying papers Professor Lawrenz presented to conferences and conventions. She always had a friendly smile and "hello" for the students. She had genuine concern for the students as well. Seeing me walking about campus one cold winter with no winter coat — Irene secured one for me. Only the Lord knows how many other students benefited from her big heart.

Yes, the Lord richly blessed Professor Lawrenz' life of service to the church and his Lord. We thank the Lord for that. But we thank the Lord also for the helpmeet, for the good woman the Lord placed behind the successful man.

I know others join me in thanking the Lord for Irene and for her years of unselfish service and with me join in wishing her (and her husband) a most happy and well-deserved retirement.

Donald F. Hochmuth
Mason City, Iowa

Benefits inadequate

As the offering plate is passed every Sunday, I place my offering on it with joy. I know the Lord's work takes money. Sermons about money do not turn me off because I know the church cannot run on air.

I used to be confident that my offering helped to provide adequately for the Lord's workers. But now I am not so sure. I am not questioning the individual salaries paid because each congregation has its own special financial problems. But I am questioning the Synod's insurance and pension plans. I understand that both plans are very *inadequate*. I think now is the time to investigate new plans which would be more advantageous to our workers. As business conditions are now very competitive, it would be a good time to shop around for improved plans.

As we pray for workers to reap the harvest, we must give more consideration to their health and retirement needs. These workers willingly sacrifice in many areas of their lives. I feel it is our duty — it should be our pleasure — to provide them with adequate health insurance and retirement plans.

Dorothy Abramovich
Manitowoc, Wisconsin

Don't change the hymnals

I have been a Wisconsin Synod Lutheran all of my life. I have read and studied a little about most religions and believe that we have stayed the *closest* to the Bible. I am somewhat of a traditionalist and I guess for the most part would call myself somewhat old-fashioned.

With that introduction I would like to make a few observations about a new hymnal (July 1, p. 200). I'm so glad we didn't jump right into a change with both feet and are testing the waters one foot at a time. I trust that the men working on a change will use good judgment and prayerful consideration. I would hate to see the beauty of an old hymn destroyed by deleting "thee," "thou," "thine," etc. Or to have the beauty of our liturgy become a monotonous chanting.

So please don't think that all WELS people really want to change, "stay in tune with the times," and make great and drastic changes. We have found that modern is not always best. We do need something good and solid and stable to lean on. Let that be our worship service. I still love the King James Version, and

there are lots and lots of things about our *Lutheran Hymnal* that I dearly love and would hate to part with.

Cecile Peterson
Sauk City, Wisconsin

I was truly surprised to read that the WELS is considering a new hymnal. I have always respected and admired the Wisconsin Synod for resisting change in this ever-changing and troubled world.

I know of families who have left other Lutheran bodies because of the very changes you are considering.

I am not a person who can't accept necessary change, but I cannot see any justification for a new hymnal. The money used in this project could be put to much better use than taking away a hymnal that serves us so well.

Janice Tonn
Montevideo, Minnesota

I have spoken to many who have used the new hymnal in the other Lutheran church bodies and heard them express their disappointment in them. I have also heard them express their delight in the hymn singing in our church and their joy in singing hymns they have known since childhood. My whole family says: Let us be content with our fine hymnal.

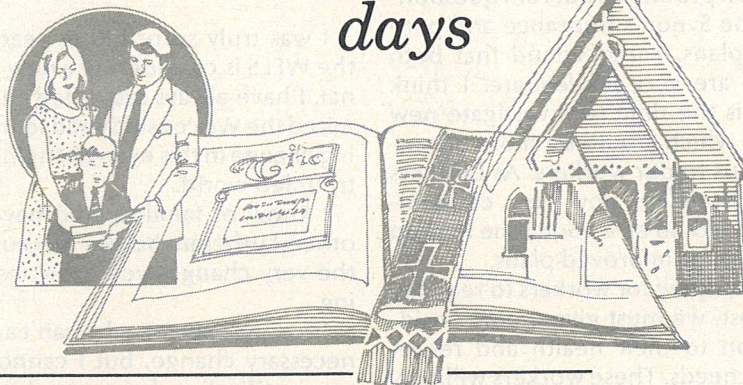
We must also count the cost of such a big change. It would certainly hurt our mission effort.

If hymns pitched too high is the problem, why not issue an organist's copy set in a lower key.

Helen Prechel
Wood Lake, Minnesota

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters would be in response to an article in The Northwestern Lutheran. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

The forty final days



Searching the Scriptures by JULIAN G. ANDERSON

Our last lesson closed with Jesus and the 10 apostles back in the upper room in Jerusalem on Easter Sunday night, his first appearance to the whole group. And now we pick up the story at

John 20:24-31

Verse 24 tells us something about that first meeting with the apostles, and verse 25 relates what happened after the meeting. Verse 26a then gives us the date and place of this next incident and who was present. Note again the security measures in verse 26b, which tells us something about the apostles' state of mind. The action begins with the last part of verse 26b. Note carefully how Jesus convinced Thomas, and then his final command (v.27). And see how quickly Thomas responded (v.28). Next observe how Jesus turned his attention to all those who would become believers in the years to follow, which includes us, remembering to substitute the word "happy" for "blessed" in verse 29.

At this point John pens his little epilogue to his Gospel, telling us that he has recorded only a few of Jesus' miracles (v.30), and then tells us why he wrote his Gospel (v.31, underline). The same words apply to Christians of every age, explaining why we preach the gospel.

Now reread the angel's instructions to Jesus' followers in Matthew 28:7, and then turn to

John 21

The "Sea of Tiberius" was the name the Romans gave to Lake Galilee (see map). Notice who was present there on this occasion (v.2), and remember that Peter, James and John had been partners in a fishing business (Matthew 4:18-22). As usual, Peter was one who took the initiative, and the others followed (v.3a). The results of their night's work are set forth in verse 3b.

The action in this fifth recorded appearance begins in verse 4. Some amount of time had certainly intervened from the last appearance to the opening conversation in vv.5-6a), which led to some amazing results (v.6b). This big catch certainly reminded Peter, James and John of a former incident (compare verse 7 with Luke 5:1-7). Verses 8-14 describe the awed amazement of the group. The number of fish simply indicates it was an enormous catch.

The ensuing conversation between Jesus and Peter (vv.15-19) must be read as the sequel to John 18:15-18 and 25-26. This explains Jesus' three questions, and Peter's inward pain at the third question (v.17). We see how humble and subdued Peter was here, but also how lovingly Jesus reassured Peter of his complete reinstatement as an apostle, thrice repeated. If and when we fall into great sins, this passage will be of great comfort to us. Verse 18 prophesied that Peter would also be cruci-

fied. And underline the closing command in verse 19, because that also applies to all of us.

The curious conversation in verses 20-23 between Jesus and Peter, concerning John, the author, is explained by verse 23. Verse 24 is a note by John's secretary, and verse 25 reminds us that the information we have in the four Gospels covers only a tiny bit of Jesus' life. Now read

Luke 24:50-53 and Acts 1:6-11

You will note that now Jesus and the eleven were back in Jerusalem (v.50a), and the conversation in Acts 1:6-8 no doubt took place while they were walking out to the higher slopes of Mt. Olive, near Bethany (24:50a). In reply to their eager question about Jesus' immediate plans (v.6), note how he introduced his answer in verse 7, and then how he told them what was going to happen next, which was a restatement of the Great Commission (v.8, underline).

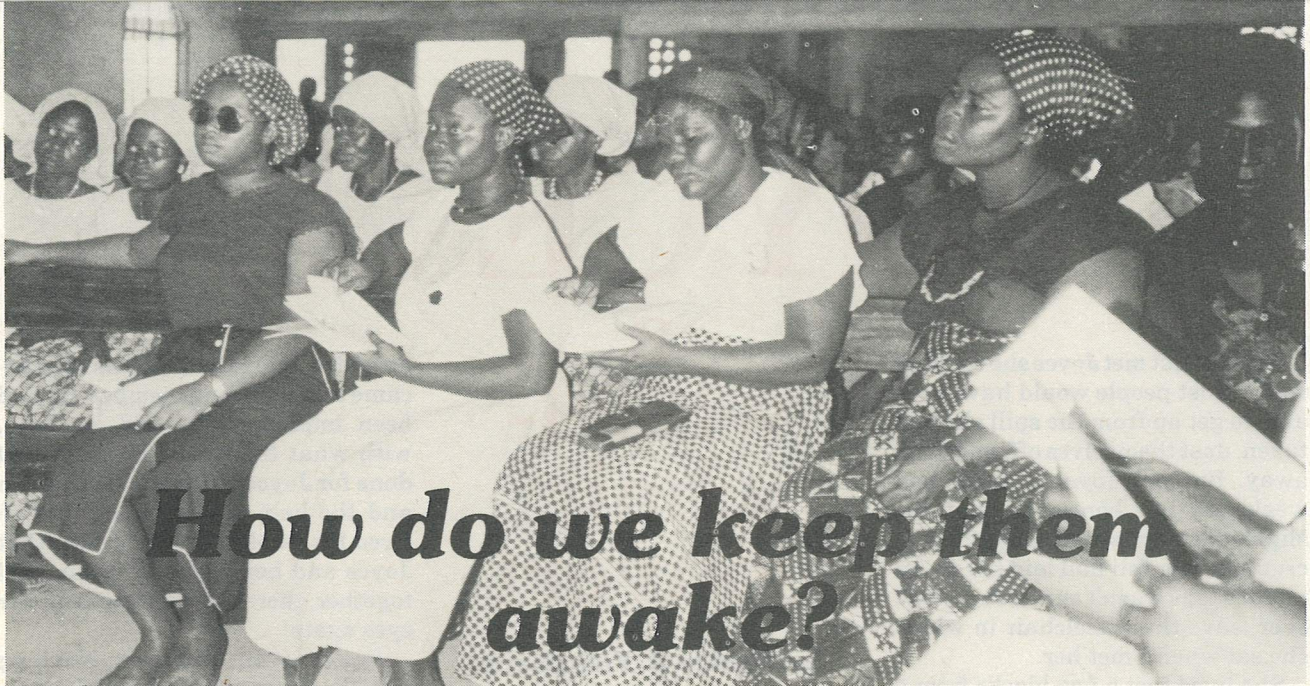
Then, while he was giving them his final blessing (24:51a), he simply began to rise up into the air, like a rocket slowly taking off (Acts 1:9). Verse 10 describes the rapt amazement of the apostles, and the sudden appearance of the two angels, with their great announcement, which forms the basis of our Christian hope, in verse 11 (underline and memorize, since it is one of the great Bible nuggets). We must remember that Jesus' return will be just like a movie of Jesus' ascension running backwards! That's what the angel said.

And thus as we finish our study of the four Gospels, we are brought right down to this present day, for we are still eagerly waiting for the fulfillment of that wonderful promise. "Yes, indeed," as John says, "Come, Lord Jesus!" (Revelation 22:20b). □

Editor's note: This is the last of a series. See "From this corner," page 242.



Julian G. Anderson
is a retired pastor
and seminary professor
living in
Naples, Florida



How do we keep them awake?

Africa solves the problem

by Ernst H. Wendland

Imagine yourself as a seminary student preaching your first sermon before a congregation. You've eagerly awaited this opportunity for a long time. Many years of study and hard work have gone into preparing for this moment. You may not expect to set the world on fire with your preaching, but at least you aspire to be an effective preacher.

Unfortunately, however, several people in the audience toward the front are nodding perceptibly before you're finished with the introduction. They're obviously not nodding assent to what you are proclaiming. It rather

It's a sad and rather sobering fact of life that some people habitually go off into slumberland during the sermon.

appears that you are putting them sound asleep. This could have a traumatic effect upon your future ministry as you notice this soporific effect of your message. You manage to struggle through the rest of the sermon with feelings of frustration.

It's a sad and rather sobering fact of life that some people habitually go off into slumberland during the sermon. Men seem to be especially susceptible to this type of ennui. Even the good wife's prodding elbow doesn't succeed in bringing her husband to rapt attention. Often the preacher's "Amen" has the automatic effect of jolting these people suddenly back to reality. Is it any wonder that preachers are tempted to intersperse an "Amen" someplace into the middle of the sermon just to see what might happen!

In parts of Africa they've found a way to cope with this

problem. The chief usher has the duty to see to it that the preacher is given the attention he deserves. During the sermon this man walks up and down the aisles of the church while keeping an ever-watchful eye on the hearers. He has the run of the place, it seems. He can sneak up from behind and pull a person's head-supporting arm out of position. He can direct a woman with an unruly child to go outside. He can tap a slumbering parishioner unceremoniously on the top of his head with a long stick. He can use any means or method within his discretion to make sure that everybody in the church is attentive with eyes open.

One wonders, of course, if the African way really solves the problem. Some people are like the rabbit. They can be off in dreamland with eyes wide open. Others claim they can listen free of distracting influences with eyes tightly shut. Who is to know?

Perhaps in our sophisticated society we're not about to appoint "waker-uppers" in order to improve the listening capacity of churchgoers. Someone could easily become embarrassed by it all and decide never to darken the church door again. Then, too, we've seen officious "waker-uppers" in Africa create more distractions by their efforts than they have helped the cause. The Lord's advice to all is still the best: "He who has ears to hear, let him hear." □



Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

JOYCE . . .

a wheel- chair convert

by Thomas B. Franzmann

When I first met Joyce she couldn't walk. Most people would have been able to get up from the spill she had taken, dust themselves off, and walk away. But not Joyce. Cancer had weakened her bones, so that the slightest strain would cause them to crumble. Her fall had laid her up for months; she wasn't sure if she would ever leave the wheelchair in which she sat when I met her.

She lived just a few blocks from a man and woman who had recently joined our church. They had met her through a small business they were operating out of their home. When they learned that the Jehovah's Witnesses had been visiting her regularly, they telephoned me. "Pastor," they asked, "would you stop to see a friend of ours?"

Joyce told me about herself. She had grown up in Utah — Mormon

***"Pastor,"
they asked,
"would you
stop to see
a friend
of ours?"***

country. Her mother was a Methodist, whose loyalty to her Lord and the church had been tempered by the constant pressure from the dominant Mormons. Joyce learned to know the love of Christ in her mother's evangelical home. Over the years her church had changed. The biblical foundations eroded. Soon, even the gospel was rarely to be heard. She drifted away.

Joyce married a man, who, though very moral and kind, was not a churchgoer. Something had happened, which he preferred not to talk about, that turned him against churches.

They moved to California. Joyce had little success in finding a church home, consequently she hardly ever went. Now, with two grown sons and

a daughter in elementary school, there was a vacuum in her life. Unanswered questions haunted her.

The Jehovah's Witnesses were more than willing to give her answers. She appreciated their attention, but was uneasy about some of their teachings and claims. We talked — for a long time that day and many times afterwards. We talked about Christ, about his sacrifice for our sins, about his victory over death, about his ways of drawing us closer to him, about his use of affliction to get our attention and focus our goals on things heavenly. In time Joyce was instructed and became a member of our church.

Contrary to doctors' expectations Joyce's cancer went into remission. Her broken bones healed enough to allow her to hobble around, first on crutches, then with a cane. As soon as she was able, she braved the pain and the risk to come to church. Never was there a more attentive listener, or a more joyful worshiper! I wish you could have seen the shine in her moist eyes as she attended the Lord's Supper for the first time.

Months rolled by. Her husband permitted their young daughter to enroll in our Christian day school, though he did not come to church himself. Soon we began to see him in church on those Sundays when the children sang in the service, then on some Sundays when the children were not singing.

It was a few years after Joyce became a member when her husband

attended the pastor's class and became a communing member. He had been impressed, he told me later, with what the Christian faith had done for Joyce and with the concern and the help our members had offered his family. The first time that Joyce and her husband communed together, there was that shine in her eyes again!

Joyce is with Jesus now. Not long after her husband became a Lutheran, her cancer came out of remission — with a vengeance! She bore the pain gracefully and cheerfully. "Jesus kept me here long enough," she said.

It took many months for her husband and daughter to adjust to the loss. But they came to church regularly, holding back the tears that came whenever one of Joyce's favorite hymns was sung. They would not give in to the temptation to leave

***She bore the pain
gracefully and
cheerfully. "Jesus
kept me here long
enough," she said.***

the place where so many memories kept coming back.

That was a long time ago. They still come to church, but now they are three. He has remarried. He brought his new wife to the pastor's instruction class, using the same quiet testimony that had once swayed him. Now, sometimes, when the three of them commune together, I am the one with the shine in my moist eyes. □



*Pastor Franzmann
is at St. Mark's,
Citrus Heights, California*

I would like to know

In response to my invitations to church, my friend says that Christianity is the truth for me; but other religious beliefs and practices are also true. How can I answer that?

You can try logic. Christianity's claim that Jesus is true God can't be equally true with Judaism's denial of the fact, Hinduism's ignorance of the fact, or Islam's reduction of Jesus to the status of mere prophet. The life, death, and resurrection of Jesus is not just one way among many to God. It is an entirely opposite way from the "right thinking" or "moral living" concepts of self-salvation that characterize every other religion. Jesus' claim: "I am the way, the truth, and the life. No one comes to the Father except through me," makes him either the world's only Savior or the world's biggest liar. He can't be both.

But logic won't convince or convert. So try Scripture. Most religious fence-riders really haven't. Let Romans 1-5 bring the evasive sinner face to face with the reality of God's justice and the wonder of God's love. Let the Gospel of John introduce a Savior so real that all other religious thought becomes the sterile reasoning or empty emotion it is in contrast. I hope your friend would not refuse to seriously investigate Christianity before lumping it with "generic" religion. A subtle suggestion to that effect may give you the opportunity to expose your friend to the convincing power of Word and Spirit.

Your friend has as yet no sufficient reason to accept an invitation to your church. Let her see in you what makes Christianity different. Let her hear from you — however long it takes — the truth that can't be confused with counterfeits.

ALANON, which counsels the relatives of alcoholics, recommends withdrawing all material support from the alcoholic until he hits bottom and desires treatment. Does this contradict our Lord's command in Matthew 5:42: "Give to him who asks"?

The Fifth Commandment prohibits us from giving an alcoholic a bottle — or the means to buy one — no matter how much he asks. That's not a contradiction to Jesus' commandment of love. That's a divine commentary on love. St. Paul urged the Thessalonians to withdraw all material support from people whose asking was a denial of God's will. That was love, "tough love." Confronting the alcoholic with his sin, not contributing to it, is a gift greater than what was asked.

Consider God's example. He promises to "give to him who asks." And he's not contradicting his promise when he says no to requests which are in conflict with his will and our best interest. God withheld material support

and let people hit bottom when Israel under the judges ignored his will. That's a godly precedent.

Give the alcoholic what he needs, not what he wants: the bitter taste of sin he won't confess, the assurance that the Savior who died for his sin rose again with the power to overcome that sin, the love too great to cave in to chemically warped promises, threats, and pleadings.

ALANON may miss the point when it refuses to identify God in Scripture's exclusive terms and when it is reluctant to label the alcoholic's disease as sin, but ALANON's approach to the alcoholic who won't acknowledge his problem and seek help is right on.

When I was young, I committed a terrible sin that still haunts me. Does my troubled conscience mean that I'm not really forgiven?

King David never forgot his terrible sin of adultery and murder, despite God's assurance of forgiveness. St. Paul never forgot his persecuting past; yet he preached God's absolute forgiveness. Their consciences became God's means for making past sins so abhorrent that repeating them was unthinkable, for making God's forgiving grace so wonderful that rejoicing in it was inevitable.

"The blood of Jesus, God's Son, purifies us from every sin." That's the fact. Let that fact lead your feelings to the peace Jesus promises. Don't let your feelings try to change the fact. Of course, if your sin is a wrong that can be righted, your troubled conscience is God's way of moving you to make restitution for your wrong. If asking the person you've wronged for forgiveness is a possibility, doing so will relieve the haunting nature of your conscience.

But nothing you do can improve on what Jesus has already done for you. And nothing you feel can alter the truth that he did it for you. □



Professor Paul E. Kelm, who writes this column, is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

If you have a question, send it to QUESTIONS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, WI 53208.



NEWS around the world

In a letter to parish councils Bishop Henrik Christensen of Denmark has called attention to the danger of the new religious movements. "At the last bishops' conference," he writes, "we agreed to make it clear that publicly-declared memberships in new religious groups and Transcendental Meditation imply, like rebaptism, termination in the Folk Church. The fact that the Folk Church is an evangelical Lutheran Church implies that it is not possible to adhere to another faith or religious group and simultaneously declare oneself a member of the Folk Church." Danish theologian Johannes Aagaard describes this as an important declaration. "One wonders," he said, "why it has not been published in a more direct manner. It draws our attention, because for once the Evangelical Lutheran Church in Denmark is actually exercising church discipline in an unmistakable manner. It states in clear Danish that the nearly 14,000 Scientologists are declared to be expelled from the Folk Church. It has hitherto been the practice that rebaptism itself includes the termination of membership. The rebaptized persons do not themselves take action. The same must now be said of those who have membership in new religious movements which represent Hindu or Buddhist traditions of faith."

At a recent symposium sponsored by The American Lutheran Church, the evangelism emphasis in the research project, Profiles of Lutherans, was analyzed. In this area the findings indicated that those congregations in the ALC that receive the most new members are also those who lost the most members. No clear data were available as to the cause of the losses, whether the same ones who were received into membership also left within a short time or whether the losses were due to the high geographic mobility of members. Further study is needed to discover why people leave, according to Dale C. Trautman, ALC director of evangelism. "At least we know that closing the back door to persuade people to stay is as important as widening the front door for more people to enter." The findings also indicated that having a structured program in the congregation that emphasizes evangelism is not the best assurance that the membership will increase. A far greater predictor of growth in ALC congregations is a well-rounded program

that involves members in a vital worship experience and adult education. A study of the data concluded that personal evangelism "takes place in the normal social intercourse of working together in church and community, and of helping friends, acquaintances, and sometimes strangers whenever need becomes apparent. These data do not seem to show that evangelism is something that is characteristically orchestrated, or particularly planned, or the result of campaigns or special programs. Rather it occurs as a natural part of the daily conversation of believers who are in rather constant, helpful interaction with large numbers of people.

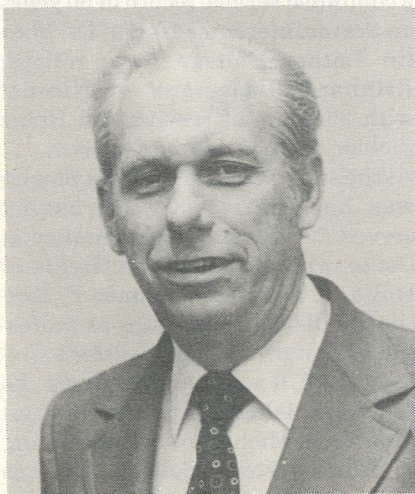
The generous financial aid from European and North American churches to partner churches overseas has increased dependency "to an alarming degree," according to Dr. Reinhart Mueller, director of the Evangelical Lutheran Mission in Lower Saxony, Germany. Mueller said there is an urgent need to clarify the term "partnership." For too long, Mueller noted, self-reliance has been looked upon as a financial, organizational, or technical problem. Instead, he said, one should talk about medium-term planning and how to set priorities with these partner churches. He complained that mission is rarely discussed in West German congregations. Referring to the decrease in applicants for a missionary education, he called for more information in congregations and for providing young people with information about possibilities in this area. He noted that the missionary service has changed but that it is still necessary and asked for by overseas churches.

Father Vincent Puma of St. John's Catholic Church in poverty-ridden Paterson, New Jersey, is not enthusiastic about President Reagan, but on the question of what local churches should be doing as the result of federal cutbacks he's prepared for blessings in disguise. "We were involved," he said, "in all sorts of social welfare activities before the Johnson era. Daycare centers, preschool programs, food, employment, clothing and language programs. The government came in and offered to pay the heat bills and the salaries. Suddenly I was working for the government. They eventually took over all of our programs. The church abdicated. Money did it. . . . When government money is involved, other groups attack what you are doing. They charge they should be getting the money instead of you. People stop volunteering their time. They want to be paid. . . . It destroys the spirit of the thing." The new program the church has just set up is different. "The response to a call for volunteers, food and money for this kitchen has been great. That is because this is such a simple thing, not some fancy project where 90 percent of the funds go for administration. If this is successful and the government representatives come to give us funds, I hope we will have the good sense this time to turn them down." □

A unique record of the past

"The Grand Canyon offers the inquiring eye a unique record of past events," according to Robert W. Adickes. "It contains more exposed layers of sedimentary rock than does any other place in the world."

Adickes, who is principal of Arizona Lutheran Academy at Phoenix, spoke at the third annual Lutheran Science Seminar meeting this spring at Wisconsin Lutheran College, Milwaukee.



Robert W. Adickes

Adickes, who has made more than a dozen exploratory trips into the Canyon, said the Canyon "offers clear evidence of catastrophic events which fit well with the Genesis account of the Great Flood."

If the evidence is fairly evaluated, he told the 97 participants of the seminar, "it overwhelmingly indicates

rapid, catastrophic activity in the formation of the Canyon."

He said that in the Canyon there is no smooth rock above the Colorado River, a fact which supports the "quick-carve" theory. If the erosion had occurred over a period of millions of years the action of the water would have smoothed the rock.

He pointed out that the purity of the sedimentary rock also indicates rapid formation of the Canyon. "If this massive deposit had been laid down over the multimillion-year period claimed by some, it would have accumulated enormous amounts of impurities. But, significantly, the impurities are not there."

All the geological evidence, he concluded, is consistent with the events of God's judgment on the people of Noah's day. "The Grand Canyon stands as our most awesome reminder not only of God's ability to create but also of his limitless power to deal with and control what he has created."

The seminar was sponsored by the Lutheran Science Institute, an association of Wisconsin and Evangelical Lutheran Synod members, which promotes a scientific inquiry seeking to understand the world using biblical insights.

The institute contends that there is "absolutely no need to compromise the Word of God in honest scientific inquiry." The institute maintains an office at Wisconsin Lutheran College, Milwaukee.

Don't give language the business

"I am not going to make you wade through ten pages of words before I tell you how I feel about the language program in our pastor-training schools," said Wayne D. Mueller, a parish pastor from Waukesha, Wisconsin. "I am for it. I suggest we change very little."

Mueller spoke at a foreign language conference attended by the professors who teach the languages at the Synod's six ministerial-training schools, held at Northwestern College, Watertown.

"I hope," he said, "that any changes that might be made in the



Wayne D. Mueller

curriculum retain for language study the strong position which it holds now."

"Preachers are in the language business," he told the professors at the two-day conference. "We will not serve ourselves well by giving language the business."

In the face of some dissatisfaction among pastors in the language curriculum he urged the professors to have "the courage to accept constructive criticism that can lead to a sharper focus on the good that we have in our language curriculum."

"May the Lord also bless you with a similar courage," he said, "to quietly ignore criticism which might only be part of the patter of the time, and which might be prompted by the mistaken feeling that there is after all something new under the sun in the present or future of the church."

Also addressing the professors was Dr. Philip Heesen, professor of classics at Millersville State College at Lancaster, Pennsylvania. The professors also heard an alumnus of Northwestern College, Dr. Lester Seifert who has been in the German department of the University of Wisconsin, Madison, since 1945. Dr. Glen Knudsvig of the University of Michigan spoke to the conference on various methods of teaching Latin.

The foreign language conference was sponsored by the Synod's Commission on Higher Education and partially funded by a grant from the Aid Association for Lutherans of Appleton, Wisconsin. □

News from the WELS

Commissioned *Fund grows*

St. Paul's Lutheran Church of Tomah, Wisconsin, the home congregation of 1982 seminary graduate Mark W. Rieke, was the setting for his ordination and commissioning June 27. He will serve the Lutheran Church of Central Africa. He and his wife, Sue, will reside in Ndola, a city of 200,000 in the Copper Belt region of Zambia. His home church pastor, Kenneth A. Gast, preached the sermon. Ordaining and commissioning Missionary Rieke was Pastor Duane K. Tomhave of the executive committee for Central Africa. Also assisting in the service were Pastor Theodore A. Sauer, executive secretary of the Board for World Missions, and Pastor Harvey A. Witte, father-in-law of the candidate. After the necessary papers are processed, the Riekes hope to leave by mid-September for a three-year tour of duty.

Degrees conferred at DMLC

In a special service at the close of the summer session at Dr. Martin Luther College of New Ulm, Minnesota, eight students were granted degrees. Receiving the degree of bachelor of science were SueAnn Kienitz, Rochester; Thomas Libka, New Ulm; Peter McWaters, Zumbrota; and Paul Weihing, New Ulm; all in Minnesota. Also granted degrees were Corless Lemke, Medford; Richard Pinski, LaCrosse; and Elaine Schaeve, Milwaukee; all in Wisconsin. Charles Schleaf, a graduate from Owosso, Michigan, also received his degree.

According to George H. Heckmann, director of special services, 260 persons attended the 1982 summer session. They were involved in either regular classes, an advanced study program, or workshops. Two tours, one to Europe and the other to the eastern United States, had 67 participants.

The WELS Scholarship Endowment Fund has grown dramatically through a recent bequest of \$95,000 from the estate of Leslie J. Valleskey of Manitowoc, Wisconsin. The interest from this estate will flow into the WELS Scholarship Fund and along with gifts to the scholarship fund will provide financial aid for the education of the Synod's future pastors and teachers. "We are very thankful for this bequest," reports the scholarship committee. "It will produce fruit in God's kingdom for many years to come."

In the 1981-1982 school year the scholarship fund provided \$15,630 in scholarships for 79 worker-training students. During the 1982-1983 school year \$14,780 will be available to synodical schools for distribution.

Minority group worker-training students, not only at our synodical schools, but also within the area Lutheran high schools, may receive financial aid through the Minority-Group Scholarship Fund.

The need of students for scholarships and financial aid continues to grow. The financial aid officers of the Synod's worker-training colleges report a tightening in the availability of guaranteed student loans and a

decrease in the amount of money available to students through government grants for education. The officers report that many students have not been able to secure jobs this past summer because of high unemployment throughout the nation, especially among their age group.

"As the cost to students of their education escalates, so will the need for assistance from WELS scholarship funds increase," according to the scholarship committee. "As these funds grow, so will the blessings of scholarships and financial aid to the Synod's future pastors and teachers grow."

NEWS BRIEFS. . . . Two men with a combined service record of 50 years on the maintenance staff of Dr. Martin Luther College have retired: Reinhard Heidemann of Nicollet with 20 years of service and Heinz Zickler with 30 years of service. . . . At the same school Mrs. Vera Siegler was honored recently for having served 20 years as housemother at Centennial, Hillview, and Highland Halls. . . . Professor James F. Korthals will begin his duties as professor of history at Northwestern College. A 1976 seminary graduate, he served parishes in Stevensville and Montrose, Michigan, before coming to Northwestern College. He has spent the last semester in graduate study at the University of Wisconsin — Oshkosh.



YOUNG ADULTS RALLY — Five of the 175 young adults attending the third annual Spring rally for young adults held at Madison, Wisconsin, participated in the Sunday morning worship. Participants in the weekend rally heard speakers discuss the "Christian Lifestyle." At the business meetings Lutheran Collegians was officially disbanded. A four-member student advisory board was elected to work with the Synod mission board's campus ministry committee.

Women's Auxiliary Organized

Women from three districts met recently at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, to organize a women's auxiliary for the school.

The 80 women present represented the Western and Northern Wisconsin and Minnesota Districts. Elected president of the auxiliary was Mrs. Mary Viehts of Rochester, Minnesota. Elected pastoral advisor was Richard A. Agenten of Platteville, Wisconsin.

A constitution was adopted which calls for an annual meeting in the spring of the year. The purpose of the auxiliary is to stimulate interest in the preparatory school and to support it with selected projects.

25 years observed

Professor Wayne N. Zuleger, professor of English at Northwestern Preparatory School, recently celebrated his 25th anniversary in the teaching ministry.

A native of Medford, Wisconsin, he attended Martin Luther Academy and graduated from Dr. Martin Luther College, New Ulm, Minnesota in 1957. He continued his studies at Louisiana State University, the University of Minnesota, and Dominican College of Racine, Wisconsin.

He taught at Shirley and Racine, Wisconsin, and at St. Croix Lutheran High School until 1974 when he accepted a call to the preparatory school. □

Florida

Crown of Life dedicated

Crown of Life, Fort Myers, recently dedicated its new worship-education-fellowship building with seating for 100. Crown of Life, organized in 1977 with 21 communicants, presently numbers 69 communicants and 126 baptized members. The congregation began as a branch of Bethany, North Fort Myers.

Pastor Robert P. Wendland of Bethany, North Fort Myers, preached the sermon and Pastor Dennis E. Kleist of Crown of Life read the rite of dedication.

Hudson church dedicates

Grace of Hudson has dedicated its new chapel in a special service at which Joh. P. Meyer was the guest speaker.

The congregation was organized in 1975 after exploratory services were held by the pastor from Holiday. The congregation presently numbers 51 baptized members.

Having worshiped in a cramped rented office for the past six years, the congregation is pleased with its 2100-square-foot chapel. The pastor is Gary F. Schult. □

Kansas

Daughter congregation installs pastor

Christ the King of Washington recently installed its first resident pastor, Frederick A. Werner.

Christ the King is a daughter congregation of St. Paul's of Plymouth, Christ of Beatrice, and Zion, Clatonia. The first service in Washington was held two years ago.

The congregation, numbering 31 confirmed members, last year purchased a Quaker church and repaired it where necessary. The money was raised to cover the cost of the entire project.

With the approval of the mother congregations the group formally organized in June of 1981 and was accepted into the Synod's membership at the 1981 convention. □

Michigan

Fortieth anniversary

Salem of Ann Arbor recently celebrated the 40th anniversary of its pastor, Lyle A. Hallauer, in the ministry. The guest speaker was Pastor Winfred A. Koelpin of Livonia.

After graduating from the seminary in 1941, he served two mission congregations near Milwaukee. In 1948 he accepted a call to St. John's, Lannon, Wisconsin, and in 1968 he accepted a call to Salem.

For eight years he served as chairman of the mission board of the Southeastern Wisconsin District.

In 1942 he married Erna Bellin. There are four children. □

Mississippi

A new state

For the first time the state of Mississippi appears in news from the districts. On June 27 the exploratory mission at Columbus installed its first pastor, seminary graduate Daniel E. Schmelzer.

Mississippi is the last of the 50 states to have Wisconsin Synod services. Maine, the 49th state entered, also has an exploratory mission with a resident pastor although the mission is not an organized congregation.

In June of 1981 survey work was conducted in the so-called Golden Triangle of Columbus, West Point, and Starkville, Mississippi. The mission board granted exploratory status to the area in February 1982. Services were begun in March, and the mission board authorized the calling of a pastor for the area in May.

"At present," reports Pastor Schmelzer, "there are 17 baptized members in the nucleus at Columbus with possibilities of growing quickly." Average attendance at Sunday services, he said, "has been around 30 so you can see why we are optimistic."

Normally, organized mission status is not granted to an exploratory field by the mission board until the mission potential of the area has been thoroughly tested. □

Nebraska

Organ dedicated

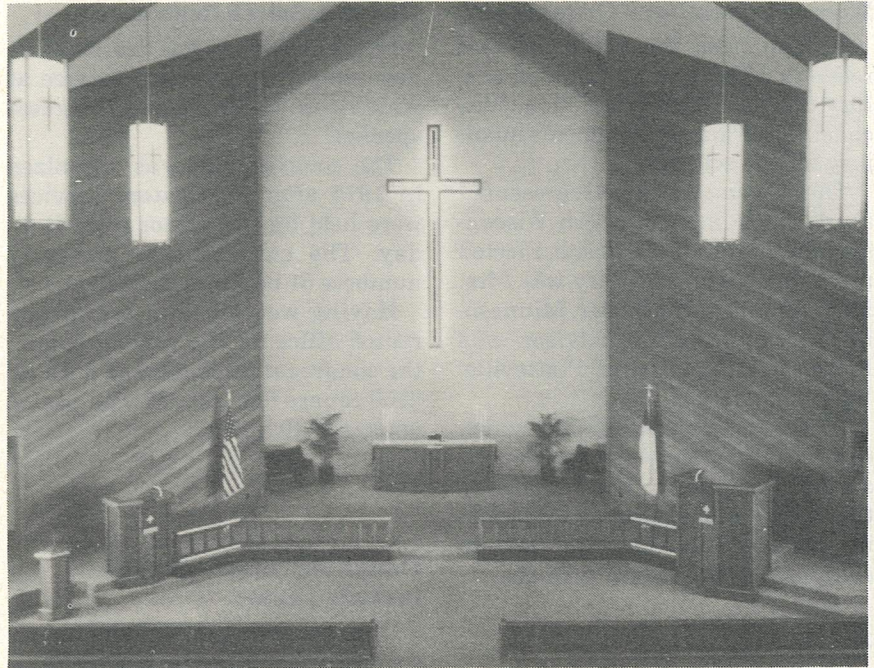
Good Shepherd of Omaha recently dedicated a new Allen organ. The pastor of Good Shepherd is Gerald E. Free, president of the Nebraska District and second vice president of the Synod.

President Free read the rite of dedication and also preached the sermon. The guest organist was Professor Bruce R. Backer of Dr. Martin Luther College. □

Correction

Mrs. Elsie Senger, whose obituary was in the August 1 issue, p. 222, died in Oconomowoc, Wisconsin, not in Neillsville.

ST. MARK's of Citrus Heights, California, recently dedicated their new \$675,000 edifice, of which members saved \$100,000 by doing their own exterior and interior finish work. With chairs the church will seat about 500. St. Mark's, the first Synod mission in the Sacramento area, was organized in 1965. The congregation now has more than 600 communicants. The parish school enrolls 125. The pastors are Thomas B. Franzmann and Robert D. Johannes. The building was funded partially by loans from members through a new program of the Synod, the Non-Mission Building Loan Fund. In February of 1981 Arthur W. Schaefer of the stewardship office directed a three-week funding effort.



NOTICE

In case you have wondered, two issues of *The Northwestern Lutheran* are skipped during the year: the July 15 and December 1 issues. This is an attempt to hold down costs.

ADDRESSES

(Submitted through the District Presidents)

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- Prell, Conrad L.**
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- Schmelzer, Daniel E.**
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- Vomhoff, Roger E.**
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- Wilke, Robert A.**
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- Wolff, Michael A.**
102 Dunn Street
Fall River, Wisconsin 53932

INSTALLATIONS

(Authorized by District Presidents)

Pastors:

Ordained and Installed

- Balogh, Terry G.**, as pastor of St. Paul's, Mayville, Michigan, on July 18, 1982, by E. Herman (MI).
- Bolda, James L.**, as pastor to exploratory field, Gillette, Wyoming, on July 11, 1982, by D. Russow (NE).
- Bratz, Dennis R.**, as pastor of Trinity, Abita Springs, Louisiana, on July 27, 1982, by D. Beckman (SA).
- Brinkman, Anthony C.**, as pastor of Salem, Woodbury, and Mt. Zion, St. Paul, Minnesota, on July 18, by W. Brinkman (MN).

- Carlovsky, David L.**, as pastor of Shepherd of the Springs, Coral Springs, Florida, on June 27, 1982, by R. Kobleske (SA).
- Dorn, John S.**, as pastor of Trinity, Merrill, Wisconsin, on June 20, 1982, by M. Zank (WW).
- Feuerstahler, Michael T.**, as associate pastor of St. Paul, Lake Mills, Wisconsin, on June 27, 1982, by H. Cares (WW).
- Hanneman, Bruce W.**, as pastor of Good Shepherd, Cheyenne, Wyoming, on July 11, 1982, by J. Jaeger (NE).
- Horneber, Adam J.**, as pastor of Christ, Merrill, Wisconsin, on July 11, 1982, by M. Zank (WW).
- Janke, Paul M.**, as pastor of new mission, Portland, Maryland, on July 11, 1982, by R. Schleicher (MI).
- Kuehl, David M.**, as pastor of Shepherd of the Hills, Inver Grove Heights, Minnesota, on July 25, 1982, by P. Kuehl (MN).
- Kujawski, Robert P.**, as pastor of new mission, Traverse City, Michigan, on July 18, 1982, by R. Zindler (MI).
- Mattek, James A.**, as pastor of Immanuel, Findlay, Ohio, on July 18, 1982, by J. Mattek (MI).
- Nelson, James D.**, as pastor of Shepherd of the Hills, Greeley, Colorado, on July 18, 1982, by H. Hagedorn (NE).
- Neumann, Marcus R.**, as pastor to exploratory field, Chippewa Falls, Wisconsin, on June 27, 1982, by A. Laper (WW).
- Prell, Conrad L.**, as pastor of Faith, Lancaster, Wisconsin, on July 4, 1982, by R. Agenten (WW).
- Wolff, Michael A.**, as pastor of St. John's, Doylestown, and St. Stephen's, Fall River, Wisconsin, on June 27, 1982, by R. Uhlhorn (WW).

Ordained and Commissioned

- Schmelzer, Daniel E.**, as missionary to Golden Triangle area of Mississippi, on June 27, 1982, by E. Schmelzer (SA).

Commissioned

- Kruschel, Peter H.**, as missionary to South Orlando, Florida, on July 11, 1982, by R. Wiechmann (SA).

Installed

- Bartelt, Randall J.**, as pastor of Rock of Ages, Madison, Tennessee, on April 25, 1982, by R. Busch (SA).
- Bitter, Mark R.**, as pastor of Crown of Life, New Orleans, Louisiana, on June 20, 1982, by D. Beckman (SA).
- Fedke, Fred III**, as pastor of St. Matthew, Ontario, and St. John, Kendall, Wisconsin, on May 30, 1982, by K. Gast (WW).
- Natsis, William F. II**, as pastor to exploratory field, Southeast Denver, Colorado, on July 25, 1982, by H. Hagedorn (NE).
- Vomhoff, Roger E.**, as pastor of Jehovah, Altura, and Trinity, Rollingstone, Minnesota, on June 13, 1982, by D. Fischer (WW).

Teachers

- Rusch, Keith**, as teacher at Grace, Geneva, Nebraska, on July 18, 1982, by S. Zak (NE).
- Ziesemer, Jon L.**, as teacher at St. John, Sleepy Eye, Minnesota, on July 11, 1982, by J. Liggett (MN).

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

ALBERTA-MONTANA CONFERENCE

Date: September 21-22, 1982; Tuesday, 7:00 p.m. Communion service.
Place: Mount Zion Lutheran Church, Missoula, Montana; R. Koester, host pastor.
Preacher: J. Engel; W. Leerssen, alternate.
Agenda: Exegesis of John 13:18-38; G. Blobaum; W. Heiges, alternate; What happens to the soul after death?; J. Sullivan; The difference between Jesus' baptism and John's baptism; M. Bauer; Isagogical treatment of the Song of Solomon; D. Neumann.
Note: Please excuse to the host pastor.
 R. Beyer, Secretary

MICHIGAN

NORTHERN CONFERENCE

Date: September 20, 1982; 9:00 a.m. communion service.
Place: St. John's, Gladwin; F. Casmer, host pastor.
Preacher: J. Behringer; H. Birner, alternate.
Agenda: An Analysis of Three Approaches of the Historical-Critical Method of Interpretation: Radical (Bultmann), Moderate (Semine), conservative (Boer), David Kuske; An Exegetical and Homiletical Study of a Text for the Festival of the Reformation, Psalm 46; W. Oelhafen.
Note: Please excuse to host pastor.
 J. Seifert, Secretary

SOUTHEASTERN CONFERENCE

Date: September 20-21, 1982; Monday, 7:00 p.m. Communion service.
Place: St. Luke, Jackson; J. Fischer, host pastor.
Preacher: F. Zimmerman; K. Vertz, alternate.
Agenda: Overview and Themes from the Book of Proverbs; T. Wilsman; Selecting and Assigning Memory Work to Confirmation Classes; M. Porinsky; Evaluation and Recommendation on the New WELS Exposition of Luther's Small Catechism; pilot project user to be designated; conference and Synod reports and business.
Note: Please excuse to host pastor.
 C. Holub, Secretary

MINNESOTA

CROW RIVER CONFERENCE

Date: September 21, 1982; 9:30 a.m. Communion service.
Place: Bethany Lutheran Church, Clinton; D. Schlieve, host pastor.
Preacher: H. Russow; D. Schaffer, alternate.
Agenda: Cursory Exegesis of 1 Corinthians 1-4; D. Schaffer; The Peace of God Shall Keep Our Hearts and Minds in Christ Jesus; H. Russow; Incorporating Non-WELS Members into the Congregation; W. Davidson; conference business.
Note: Please excuse to the host pastor.
 S. Smith, Secretary

NEW ULM PASTOR-DELEGATE CONFERENCE

Date: September 12, 1982; 2:30-5:00 p.m.
Place: Zion Lutheran Church, Sanborn, Minnesota; J. Rupprecht, host pastor.
Agenda: A New Hymnal for WELS; B. Backer, discussion leader.
Note: Please excuse to secretary.
 C. Henkel, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tuesday, September 28, 1982; 9:00 a.m. Communion service.
Place: Immanuel Lutheran Church, Tyler, Minnesota; L. Wurster, host pastor.
Preacher: M. Zarling; alternate, P. Alliet.
Agenda: Exegesis of 1 Corinthians 5:1-13; J. Cloute; Smalcald Articles; G. Maas; Role of a Woman in the Church Service; R. Schwerin.
 R. Hellmann, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: September 14, 1982; 9:00 a.m. Communion service.
Place: St. John's Lutheran Church, Spring Valley; J. Wilitz, host pastor.
Preacher: A. Jannusch; R. Schmidt, alternate.
Agenda: Study and discussion of The Role of Man and Woman According to Holy Scriptures.
 P. Damrow, Secretary

NEBRASKA

CENTRAL DELEGATE CONFERENCE

Date: September 20-21, 1982.
Place: Shepherd of Peace Lutheran Church, Norfolk, Nebraska.
Preacher: P. Zarling; D. Lemke, alternate.
Agenda: Exegesis of Romans 6:12-23; W. Bader; Isagogical Study of Haggai; M. Zander; Sermon Study of the Historical Epistle for Easter, 1 Corinthians 5:6-8; P. Albrecht; A Study of Methodism; G. Free.
 D. Lemke, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY CONFERENCE

Date: September 21, 1982; 9:00 a.m. Communion service.
Place: Mt. Olive Lutheran Church, Suamico; L. Nast, host pastor.
Preacher: L. Koenig; R. Gorske, alternate.
Agenda: Ill John: W. Gauke; The Pastor's Wife — The Walking Wounded: R. Ash; Fellowship Principles with Practical Applications: J. Diener; election of officers.
Note: Please excuse to host pastor.
 J. Stuhr, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Monday, September 20, 1982; 9:00 a.m. Communion service.
Place: St. John's Lutheran Church, Gibson, Wisconsin; M. Hoppe, host pastor.
Preacher: M. Hoppe; H. Juroff, alternate.
Agenda: Exegesis of 2 Peter 3; G. Unke; alternate: Exegesis of Daniel 1-3; P. Borchardt; Sermon Study; T. Deters; alternate: K. Kuenzel; After Dinner Speaker: W. Loescher; alternate: T. Lowry; Justification Reviewed: W. Loescher.
Note: Please excuse to host pastor or secretary.
 K. Kuenzel, Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: September 20-21, 1982; 7:00 p.m. Communion service.
Place: Ocean Drive Lutheran Church, Pompano Beach; R. Kobleske, host pastor.
Preacher: R. Wiechmann; P. Zager, alternate.
Agenda: Panel discussion on *Lutheran Worship*; K. Kruck, P. Kruschel, J. Meyer and G. Schull; Lodges; R. Seeger; Exegesis of 1 John 2:18-27; P. Merten; Isagogical Study of Obadiah; N. Pommeranz.
Note: Please excuse to host pastor.
 H. Huhnerkoch, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Dates: September 13, 1:00 p.m. EST and September 14, 8:30 a.m., 1982.
Location: Grace Lutheran Church, Indianapolis, Indiana; T. Kneser, host pastor.
Preacher: G. G. Schwanke; alternate, D. Kelm.
Agenda: Ephesians 4, R. Mueller; Ephesians 5, H. Bartels alternate, Ephesians, 6, J. Zickuhr; The History of and the Current Practices For Receiving Adults into Baptized Communicant Membership, P. Prange; Study of the Moral Majority Movement, W. Meier; The Dignity and Authority of the Christian Pastor, R. J. Voss.
 R. W. Pasbrig, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Tuesday, September 14, 1982, 9:00 a.m.
Place: St. Paul's Lutheran Church, Town Lomira, Wisconsin
Preacher: M. Volkman; alternate, M. Bater.
Agenda: Exegesis of 2 Timothy 4:9-22; D. Kuehl; NWC and NP Reports; F. C., Art. III: Of the Righteousness of Faith before God: A. Zenker; A Look at the new WELS Catechism; P. Kante.
Note: Please excuse to host pastor.
 P. Birner, secretary

METRO NORTH CONFERENCE

Date: September 20, 1982
Place: St. Mark's, Brown Deer; G. Rothe, host pastor.
Preacher: Martin Westerhaus; James Witt, alternate.
Agenda: Exegesis and Sermon Study of Psalm 46; J. Braun; Review of *Lutheran Worship* — Liturgical Section; M. Engel; Review of *Lutheran Worship* — Hymn Section; M. Albrecht.
Note: Please excuse to the conference secretary.
 C. Jahn, Secretary

METRO SOUTH CONFERENCE

Date: Monday, September 20, 1982; 9:00 a.m. Communion service.
Place: Reformation, Genesee Depot; D. Tomhave, host pastor.
Preacher: W. Borgwardt; R. Brassow, alternate.
Agenda: Mark 12:35-44; R. Fleming; Mark 13:1-13; R. Heins, alternate; The Theology and Practice of Lay Ministry; R. Roth; Identifying Spiritual Gifts Within the Congregation; R. Scharf, alternate.
Note: Please excuse to host pastor.
 T. Horner, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: September 14, 1982; 9:00 a.m. Communion service.
Place: Hope Lutheran, Twin Lakes, Wisconsin; L. Wenzel, host pastor.
Preacher: L. Nolte; R. Otto, alternate.
Agenda: Exegesis of Romans 12:1-10; M. Turriff alternate: Romans 12:11-21; R. Weber; Proper and Improper Fund Raising with an emphasis on the practical; R. Gosdeck.
Note: Please excuse to the host pastor or secretary.
 D. Gruen, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 21, 1982.
Place: St. John's Lutheran, Baraboo, Wisconsin; E. Toppel, host pastor.
Preacher: M. Herrmann; H. Hoepfner, alternate.
Agenda: Exegesis of II Timothy 3; D. Falck; Willful Sins and Sins of Ignorance; E. Breiling; Abdon; H. Hoepfner.
 G. Johnson, Secretary

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

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

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

Alaska	Kenai
Arizona	Apache Junction* Green Valley*
Arkansas	Russellville*
California	Poway* Rancho Cucamonga San Dieguito* N. E. Denver* S. Denver*
Colorado	Coral Springs Daytona Beach* E. Orlando* Lehigh Acres
Florida	Warner/Robbins/Perry Portland* Novi Traverse City*
Georgia	Columbus*
Maine	St. Charles County*
Michigan	Springfield* Miles City*
Mississippi	Kearney*
Missouri	Poughkeepsie* Rochester Springville*
Montana	Charlotte
Nebraska	North Carolina
New York	North Dakota
	Ohio
	Oregon
	South Dakota
	Texas
	Vermont
	Virginia
	Washington
	Wisconsin
	Wyoming
Alberta	
Ontario	

*Denotes exploratory services.

**NOMINATIONS
NORTHWESTERN COLLEGE**

The following have been nominated for the professorship in the field of college English. This call will fill the vacancy caused by the retirement of Prof. S. Quam.

Rev. Lyle Albrecht	Brookfield, WI
Rev. Dean Anderson	Riga, MI
Rev. David Beckmann	Mobile, AL
Prof. Arlyn Boll	Watertown, WI
Prof. Wayne Borgwardt	Waukesha, WI
Rev. John Braun	Milwaukee, WI
Prof. John Evans	Saginaw, MI
Prof. Edward Fredrich, III	Saginaw, MI
Rev. Thomas Haar	Stevensville, MI
Rev. Robert Hellmann	Olivia, MN
Prof. Stephen Hintz	Racine, WI
Rev. Mark Jeske	Milwaukee, WI
Rev. Silas Krueger	Tucson, AZ
Prof. Philip Leyrer	Lake Mills, WI
Rev. Ralph Martens	Guayama, PR
Rev. William Meier	Phoenix, AZ
Prof. Earl Monday	Merrill, WI
Mr. William Pekrul	Neenah, WI
Prof. Karl Peterson	Ann Arbor, MI
Prof. Harold Schewe	Prairie du Chien, WI
Rev. Neal Schroeder	La Crosse, WI
Rev. Richard Stadler	West St. Paul, MN
Mr. John Steffen	Wilmot, WI
Rev. Scott Stone	Knoxville, TN
Rev. Glen Thompson	Lusaka, Zambia
Prof. Wayne Zuleger	Watertown, WI

Correspondence concerning the nominees should be in the hands of the undersigned by September 13, 1982.

W. A. Schumann, Secretary
612 So. 5 St.
Watertown, Wisconsin 53094

**WISCONSIN LUTHERAN SEMINARY
AUXILIARY**

Tenth Anniversary Meeting

All women of WELS congregations are cordially invited to the tenth anniversary WLSA meeting to be held on October 2, 1982, at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Registration and a coffee hour will begin at 9:00 A.M. The meeting will begin with a worship service at 10:00 A.M. The day's activities will conclude at 4:00 P.M.

Reservations should be made by September 20, 1982. Send \$6.00 (includes dinner) to the WLSA corresponding secretary, Mrs. Daniel Johannes, 1736 Mill Road, Jackson, Wisconsin 53037. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include your name, address, telephone number, church membership and pastoral conference.

FALL PASTORS' INSTITUTE

The 1982 Pastors' Institute will be held at Wisconsin Lutheran Seminary on five Monday afternoons, beginning September 27. Sessions will be conducted in the multipurpose room in the library basement. They will run from 1:30 p.m. to 4:30 p.m. The following topics will be presented:

Missiological Emphasis in the Old Testament: Professor Ernst H. Wendland.

An Analysis of the Cults which Are most Apt to Disturb Our People: Professor Richard D. Balge. Registrations are to be sent to President Armin W. Schuetz, 11831N Seminary Dr. 65W, Mequon, Wisconsin 53092. The registration fee is \$7.50.

CONFERENCE PAPERS

New conference papers available: No. 59: The Preacher and Personal Finances: J. Braun, \$0.48; No. 60: The Reformed View of the Gospel: P. Huebner, \$0.78; No. 61: The Use and Non-use of Life Support Systems and/or Treatment Termination - When? Ever? Under What Circumstances: R. Bushaw, \$0.36

The following previously listed conference papers are still available in limited quantities: No. 51: Man and Woman in God's World: W. Gawrisch, \$0.66; No. 52: Proselytizing: W. Fischer, \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg: M. Bartling, \$0.72; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies: J. Gawrisch, \$0.90; No. 55: What About Fasting?: J. Schroeder, \$0.48; No. 56: Textual Criticism: An Introductory Survey: J. Naumann, \$0.30; No. 57: The Menace of Islam: Its Theology and Practice: D. Schmelting, \$0.72; No. 58: Integrating the New Member: J. Huebner, \$0.60.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Those on the permanent mailing list are asked to submit their new address promptly.

Martin Luther Women's Circle
10151 Sappington Road
St. Louis County, Missouri 63128

CENTENNIAL CELEBRATION

Trinity Lutheran Church of Brillion, Wisconsin, is celebrating its centennial in October. A special invitation is extended to all former members, teachers and vicars. If you plan to attend the dinner on Centennial Sunday, October 24, or would like further information, please write to the Centennial Committee, 237 West Water St., Brillion, Wisconsin 54110.

125 ANNIVERSARY CELEBRATION

On September 19 St. Paul's of Muskego (Hales Corners), Wisconsin, will celebrate its 125th anniversary. There will be three services: 8:30, 10:15 and 2:30 p.m. At the afternoon service President George W. Boldt will be the guest speaker. A dinner will be served. Should you desire more information or wish to purchase dinner tickers, please write to: St. Paul's 125th Anniversary Committee, S66 W14325 Janesville Road, Hales Corners, Wisconsin 53130 or phone 414/422-0320.

COMMUNION SET WANTED

The new mission in Columbus, Mississippi, is in need of a communion set, either individual or common cup. Please contact Rev. Daniel Schmelzer, 316 Florence, Columbus, Mississippi 39701.

APPOINTMENT

Pastor David A. Kipfmiller has been appointed to serve as district reporter for *The Northwestern Lutheran* and director of public relations for the Western Wisconsin District. He succeeds Pastor Harold W. Sturm.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Effenspitz #7	8524 Neunkirchen a. Br.
6500 MZ Ebersheim 41	Goldwitzerstrasse 31
West Germany	West Germany
Telephone 06136-7841	Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030, USA.

125th ANNIVERSARY CELEBRATION

Former members, past church workers and friends of St. John-St. James Church of Reedsville, Wisconsin, are invited to participate in one or more of the congregation's 125th anniversary activities this fall. Anniversary Sunday is September 19. Pastor Harold Eckert will be the guest speaker in the morning services at 8:00 and 9:30. There will be a fellowship dinner at noon; informal organ recital and choir concert in the afternoon; and a historical display, including confirmation pictures from 1913 to the present. Pastor Eugene Kitzewer will be guest speaker in a 7:30 p.m. evening service. Other special anniversary events will include a German language service at 2:00 p.m. on Sunday, October 10; and a "Blessings of Christian Education" Sunday, with special services on the morning of November 18 and a children's program at 1:30 p.m. Prof. David Kuske will be the guest speaker for the services. For more information you may contact the church, Box 408, Reedsville, Wisconsin 54230.

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