

The  
**Northwestern  
Lutheran**

OCTOBER 15, 1982

**THE  
PALESTINIAN  
ARABS**

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**"It's a sin  
not to read the Bible"**

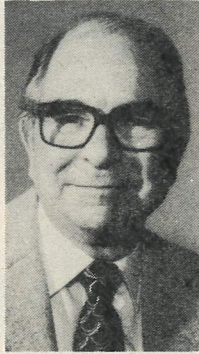
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**Thy kingdom come**

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## from this corner



In the current issue there is a news item about a tornado which severely damaged the farms of some WELS members, and how they were helped by the Synod's Committee on Relief. It reminds me of the quiet service, started in the post-World War II years, which the committee renders in channeling our gifts to those in need.

Sometimes when we hear how other church bodies are active in physical relief, we may wonder why the Wisconsin Synod is not active in relief work. You will be happy to read that we are. Here is where your gifts have gone so far in 1982. To Poland for food packages for children and the aged. To refugees in Somalia. To a food program in Chad, the poorest nation in Africa. To the World Hunger program. For medical supplies in India. For the American Leprosy Mission which maintains leprosaria throughout the world. To a revolving relief fund maintained by the committee in each of our world mission fields.

I would not have known about these gifts if I had not read the report of the committee to the ten district conventions meeting last summer. In that report the committee points out that the Synod is not a social welfare agency. The Synod's main task is to educate pastors and parochial school teachers and to send them out "to make disciples of all nations."

But the committee also reminds us that the Lord has asked us to "do good unto all men, especially to those who are of the household of faith." And so the church cannot ignore physical distress even if its primary concern is the things of the spirit.

The committee does not receive any of its funds from the Synod's budget, nor from our pre-budget subscription offerings. All the money it dispenses in its relief work comes from free-will offerings, from direct gifts from congregational budgets and from individual donations.

There is so much suffering in this world. So much hunger. So much sickness and disease. And modest gifts can do so much to alleviate the suffering.

If the Spirit should move you, perhaps you would like to do a little sharing through the committee. Pastor Kenneth W. Strack, secretary of the committee, would not mind hearing from you. You can reach him at 308 North Maumee Street, Tecumseh, Michigan 49286.

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

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# How much God's servants are worth

As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his own clothes and tore them apart (2 Kings 2:11,12).

How much are God's servants worth? The question is asked, not to urge a review of their salaries, but a reconsideration of the value of their work. Just how important is the proclamation of God's Word which our pastors and teachers do and in which we share? From the life of Elijah — a prophet powered by God — we have an account which strikingly shows us *how much God's servants are worth*.

## In the eyes of God

Before us stands one of Scripture's sublimest scenes. As Elijah and his faithful pupil walk along, engaged in farewell conversation, suddenly a chariot of fire and horses of fire appeared, separating the two. And in a moment Elijah was gone, swept up by a whirlwind into heaven. One moment he was there; the next he was gone, joining Enoch (Genesis 5:24) as the only ones in all of Scripture who entered heaven without seeing death.

"A chariot of fire and horses of fire," we ask, "what were they?" Scripture answers, indicating that they were manifestations or signs of an infinite God's power and holiness (Psalm 104:3,4, Isaiah 66:15, Habakkuk 3:8). "Elijah went up to heaven," but we ask, "didn't he have to die first?" Again Scripture answers, reminding us, "The Lord Jesus Christ . . . by the power that enables

him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body" (Philippians 3:21). Such a miracle the mighty Lord can do for the dead or the living.

Another question asked is, "Why Elijah?" Why did God take him to heaven in this glorious way? Wasn't he "a man just like us" (James 5:17) who even at his best was far from perfect? Yet God swept him up to heaven in this spectacular way. Why? It was as if God were putting a visible "Amen" on Elijah's words and works. How this fiery sign must have stopped the mouths of Elijah's opponents and assured the hearts of his followers. Also it was as if God were visibly saying, "Well done, good and faithful servant . . . Come and share your Master's happiness" (Matthew 25:23). How this gracious sign must have encouraged Elisha to take up the prophet's mantle and plunge into the work of proclaiming that same Word of God.

We who serve the Lord in pew, classroom, or pulpit do so gladly. We recognize that the privilege of spreading God's Word is just that — a privilege extended to us by the God of all grace. Nor do we regard our service as a means of gaining recognition from the Lord or reward in heaven. Even when we've done all we can and the end of our doing draws near, we'll have to confess, "We are unworthy servants, we have only done our duty" (Luke 17:10). Yet what encouragement for our work we gain from a study of God's translation of Elijah into heaven. How it fires us for our service when we see what high worth God puts on the all-important work of spreading his Word.

## In the eyes of men

Amid the flash of glory Elisha spoke, revealing his feelings. "My

father! My father!" he cried in sorrow over his loss and yet in appreciation over his gain. Elijah had been his dear friend and spiritual father. Now he was gone, but Elisha had gained much from him. "The chariots and horsemen of Israel," Elisha had also cried and how right he was. Elijah had brought Israel better defense against danger than all its chariots and horsemen. He had been the voice of God speaking to a nation sinking in sin, calling on it to repent and live. He had been the conscience of his generation, showing them what it meant to know and serve the living God. Through his preaching and praying he had preserved Israel from more serious danger than all its cavalry and artillery ever could. Many in Israel, including the king, did not recognize the value of Elijah's work, but Elisha did as he now stepped into that work with the energy of faith.

Who do life's best service to us? Isn't it those who like Elijah bring us God's Word? Can we ever appreciate enough those Christian parents and relatives, pastors and teachers, whom God uses to place his Word into our hands and our hearts? They are the chariots and horsemen of God preserving us from hell's danger and for heaven's glory. Like Elisha, let us show that we value them as such. Also like Elisha let us then follow their example, taking up that Word they have given us and carrying it out to a world which so desperately needs it. No greater service can ever be done! □



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

## “It’s a sin not to read the Bible”

For readers of this periodical the proposition advanced in the title will not seem all that provocative or newsworthy. Asked for an example of a sin of omission, most of us would think first of the area of the Third Commandment and its warning against “despising” God’s Word. It is obvious to us that “it’s a sin not to read the Bible.”

On the cover of the current *U.S. Catholic*, however, the proposition catches the eye and challenges a stereotype or two. What is especially interesting is the *U.S. Catholic’s* use of the subject in its “Sounding Board” feature, a combination of an article and instant reader reaction acquired by sending a sample number of the subscribers advance copies of the article and soliciting their views and comments.

While six of ten *U.S. Catholic* readers felt that the author of the article “is going too far when he says people who don’t read the Bible are committing a sin,” three out of four also agreed with the old dictum of St. Jerome that “ignorance of the Scripture is ignorance of Christ.”

Strong majorities disagreed with such statements as “Listening to the Bible readings on Sunday is enough exposure to the Scriptures” or “I don’t think I know enough about the Bible to read it myself” or “If Catholics nourish their faith through frequent prayer and reception of the sacraments, it doesn’t matter whether they ever open their Bibles.”

There was also overwhelming agreement with these propositions: “I think I would lead a better life if I read the Bible more often” or “The Bible is an important source of spiritual comfort and inspiration in my life.” Almost all responders, 94 percent, insisted, “Catholics should read the Bible often.”

The general impression is that the message which the Second Vatican Council sounded is getting through. Among other points it made, that Council declared that it “earnestly and specifically urges all the Christian faithful . . . to learn by frequent reading of the divine Scriptures the ‘excelling knowledge of Jesus Christ’ (Philippians 3:8).”

Among the responses there were, of course, the age-old objections to Bible reading heard also far beyond the borders of the Roman Church. We know these objections well. We have heard them often from others and from within ourselves. They need no recounting.

Lingering effects of an earlier neglect of the Bible are still in evidence in this day. A priest insists, “The Bible was not intended to be read by each one of the people of God. If we listen to the church our teacher, in most cases that will be enough. A parishioner declares, “I do not read the Bible; I let Father interpret it for me the way it was meant to be.”

The whole point is not that we lord it over others who sin by not reading the Bible. A better attitude would be to rejoice in any advance in Bible appreciation that has been made in recent decades and pray that remaining hindrances be overcome more and more.

The bottom line is that Lutherans live up to their name by reading the open Bible that Luther and the Reformation gave them and others.

Edward C. Fredrich



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

# letters

## Get busy with evangelism

Two very important questions in a letter on evangelism and pledging (August 1, p. 213), "Are pastors making all the evangelism efforts for our congregations? And, are the lay members letting the pastors handle the entire evangelism effort?" should be pondered by all. If the answers are yes, then more importantly, what are the reasons and solutions?

Very possibly there are many members who very much want to do more on evangelism but lack confidence to do so. Could it be also that lay members are so often referred to as only a "lay member" and we get the idea that we're not qualified? Apparently, it is a lack of training in the Word of God.

But we cannot expect to sit in church Sunday after Sunday and be hearers only. We have to become doers, evangelizers, soul-winners.

We need to think of ourselves as Christian soldiers doing battle against pseudo-Christian cults such as Mormonism and Jehovah's Witnesses (who are very active evangelizers).

Evangelism committees of every church can organize complete training and teaching courses in evangelism and stock church libraries with good Christian books.

The church's purpose is to win souls for Christ. It is time for all of us Christians to awaken and put forth an all-out effort for Jesus' sake.

Satan will raise all sorts of objections to these efforts. But, after all, he too is in the business of soul-winning.

Mrs. Kathy Swapp  
Tolleson, Arizona

## Don't delay baptism

The article about baptism (August 15, p. 231) described the blessings of the sacrament from the viewpoint of a father whose son went through a life-threatening illness. When his child lay at death's door, that Christian father was grateful for the comforting assurance that his son's baptism supplied.

However, one point in that otherwise excellent article troubled me. The father, a pastor, mentioned that both he and his son were born on the same date and both were baptized 26 days after birth. It was implied that dad waited that long to have his son baptized to match with his own baptismal date and because arrangements had to be made

for a family party. My question: why wait so long? I surely would not want *Northwestern Lutheran* readers to conclude that it's routine Lutheran practice to wait almost a month before baptizing a child. Such a delay surely should not be the rule, but rather the rare exception.

My brother died unexpectedly within a week after birth — and was not baptized. That personal experience has prompted me to advise and encourage my parishioners to have their babies baptized very soon after birth. Through the years dozens of couples in our congregation have requested baptism for their healthy newborns at the hospital only a day or two after birth. In most cases, a ratification ceremony was conducted later in church.

Our precious babies, born dead in sin, desperately need the blessings God graciously provides via baptism. Let's get those blessings to our babies without undue delay!

Reuel J. Schulz  
West Allis, Wisconsin

## Keep editorials

In general I have liked the new format of *The Northwestern Lutheran*. The letters page is a welcome addition and a little thing like the pictures of the authors can be such a great help when meeting these people at conferences and the like.

One thing disturbs me though. That is the dropping of the three editorials. This was the first thing I read and more often than not it was a humbling experience as it gave me a chance to examine my thoughts on the issues of the day in the light of Scripture or gain an insight that had escaped me before.

Please don't abolish this needed portion of our official magazine.

Earl Suckow  
Wichita Falls, Texas

*(As readers have noticed, the three editorials have been abolished in favor of one longer editorial. This permits the editorial writer more space to express himself, a change welcomed by the editorial writers. Ed.)*

## The hymnal, con't.

The new hymnal would be a great opportunity for those with talents and training to pursue the art of hymn writing. It would be an opportunity for Christians of more recent years and also today to share their solace and joy in expressing their religious convictions and confessions in hymns. Let's find well-chosen and doctrinally sound

hymns from such writers in a new hymnal.

Recently I attended an ELS service. The liturgist, kneeling before the altar, slowly and deliberately prayed at the beginning of the service, after the sermon, and at the end of the service. In considering the makeup of the order of service, I trust these times of prayer will be given their place.

A new hymnal would perhaps be costly. How about a paperback supplement.

Theodora Schroeder  
Madison, Wisconsin

I've been interested in all the recent letters concerning *Lutheran Worship*, the new Missouri Synod hymnal.

Many of the letters have one recurring theme: Let's not change hymnals. It's true, cost may be a prohibitive factor in these days. But if a congregation wants to change books and can afford to, in Christian liberty they should be able to do so.

As far as the language is concerned in LW, many do have the King James English removed. But in some of the old favorites: "Jesus, Savior, Pilot Me," "Jesus, Lover of My Soul," and others, the King James is still there, as it is in Martin Franzmann's hymns. It's interesting that nearly four hundred hymns from TLH found their way into LW.

I scarcely can see how using new hymnals will split our churches. People predicted the same thing if we ever dropped the German language, and we've survived. Many churches use the NIV and the new catechism. Isn't it consistent to update our hymnal as well?

Time is quickly passing. If we choose to write our own hymnal, it may be years before it comes out. *Lutheran Worship* affords us varied liturgies, a chance to sing the psalms (that's how they were originally done) and, best of all, worship in the language of today. I think we should give *Lutheran Worship* a fair chance.

David Hagen  
Oak Creek, Wisconsin

*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 should 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.*

If there is any doctrine of Scripture that seems to be up for grabs in the church today it is the Scripture teaching about the relationship between church and government. It is a well-known fact that the World Council of Churches (WCC) has regularly supported terrorist and communist-related groups in many countries, causing some of its member-churches to put their membership on hold. Modern-day church conventions sound more and more like political conventions, with less and less emphasis on gospel concerns, more and more pronouncements on all possible facets of social life. A recent heading in the *Milwaukee Journal* put it aptly: "Mainline clergy moving to front in many battles." Absent by and large are the clergy of Scripturally conservative churches, among them those of the Wisconsin Evangelical Lutheran Synod. Why? Because we recognize that Scripture has the final word. It teaches that governmental authority has been instituted by God and is therefore to be obeyed for conscience' sake. *This We Believe* in article VIII, paragraphs 1 and 8, puts it this way:

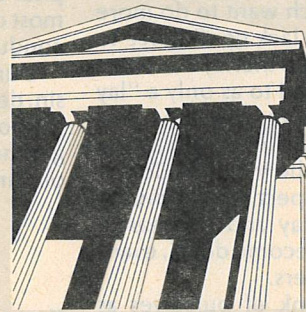
1. We believe that not only the church, but also the state, that is, all governmental authority, has been instituted by God. "The authorities that exist have been established by God" (Romans 13:1). Christians will, therefore, for conscience' sake be obedient to the government that rules over them (Romans 13:5) unless the government commands them to disobey God (Acts 5:29).
8. We reject any views that hold that a citizen is free to disobey such laws of the state with which he disagrees on the basis of personal judgment.

Not all members of the WELS or of its sister mission churches live under the kind of government that most of us prefer, a democratic government. Some live under one-party governments, others owe allegiance to an emperor or a king or a queen or a prime minister instead of a president. Some governments are flexible, others not. But whatever they are, God expects its citizens to obey them. Paul wrote in Romans 13 by inspiration, and he was living under the Roman government: "The authorities that exist," he said, "have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted and those who do so will bring judgment on themselves. . . . Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience."

There is but one exception. We dare not obey the government if it commands us to do something contrary to God's Word. If we make such a judgment, however, let us be certain that God's Word actually supports our judgment. The apostles, as recorded in Acts 5, faced such a situation in Jerusalem. Christ had commanded them "to preach the gospel to every creature." They did so in Jerusalem. Arrested and brought before the Jewish court, the Sanhedrin, they were told: "We give you strict orders not to teach in this (Jesus') name." The reply of the apostles is one that must be ours when faced by a similar situation: "We must obey God rather than men!"

Helping us to face that situation in a God-pleasing way is the fact that God himself has given the church

# This We Believe



## VIII. The Church and the State

by Harold E. Wicke

and the state two totally different assignments. This is stated in paragraph 2:

2. We believe that God has given to each, the church and the state, responsibilities that do not conflict with one another. To the church the Lord has assigned the responsibility of calling sinners to repentance, of proclaiming forgiveness through the cross of Christ, of encouraging believers in their Christian living. The purpose is to lead the elect of God through faith in Christ to eternal salvation. To the state the Lord has assigned the keeping of good order and peace, the arranging of all civil matters among men (Romans 13:3,4). The purpose is "that we may live peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:2).

The purpose of church and state are distinctly different, though not incompatible. The state is to keep order and regulate civil concerns. The church has the assignment from God to bring people to him. That's an assignment that relates the church to people everywhere, seeking to reconcile them to God by proclaiming the law and the gospel. As a by-product, the divine word of reconciliation also leads those reconciled to God to lead holy and godly lives, making the task of the state that much easier. Sanctification is a product of the church's preaching because the gospel changes hearts, something the state with its laws can never accomplish. To keep civil order and peace is the God-given assignment of the state. At times, force may become necessary to achieve this because by no means all citizens are obe-

dient children of God and even Christians are always both saints and sinners. Sinners often need coercion.

Liberal clergy and liberal churches do not accept the above. They are convinced that changes for the better can be accomplished by changing laws or enacting proper regulations. They are wrong, for unless the heart is changed by the gospel the heart will remain rebellious, sinful, selfish. The sad part is that these liberal clergy always seek to involve the church in their plans and proposals and thus keep the church from carrying out its divinely assigned duty. It is clear that they have not taken a close look at the tools God himself assigned to church and state to carry out their separate and different functions. These are spoken of in paragraph 3

3. We believe that the only means God has given to the church to carry out its assigned purpose is his revealed Word, the Holy Scripture (Matthew 28:19,20). Only by preaching the law and the gospel, sin and grace, the wrath of God against sin and the mercy of God in Christ, will people be converted and made wise to salvation. We believe that the means given to the state to fulfill its assignment are civil law and force, set up and used according to the light of reason (Romans 13:4). The light of reason also includes the natural knowledge of God, the inscribed law, and conscience.

Though the courts no longer allow the Ten Commandments to be displayed in public-school classrooms, yet the moral part of the Ten Commandments definitely underlies the state's code of law. Some indeed have been diluted, but we note that even Moses did the same in prescribing laws for ancient Israel. When Jesus was asked about that, he acknowledged that Moses had done so "because your hearts were hard" — in other words, to keep outward order. God himself gives the state the right to use force to undergird its laws. Romans 13 describes the government as God's servant, an agent of wrath to bring punishment on the wrongdoers."

The church, on the other hand, is concerned with the individual and his relationship to God. It preaches the law of God to convict the sinner of his sinfulness. It preaches the gospel to effect repentance and change of heart. Those who are converted will also delight in God's law. As children of God they will lead Christian lives, the very thing which the government desires. So, if the liberal clergy would return to the preaching of the law and the gospel and be concerned about the spiritual life of men and women, they would accomplish much more than they are accomplishing now. The real battle is to win people for Christ. When that is accomplished, the state also benefits.

This, then, brings us to a discussion of the relationship between church and state. We know that we are not living in a vacuum. What the state decides and permits vitally affects also the Christian. What the state provides may be used by the Christian. Paul, for example, appealed to Caesar when he was getting no justice in Caesarea. Our own Synod recently appealed a case concerning federal unemployment compensation taxes with reference to our Christian-day-school teachers to the United States Supreme Court and was granted a favorable judgment. However, the state is not to be enlisted as a preacher of the gospel. When the state tries to do so, it

ruins the gospel preaching, as is clear to a great extent in the military chaplaincy. We have, therefore, always been grateful that the government has allowed us to serve our own military people with a civilian chaplaincy. Admittedly, the separation between church and state is at times a difficult matter, but it must be maintained if there is to be freedom of religion. The state churches of Europe are a warning example. State-church relations are treated at length in paragraphs 4, 5, 6, and 7.

4. We believe the proper relation is preserved between the church and the state and the welfare of all is properly served only when each, the church and the state, remains within its divinely assigned sphere and uses its divinely entrusted means. The church is not to exercise civil authority nor to interfere with the state as the state carries out its responsibilities. The state is not to become a messenger of the gospel nor to interfere with the church in its preaching mission. The church is not to attempt to use the civil law and force in leading people to Christ. The state is not to seek to govern by means of the gospel. On the other hand, the church and the state may participate in one and the same endeavor as long as each remains with its assigned place and uses its entrusted means.
5. We reject any attempts on the part of the state to restrict the free exercise of religion.
6. We reject any views that look to the church to guide and influence the state directly in the conduct of its affairs.
7. We reject any attempt on the part of the church to seek the financial assistance of the state in carrying out its saving purpose.

The liberal churches in the United States are not seeking to establish their own churches as a state religion. However, their preoccupation with social issues does undermine the gospel preaching the Lord has assigned to the church. Church pews seat Democrats, Republicans and those of independent persuasion. All come to hear God's Word on sin and grace, but all are not necessarily willing to accept the pastor's personal social views when preached from the pulpit. Disgusted, they may never come back. If we must speak out on issues, we must be sure that they are Scripturally based moral issues. An example would be abortion. But our priority must always be to reconcile our hearers with God through the gospel of Jesus Christ. Only then, as stated before, will there also be changes for the better in society. Only the gospel can replace the selfishness, hatred, murder, strife, greed, lovelessness, adultery in the human heart with peace, joy, patience, gentleness, kindness, love for God and love for one another.

Let us remember that Christ said, "My kingdom is not of this world." The only sword given to the church is the sword of the Spirit, the Word of God.

**This is what Scripture teaches about the church and state. This we believe and confess. □**



*Pastor Wicke is the retired editor of The Northwestern Lutheran and lives in Sun Prairie, Wisconsin.*



# THE PALESTINIAN ARABS

The Dome of the Rock

by Roland Cap Ehлке

Recent events have once again thrust the spotlight of world attention upon the Palestinian Arabs. To different people the Palestinians bring to mind many different, often tragic, ideas — refugee camps, the Palestine Liberation Organization, war in Lebanon, terrorism and the need for peace in the Middle East.

The world's four million Palestinian Arabs live mainly in Israel, in the Israeli-occupied West Bank of the Jordan River, and in the countries of Lebanon and Jordan. Scattered as they are without a land they can call their own and caught in the complex web of international politics, the Palestinians face an uncertain future.

## In an Arab village

Of course the Palestinian Arabs are more than news items, statistics or pawns. They are flesh-and-blood people. Indeed they are often a beautiful people, raven-haired and swarthy-skinned.

Many of them live in refugee towns like Jalazone, located ten miles north of Jerusalem in a valley of the rocky Judean hills. In 1948 the United Nations built this village for Palestinian refugees. That same year about two thousand Arabs moved to this place of refuge when the Jews took over Palestine and declared it their own.

More than thirty years later, many people who first came to Jalazone as young children still live there. They have grown up and are now raising families of their own.

By American standards life in the village is anything but easy. Until very recent years there was no running water, only the well on a nearby hill, and no electricity. The streets are dirt and the houses are small stone buildings, in which a family of eight might live in a couple of rooms.

Conveniences which we take for granted — such as hot water, flush toilets, bathtubs, telephones and cars — are lacking.

Yet it is the only life many Palestinians know and often they are happy with what they have. The people are close to the good land. And at night the stars glitter with the same undulled brilliance that Abraham beheld, when he pitched his tents in those same hills.

## Mohammed and Islam

What especially concerns us Christians about these people is their spiritual welfare. Although a small minority of the Palestinians are Christians, most of them are Moslems. They are followers of the prophet Mohammed and his religion, Islam.

Mohammed lived in the land of Arabia some six centuries after the time of Christ. Though a caravan merchant by trade, Mohammed had a strong religious bent. He would go out to a desert cave to fast and meditate for days at a time.

According to Mohammed, on one such occasion the angel Gabriel appeared to him and related a message which he was to share with the world. This revelation was followed by numerous others for a period of twenty years. These "revelations" make up the chapters, called "surahs," of the Moslems' holy book, the Koran.

Moslems consider this book God's word. Like the Bible, the Koran teaches that there is only one God, but it denies the Trinity. Mohammed spoke of himself as the last and greatest in a line of prophets which included Moses and Jesus. The Koran has much to say about heaven and hell. Yet it teaches a work-righteousness and asserts that on judgment day each person will be judged on the basis of his deeds.



By the time of his death in 632 Mohammed had spread his new religion throughout Arabia by means of preaching and military conquest. Less than ten years later Jerusalem and Palestine fell to the sword of Islam. And within a hundred years after Mohammed's death Islam reigned from Persia in the east — throughout the Middle East and across north Africa — to Spain in the west. Today there are some 725 million Moslems worldwide. This number is second only to the number of Christians, Catholic and Protestant combined.

### Followers of "the straight path"

Palestinian Moslems are especially close to the heart of Islam. They speak Arabic, the original language of the Koran. Many of them live in or near Jerusalem, which Moslems consider their most sacred city outside Arabia. Moslem tradition says it was from Mount Moriah in Jerusalem — present site of the Dome of the Rock — that Mohammed was at one time taken into heaven for a vision.



The author (third from the right) with friends in Jalazone: Wajih El Ramahi, his wife Nada, some of their ten children and other relatives.

As followers of what the Koran in Surah I calls "the straight path," many Palestinians devoutly try to practice their religion. They pray five times each day. They fast from sunrise to sunset every day during the month of Ramadan. And in spite of images some Americans might have of Palestinians as bomb-throwing terrorists, they are generally a very kind and friendly people. This behavior is in keeping with koranic injunctions such as: "And serve Allah [the Moslem god] . . . Show kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbor who is of kin and the neighbor who is not of kin, and the fellow traveler and the wayfarer . . ." (Surah IV. 36).

### Followers of a false prophet

Nevertheless, this goodness is what the Apostle Paul would label a "zeal without knowledge" (Romans 10:2). In following Mohammed and the Koran, the Palestinian has been blinded to the truth. For Mohammed must be branded as a false prophet whose revelations were not of God. As Paul warned, "But even if we or an angel from

heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!" (Galatians 1:8). Although the Koran alleges to come from Gabriel himself and to build upon the Bible, in reality it is "another gospel" which rejects the most basic scriptural truths.

It even denies Christ's crucifixion and resurrection, "They slew him [Jesus] not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, but Allah took him up unto himself" (Surah IV. 157, 158).

Misled by the Koran's false portrayal of Jesus, the Palestinians know him only as another prophet, not even of the stature of Mohammed. And so the Arabs live without the Savior and Lord of Life, even though they might live in the shadow of Jerusalem and in the land of the empty tomb. This is the Palestinians' greatest tragedy.

### Our prayer

Over the years mission work among the Moslems has been extremely difficult. Still, some are won for Christ.

Our church has no missions among the Palestinians; to date the Lord has opened no such doors. What lies ahead, of course, only God knows.

That does not mean we need do nothing. The Bible tells us to make intercession "for everyone" (1 Timothy 2:1). We can get down on our knees and pray for the Palestinian Arabs. We can pray there will be solutions to the difficult problems facing the Middle East. And we can pray that the Palestinians may find true spiritual peace. It is the peace which comes through Jesus who was "delivered over to death for our sins and raised to life for our justification" (Romans 4:25). This is what will make the Palestinians' future really bright. □

*Pastor Ehke is an associate editor at the Northwestern Publishing House. During his student days he lived in Israel for a year and has visited the Middle East on three other occasions, including this past summer.*

Lord, you brought me into your kingdom when I was baptized. Since then you have been nourishing my faith and keeping me in your royal family. It hasn't been easy, I know! I have sometimes resented it and dishonored you, but you kept firmly reaching out to me through concerned fellow citizens of the kingdom. Sometimes, it seems like members of your kingdom miss out on all the fun, but when I think about it quietly, I know it's not true.

Father, I need your royal influence in my heart, like many parents. I feel so inadequate, so guilty for the mistakes I have made. Continue to rule in me with your forgiving promises, so I can look forward and do what I still can, and not look back with regret on what I should have done. I need your kingship in my life to beat down the temptations to lose my temper, shriek at the children and then play "I'm-such-a-martyr" when my husband comes home. There are

my zeal a bit. If I'm going to pray, "Thy Kingdom Come," and mean it, I'm going to start putting my money where my mouth is.

One more thing, Father: I'm going to start making time each day to share your word with our family — I don't care how we have to reorganize our schedule — we're going to do it — so our children will be getting the word that alone can keep them strong citizens of your kingdom . . . starting tonight, Lord.

## Thy kingdom come

When I think about what life outside your kingdom would be like, it's obvious there is only one other kingdom left — Satan's. It may look like his subjects have more fun, but it's only temporary, I know. If they choose to live under him now, they'll suffer with him for all eternity. I don't want that to happen to me, so keep coming after me when I'm weak and stubborn. Don't give up on me, even when I seem to be giving up on myself. I'm not insulated from the kingdom of Satan as I live in your kingdom, Father. They keep tempting me, enticing me, mocking me. Sometimes, I can't take it, and I want to join them. But there are other young Christians like me, for whom I'm praying, too. They need your royal arsenal to keep them from joining the enemy. Keep them under your royal influence and help us help each other as fellow citizens of the kingdom.

The word "kingdom" helps me remember that I'm not the only person fighting this battle. I'm not such an oddball. You've got a whole nation of believers around the world receiving your benefits and serving you. Use us to win back from Satan more and more of the people under his control. We can't do it without your Spirit's power.



thousands of Christians like me, and I pray for them, too, Lord.

But there are millions of sinners who don't know they can come to you. I know you want them in your kingdom, too. And I know you use us to get the word out which will capture them for Christ. I haven't been giving very generously to your church, Lord. I've let all the economic horror stories on TV anesthetize



Father, I'm looking forward to being in your heaven. I know you have prepared it for us and that when Jesus comes back every believer will be able to enjoy it. I thank you that your Holy Spirit brought me into your kingdom of grace by bringing me to faith. Please continue to use your word and sacrament to keep me in that kingdom. I enjoy having you rule my life, govern my will and focus my sight.

There is a part of me, though, that doesn't want to be ruled by you. That sinful side of me resists your influence. It is full of doubts, evil thoughts and rebellious notions. Please keep pushing more and more of that part of me into a smaller corner of my life. Conquer me with your love more and more each day. What a privilege to be a child of the Father and a citizen in the Father's kingdom. I feel like a member of a royal family with direct access to the King. Keep me under your royal influence now here on earth so that I will be a member of your kingdom in heaven. □



Pastor Stadler is at St. James, West St. Paul, Minnesota.

# NEWS SPOTLIGHT

## WLC buys complete Milton library

Wisconsin Lutheran College has acquired a 60,000-volume college library from Wisconsin's oldest private senior college.

Last May, Milton College in Milton, Wisconsin (near Janesville), was forced to close its doors due to a decline in students and financial problems. For the purchase price of \$54,500 — only \$.91 per volume — Wisconsin Lutheran College bought Milton College's complete library collection.

Included in the purchase were not only tens of thousands of hardcover books, but thousands of periodicals, shelving for 80,000 volumes, nine filing cabinets filled with the scores of classical music compositions as well as a wide variety of other music, thousands of slides of art works, some books



Don Falkenberg of Onalaska, Wisconsin helps move.

of historical significance, a collection of old films, and various other pieces of library equipment.

The 60,000-volume library collection and additional library hard and software were packaged, transported, and rehoused at

Wisconsin Lutheran College mostly with the help of scores of volunteers who gave hundreds of hours of their time to the project. It took five semitrailer loads to transport the library to Milwaukee. To house the library collection, an area which was not being used by the college was converted to library use. The generosity of a number of friends has all but covered the cost of purchasing the library, transporting it to Milwaukee, and installing it on campus.

Wisconsin Lutheran College is the Wisconsin Synod's only two-year liberal arts college designed to help train Christians for careers in legal, medical, educational, business, and many other professions. It is located at 8830 West Bluemound Road in Milwaukee.

## Students help in inner-city VBS

Last summer 12 students from Northwestern College, Dr. Martin Luther College, and Wisconsin Lutheran Seminary joined the staff and laity of five inner-city WELS churches in Milwaukee in reaching out to their neighborhoods.



Kelly Voigt of Northwestern College with his VBS class.

The volunteers, housed at Wisconsin Lutheran College, spent three weeks in Milwaukee. The first week was training week: in canvassing and evangelism, in cross-cultural teaching, and in reviewing the VBS lessons especially written for inner-city children.

Eight afternoons were spent in canvassing the neighborhoods of the five churches. Five thousand homes were reached by the canvass, and 400 children showed up for VBS.

The canvass indicated that many children were not baptized and came from unchurched homes. The volunteers made follow-up calls and helped the five congregations in building up their prospect lists.

According to Pastor Mark A. Haefner of Zebaoth who served as project director, "the project was a real blessing for all of us." Without the 12 volunteers, he said, "we



JoeAnn Scott, VBS helper at Zebaoth, would never have been able to reach into 5,000 homes." And for the volunteers "it helped them learn that the gospel is meant for all people, regardless of race or social status." □

# News from the WELS

## Reaching out to help

In May a tornado roared across the Alma Ridge of Buffalo County, Wisconsin. Of the 100 families of Zion Lutheran Church on the ridge, a congregation of the Wisconsin Synod, ten suffered severe losses. Two families were left with only their houses standing. Barns, sheds, granaries, cribs, chopper wagons — all were blown away.

The wind ripped open a mobile home, but no one was injured. "We could have been decimated with 25 funerals," said Zion's pastor, Frederick A. Mutterer, "but only one person required hospitalization."

But the financial loss was staggering in the congregation. Of the \$1.6

million damage caused by the tornado, over half was sustained by the members of the congregation.

When the Synod's Committee on Relief heard of the plight of Zion's members, it sent a check of \$20,000 to help in the reconstruction and relief. "It won't cover the losses," said Pastor John A. Westendorf of Saline, Michigan, chairman of the committee, "but it will help relieve the sting."

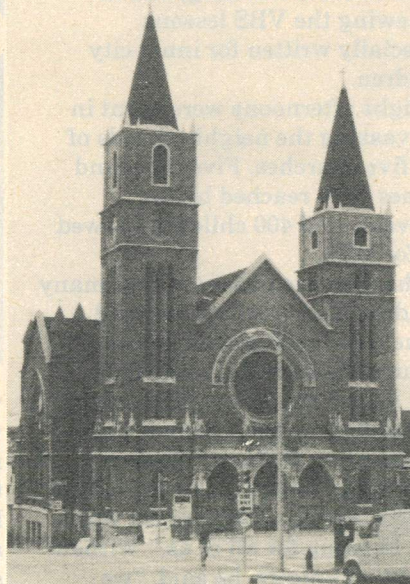
Members of Zion and of St. Michael's, Fountain City, a neighboring parish, gathered funds for the victims and shared with friends and relatives who suffered crippling losses. On August 8 there was a spe-

Seventeen members who suffered losses in the tornado are shown with Pastor Mutterer (second row, right).



### HISTORICAL INSTITUTE MEETING

Grace Ev. Lutheran Church of Milwaukee, one of the Wisconsin Synod's most historic churches, will host the third meeting of the WELS Historical Institute — Thursday, October 28, 7:00-8:45 P.M. Architect Martin Sell will present a slide lecture on "The Church — An Architectural History of the Wisconsin Synod." Tours of Grace Church, located on the corner of Broadway and Juneau at 1209 N. Broadway, will be given before the meeting, between 6:30 and 7:00 P.M. The tour and meeting are open to all who are interested.



cial service of sharing. Seventeen people came to the chancel to acknowledge what it means to have the family of faith come to aid them in their need.

"We carry the Committee on Relief as a benevolent item in our unified budget at Zion," said Pastor Mutterer, "but it was just another committee until it reached out a hand to help us — a hand from all our brothers and sisters in the Synod." □

## Arizona

### Retiring after 56 years

After 56 years in the pastoral ministry, Pastor Paul A. Behn, 82, retired recently. Ordained in 1926 he served in the Lutheran Apache Mission for the next 14 years. In 1941 he accepted a call to Milwaukee where he served for the next 27 years. While in Milwaukee he served as chairman of the executive committee for the Lutheran Apache Mission. From 1968 to 1975 he served at the seminary in Hong Kong preparing nationals for the ministry. Since 1975 he has served as pastor of Cross of Christ Lutheran Church, Kingman, Arizona. After the death of his first wife, Behn married Dorothea Uplegger who also served the Synod for many years as a teacher on the Apache Reservation. □

## Florida

### W/E/F, Phase Two, at Clearwater

Christ the Lord of Clearwater was the first WELS mission to benefit from a new policy of the home mission board to construct a smaller, so-called W/E/F unit (a worship-education-fellowship building) for its infant missions.

By building a smaller unit first the new mission can obtain a first building more quickly. The policy calls for a second building — the chapel — as soon as the field has been thoroughly tested and the mission has reached the appropriate size.

Exploratory services were begun in Clearwater in 1976. In 1977 Pastor Keith C. Kruck was installed as the first resident pastor. The W/E/F unit was dedicated in 1980. Starting with 27 confirmed members, the con-



The sanctuary of Christ the Lord, Clearwater, Florida.

gregation has now grown to 124 confirmed members and has outgrown its first unit.

Because of its rapid growth the mission board authorized the second building phase — the erection of a chapel. Additional footage was allowed — at the congregation's expense — because of its exceptional growth. With the extra square footage the new chapel will accommodate 250 plus an overflow area for 50.

The congregation served as its own contractor with a member, Ray Smiech, president of S & N Development Company, serving as construction coordinator.

The dedication of the chapel took place in June. President Raymond L. Wiechmann of the South Atlantic District was the guest speaker at the special service. □

## Michigan

### Anniversary celebrated

Recently Grace, St. Joseph, celebrated the 25th anniversary of its pastor, Ronald F. Freier. Guest speaker was Pastor Theodore A. Sauer, executive secretary of the Board for World Missions.

Freier, a native of Little Chute, Wisconsin, graduated from Wisconsin Lutheran Seminary in 1957. He was assigned to a dual parish at Scottville and Custer, Michigan. Since 1960 he has served at Grace. Currently he is chairman of the Executive Committee for Japan Missions.

### Computer aids evangelism effort

How can a church reach out to 10,000 residences in its immediate neighborhood with a regular program of evangelism as inexpensively as possible?

One solution: Develop various pieces of literature which 1) present the Gospel in a variety of ways, and 2) remind the neighborhood of the church's presence there and of the services it provides, then bulk mail this literature at regular intervals to different areas of the neighborhood.

Next problem: How can thousands of pieces of mail be addressed as quickly as possible?

The evangelism committee of Paul the Apostle Lutheran Church of Detroit faced this problem until recently. They had in the past addressed thousands of pieces of mail by hand, and had used a commercial mailing service. But the former had proven too time consuming and the latter too expensive for the regular mailings they had programmed.

The solution came through the cooperation of Huron Valley Lutheran High School. Using its Apple II microcomputer and printer the church is now able to carry out this part of its evangelism efforts with ease.

This summer volunteers from Paul the Apostle typed onto two computer diskettes the street names and house numbers of 7800 residences in the church's neighborhood. They divided the neighborhood into fifteen dis-

tricts, with 200 to 700 residences per district. Now, at the touch of a button, address labels for all or some of the homes in an entire district can be printed in minutes. And their use of the high school's computer is no more than a few minutes each month.

With this wonderful tool, Paul the Apostle hopes to reach out to many more people with the gospel. □

## Ohio

### Annex dedicated

Beautiful Savior of Grove City recently dedicated an educational annex. Marvin J. Ahlborn, pastor of Beautiful Savior, preached the sermon.

The 200-member congregation was organized as a mission 15 years ago and became self-supporting in 1979. In 1979 a school was begun which currently has an enrollment of 29.

The addition, with a full basement, includes two classrooms, an office, and storage space. □

## Wisconsin

### Anniversary celebrated

Martin Luther of Oshkosh recently celebrated the 25th anniversary of its pastor, Daniel E. Habeck, in the ministry. Professor Irwin J. Habeck of Wisconsin Lutheran Seminary, Pastor Habeck's father, preached at the special service.

A graduate of Northwestern Preparatory School and Northwestern College, he graduated from seminary in 1957. He has served at Grace, Muskegon Heights, Michigan; Zion, Toledo, Ohio; and since 1971 at Martin Luther.

Pastor Habeck has served the church as conference officer, circuit pastor, member of Michigan Lutheran Seminary and Winnebago Lutheran Academy boards of control, and member of the district's stewardship and parish education boards. He is currently serving as chairman of the board for parish education of the Northern Wisconsin District.

### GIVE A GIFT SUBSCRIPTION

As you renew your subscription to *The Northwestern Lutheran*, subscribe for a son, or a daughter or a friend. Twenty-two issues in the next year will remind your son, or daughter, or friend of your gift — twenty-two times. Mail in the Subscriber Service form, located on the back page, today!

### Centennial offering for mission projects

St. John's of Wauwatosa, organized in January 1882, observed its centennial with a four-month long celebration.

The congregation, wishing to "share its heritage" with others, designated its centennial thankoffering for two mission projects, one overseas and one domestic.

The overseas project is the building of a chapel in Lilongwe, Malawi. The congregation in Lilongwe presently is worshiping in the Bible Institute. Missionary Walter W. Westphal is the pastor.

The domestic project was a mass media evangelism campaign in central Florida. An outreach campaign by four Florida congregations, the campaign included radio spots, billboards, and transit and newspaper ads.

Over the four-month celebration almost \$33,000 was raised to fund the two mission projects.

### Anniversary celebrated

Martin Luther Preparatory School recently celebrated the 50th anniversary of Professor Frederick A. Manthey in the teaching ministry.

Manthey, a native of Milwaukee, Wisconsin, attended Dr. Martin Luther College. After graduation he taught in schools in Tawas City, Michigan, and Rhinelander and Manitowoc, Wisconsin. In 1957 he

was called to Manitowoc Lutheran High School and in 1964 he accepted a call to Martin Luther Academy to teach English, speech, and journalism.

Manthey and his wife, Irene, who manages the school's bookstore, have six children and nine grandchildren.

### Retires after 57 years of service

After 57 years in the ministry Pastor Immanuel A. Boettcher recently retired. For 36 years prior to his retirement Pastor Boettcher had carried on an institutional ministry in the Fox River Valley area.

A native of Hortonville, Wisconsin, he attended Northwestern Prep and College and graduated from seminary in 1924. He served congregations in Brewster, Nebraska; Merrill, Wisconsin; and the dual parish of Sugar Bush and Maple Creek, Wisconsin.

A special service was held at Grace Church of Sugar Bush observing the occasion. □

### CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Effenspitz #7	Goldwitzerstrasse 31
6500 MZ Ebersheim 41	8524 Neunkirchen a. Br.
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.

### 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

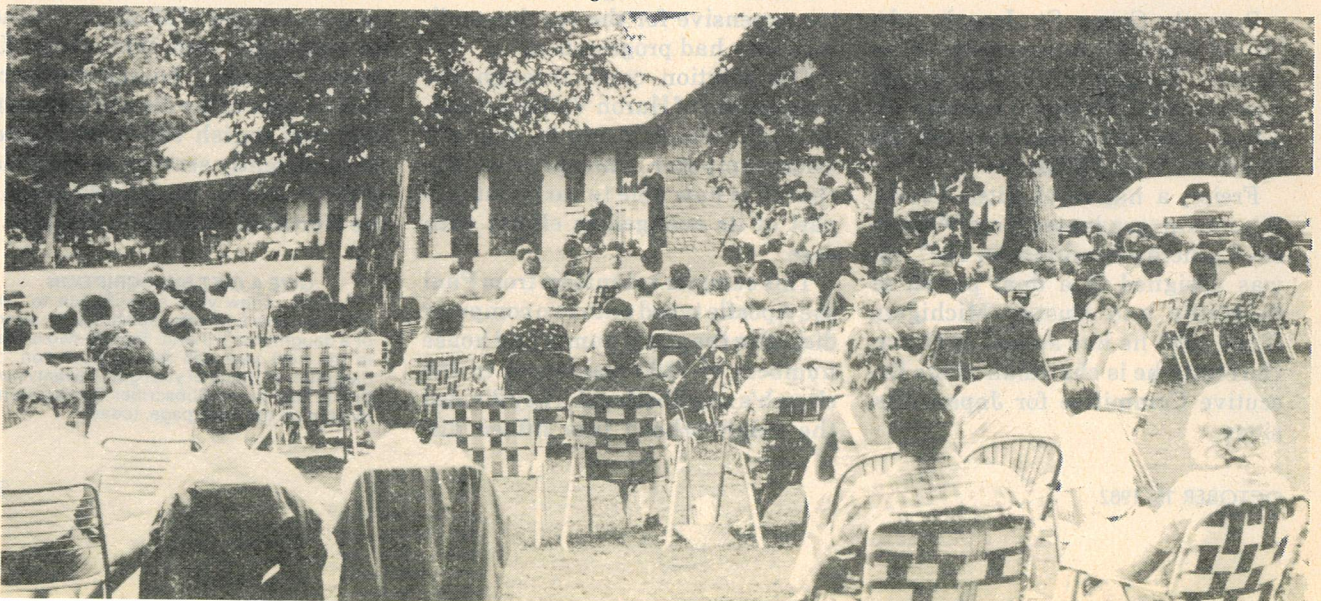
Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Kenai
Arizona	Apache Junction*
	Green Valley*
Arkansas	Russellville*
California	Poway*
	Rancho Cucamonga
	San Diego
Colorado	N. E. Denver*
	S. Denver*
Florida	Coral Springs
	Daytona Beach*
	S. Orlando*
	Lehigh Acres
Georgia	Warner/Robbins/Perry
Maine	Portland*
Michigan	Novi
	Traverse City*
Mississippi	Columbus*
Missouri	St. Charles County*
	Springfield*
Nebraska	Kearney*
New York	Poughkeepsie*
	Rochester
	Springville*
North Carolina	Charlotte
North Dakota	Minot*
Ohio	Dublin/Worthington*
	S. E. Cincinnati*
Oregon	Medford
South Dakota	Milbank*
Texas	Allen/Plano*
	Arlington*
	Killeen
	Lewisville
	S. W. Ft. Worth*
	Sugarland/Stafford/
	Missouri City*
	Tyler*
Vermont	Barre
Virginia	Manassas
Washington	Moses Lake*
Wisconsin	Chippewa Falls*
	Merrill
	New Richmond*
Wyoming	Casper
	Gillette*
Alberta	Calgary
	Red Deer*
Ontario	Toronto*

\*Denotes exploratory services.

**MISSION RALLY** — An old-fashioned, outdoor mission festival rally was held by the New London, Wisconsin, area congregations in a New London park. About 1700 people attended the two services. The guest speaker in the morning service was President Carl H. Mischke. Pastor Daniel M. Gieschen of Adrian, Michigan, chairman of the General Board for Home Missions, was the guest

speaker at the afternoon service. Children and adult mass choirs from the area congregations sang at both services. People brought their own chairs or sat on blankets. The rally was in addition to the regular mission festival services at the individual churches.



## CALENDAR OF CONFERENCES

### ARIZONA—CALIFORNIA

#### PASTORAL CONFERENCE

**Date:** October 26-28, 1982; Tuesday, 10:00 a.m. Communion service.

**Place:** St. Paul's, North Hollywood, California.

**Preacher:** Vilas Glaeske.

**Agenda:** Luther's Bondage of the Will; Luther Weindorf; The Filioque Controversy; George Ferch; Luther on Baptism: Donald Stuppy; A Review of the New Hymnal, *Lutheran Worship*; George Pavia; An Exegetical Study of I Corinthians 15:51-58; Frederic Nitz; TV's Positive Religion; Edward Pinchoff; The Theology of the Roman Catholic Mass: David Schultz.

**Note:** All excuses should be sent to the secretary prior to the conference.

P. Koelpin, Secretary

#### TEACHERS CONFERENCE

**Date:** November 4-5, 1982.

**Place:** St. Paul's, North Hollywood, California.

**Agenda:** The Lutheran Charismatic Movement; J. Gerlach; Teaching Adiphora Properly; S. Degner; workshops and sectionals.

L. Johannpeter, Secretary

### DAKOTA-MONTANA

#### EASTERN PASTORAL CONFERENCE

**Date:** October 26-27, 1982; 10:00 a.m. Communion service October 26, 9:00 p.m.

**Place:** Ascension, Moorhead, Minnesota.

**Preacher:** E. Conrad; D. Hrobosky, alternate.

**Agenda:** Exegesis of I John 1: D. Linn; Isagogical Study of Daniel: D. Hrobosky; Keeping an Evangelical Awareness of Fellowship Principles in our Ministry; E. Werner; False Prophets: P. Stuebs; Exegetical-Homiletical Study: W. Rouse; The Individual Bible Study Movement of the 18th Century and Now: G. Johnson.

D. Linn, Secretary

### MICHIGAN

#### OHIO CONFERENCE

**Date:** October 18-19, 1982, Monday 7:00 p.m. Communion service.

**Place:** Our Savior, Hollidaysburg, Pennsylvania; G. Griep, host pastor.

**Preacher:** L. Prah; F. Kneuppel, alternate.

**Agenda:** Toward Agreement on Applying the Principles Set Forth in the CHE Paper, The Role of Women in the Light of the Holy Scriptures; T. Bartz; The Use of the Septuagint vs. the Hebrew text in the New Testament Quotes; C. Krug; Amos 5 (Isagogical); Acts 4 (Exegetical-Homiletical); M. Ahlborn; Reports, Casuistry.

**Note:** Please excuse to host pastor.

M. Ahlborn, Secretary

### MINNESOTA

#### NEW ULM PASTORAL CONFERENCE

**Date:** November 2, 1982; 9:00 a.m.; 11:00 a.m. Communion service.

**Place:** St. Paul's Lutheran Church, New Ulm, Minnesota.

**Preacher:** T. Hartwig; T. Henning, alternate.

**Agenda:** Exegesis of I Corinthians 15:50-58; L. Huebner; Essay on the spiritual body which we shall possess in heaven; J. Brug; An evaluation of the synod committee's report on the role of man and woman; M. Lenz.

**Note:** Please excuse to secretary.

C. Høinkel, Secretary

#### RED WING PASTORAL CONFERENCE

**Date:** October 19, 1982; 9:00 a.m. Communion service.

**Place:** Trinity, Dexter (rural Austin); M. Majovsky, host pastor.

**Preacher:** R. Kuznicki; H. Muenkel, alternate.

**Agenda:** Exegesis of Zechariah: M. Sattler; The Charismatics: L. Cross; Formula of Concord, Article IX; E. Roecker.

**Note:** Please excuse to the host pastor.

R. Kuznicki, Secretary

### TEACHER'S CONFERENCE

**Date:** October 21-22, 1982, 9:00 a.m.

**Place:** St. Paul's Lutheran School, New Ulm, Minnesota.

**Agenda:** Influence of Humanism: E. Sievert; Minor Prophets Cry to the Christian Teacher of Today: D. Raddatz; Sectionals; Reports; Business Meeting.

M. Hopmann, Secretary

### NEBRASKA

#### NEBRASKA-COLORADO MISSIONARIES' CONFERENCE

**Date:** November 9-10, 1982; Communion service Tuesday, 7:30 p.m.

**Place:** Redeemer Ev. Lutheran Church, West U.S. 36, Norton, Kansas; M. Traudt, host pastor.

**Preacher:** L. Zweig.

**Agenda:** The Doctrine of Inspiration and How It Makes Our Outreach Unique: M. Traudt; Mass Media Presentation: L. Zweig; mission board reports; conference business.

**Note:** Lodging and meal requests and excuses are to be made to host pastor.

J. W. Jaeger, Secretary

### NORTHERN WISCONSIN

#### LAKE SUPERIOR PASTORAL CONFERENCE

**Date:** October 19-20, 1982; Tues. 9:00 a.m. Communion service.

**Place:** Zion, Peshtigo, Wisconsin; T. Meier, host pastor.

**Preacher:** R. Frohmader; M. Hannemann, alternate.

**Agenda:** Exegesis of 1 Peter 5: K. Wenzel; Augsburg Confession, Article 16: J. Hering; Stewardship presentation: E. Kock; Evangelism presentation: P. Kolander; Membership in Veterans Organization?: F. Mueller; Isagogical study of Nahum and Habbakuk: T. Schnick; Battle of Armageddon: J. Kingsbury.

M. Hannemann, Secretary

### WESTERN WISCONSIN

#### CENTRAL PASTOR CONFERENCE

**Date:** October 19, 1982, 9:00 a.m.

**Place:** St. John's, Milton, Wisconsin; M. Schwanke, host pastor.

**Preacher:** S. Ehlke; L. Meyer, alternate.

**Agenda:** Exegesis of 1 Corinthians 12:1-11; J. Mattek; It's a Sin to Make the Gospel Boring to Our Confirmands: J. Werner.

**Note:** Please excuse to host pastor.

S. Ehlke, Secretary

### WISCONSIN ASSOCIATION OF LUTHERAN EDUCATORS

**Date:** October 28, 1982, registration: 8:30 a.m.; October 29, closing devotion: 2:15 p.m.

**Place:** Wisconsin Lutheran College, Milwaukee, Wisconsin.

**Agenda:** Business meeting; presentations on the handicapped; and 15 sectionals, sectional topics to be printed in *Conventioneer*.

M. Moldenhauer, President

### TRANSPARENCY MAKER AND DUPLICATOR

Immanuel Lutheran School of Kewaunee, Wisconsin, has for sale a 3M Secretary Infrared Transparency Maker Model 45FGA. This machine makes high quality transparencies in 4-6 seconds; does double duty as a spirit master, stencil master and paper copier; is well suited for faster acting thermographic films and papers; reproduces up to 8½" x 14"; feeder gap limits passage of more than 1mm thick; operates on 100-125 V AC, 60 Hz; a multi-tap transformer is provided to compensate for the various line voltage. Its measurements are 7½" H x 19½" W x 15½" D and weighs 37 lbs. This machine is 10 years old and, if purchased new, would cost between \$600-\$700.

Also for sale is a Roneo Vickers L-440 Electric Spirit Duplicator. It makes copies up to 11" or 15", has a countdown counter, on/off and pressure control lever, image control and touch-master operation, and makes 110 copies per minute. This machine is two years old and, if purchased new, would cost \$750. The school is accepting written bids until March 1, 1983, and reserves the right to accept or reject any bid.

## INSTALLATIONS

(Authorized by District Presidents)

#### Pastors:

##### Installed

**Albrecht, Michael J.**, as instructor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 22, 1982, by G. Albrecht (WW).

**Hoffmann, Wilmer G.**, as pastor of Beautiful Savior, Summerville (Charleston), South Carolina, on July 18, 1982, by J. Guse (SA).

**Olsen, Theodore B.**, as president of Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 22, 1982, by E. Schulz (WW).

**Toepel, Mark K.**, as professor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 22, 1982, by G. Haag (WW).

##### Ordained

**Amborn, Keith M.**, as pastor of St. John's, Barre Mills, Wisconsin, on June 27, 1982, by B. Stensberg (WW).

#### Teachers:

**Campbell, John**, as teacher at St. Matthew's, Janesville, Wisconsin, on July 18, 1982, by D. Sievert (WW).

**Greening, Terrance**, as teacher and principal at Holy Cross, Oklahoma City, Oklahoma, on August 22, 1982, by A. Domson (NE).

**Hurst, Russell**, as teacher at Bay Pines, Seminole, Florida, on August 22, 1982, by R. Wiechmann (SA).

**Koester, David H.**, as instructor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 22, 1982, by E. Schulz (WW).

**Krause, David J.**, as teacher at Shepherd of the Valley, Westminster, Colorado, on July 25, 1982, by J. Kuehl (NE).

**Kunz, Daniel L.**, as instructor at Luther High School, Onalaska, Wisconsin, on August 29, 1982, by K. Gast (WW).

**Lecker, David P.**, as instructor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 22, 1982, by E. Schulz (WW).

**Pinske, Richard**, as instructor at Luther High School, Onalaska, Wisconsin, on August 29, 1982, by K. Gast (WW).

**Rakos, Paul** as instructor at Nebraska Lutheran High School, Waco, Nebraska, on August 22, 1982, by P. Zarling (NE).

**Ryder, Paul**, as teacher at King of Kings, Maitland, Florida, on August 29, 1982, by J. Covach (SA).

**Schiller, Steve**, as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 22, 1982, by G. Haag (WW).

**Sonnenberg, Gary**, as teacher at St. John's, Watertown, Wisconsin, on August 29, 1982, by E. Kauffeld (WW).

**Stiefel, William**, as teacher and principal at Bethany, North Fort Myers, Florida, on July 25, 1982, by R. Wendland (SA).

**Yahn, Kevin**, as teacher and principal at Mt. Olive, Tulsa, Oklahoma, on August 22, 1982, by C. Iles, Sr. (NE).

## ADDRESSES

(Submitted through the District Presidents)

#### Pastors:

**Albrecht, Michael J.**, Martin Luther Preparatory School, Prairie du Chien, WI 53821.

**Amborn, Keith M.**, R. 1, Box 130, La Crosse, WI 54601.

**Hoffmann, Wilmer G.**, 720 Old Trolley Rd., Summerville, SC 29483.

**Olsen, Theodore B.**, 132 Althea Circle, Prairie du Chien, WI 53821.

**Schoemann, ElRoy, em.**, 800 S. Lincoln, Apt. 101, Beaver Dam, WI 53916.

**Toepel, Mark K.**, 503 College St., Lake Mills, WI 53551.

#### Teachers:

**Campbell, John**, 36 E. Ash, Milton, WI 53563.

**Greening, Terrance**, 305 S. Bristow, Moore, OK 73160, 405/799-8275, Off: 405/691-4034.

**Hurst, Russell**, 11336 — 62 Ave. N., Seminole, FL 33542, 813/397-4648.

**Koester, David H.**, Martin Luther Preparatory School, Prairie du Chien, WI 53821.

**Krause, David J.**, 7408 W. 84th Way #1204, Arvada, CO 80003, 303/423-0693.

**Lecker, David P.**, Martin Luther Preparatory School, Prairie du Chien, WI 53821.

**Pinske, Richard**, 2018 Strong St., La Crosse, WI 54601.

**Rakos, Paul**, PO Box 125, Waco, NE 68460.

**Schiller, Steve**, Lakeside Lutheran High School, Woodland Beach Rd., Lake Mills, WI 53551.

**Sonnenberg, Gary**, 1028 Meadow St. #2, Watertown, WI 53094.

**Stiefel, William**, 4019 Pondella Rd., Halltree Apts., Bldg. 1 #142, N. Ft. Myers, FL 33903, 813/997-4193.

**Yahn, Kevin**, 4104 — 2 S. 130th East Ave., Apt. #206, Tulsa, OK 74134, 918/250-7054.

Encourage your congregation  
to have a blanket or bundle subscription.

### EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

**SOUTHEAST DENVER, COLORADO** — Abiding Word, Ames Elementary School, 7300 S. Clermont Drive, Denver. 9:00 a.m.; Bible class/SS 10:00 a.m. Pastor William F. Natsis, 8294 E. Davies Ave., Englewood, Colorado 80112; phone 303/770-8092.

**PORTLAND, MAINE** — Depot Room of Holiday Inn, exit 8 on Maine turnpike in Portland; 9:00 a.m., Bible class/SS following. Pastor Paul M. Janke, 1350 Forest Ave. #36, Portland, Maine 04103; phone: 207/797-3207.

**TRAVERSE CITY, MICHIGAN** — Holiday Inn, highway 31, Traverse City; 10:00 a.m. Pastor Robert P. Kujawski, 212 Griffin Street, Traverse City, Michigan 49684; phone 616/941-4975.

**COLUMBUS, MISSISSIPPI** — Ramada Inn, highway 45, near Columbus; 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Daniel E. Schmelzer, 316 Florence, Columbus, Mississippi 39701; phone: 601/329-4179.

**ST. CHARLES COUNTY, MISSOURI** — St. Peters Civic Center, south of interstate 70, St. Peters. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Peter A. Panitzke, 41 Steeplechase Drive, St. Peters, Missouri 63376; phone: 314/278-2458.

**SPRINGFIELD, MISSOURI** — Zion, Rivermonte Chapel, 4500 S. Lone Pine, Springfield. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Paul E. Thierfelder, 1515 E. Price St., Springfield, Missouri 65807; phone 417/883-7609.

**KEARNEY, NEBRASKA** — Commercial Federal Savings and Loan, 4407-2nd, Kearney. 7:30 p.m.; Bible class/SS 6:30 p.m. Pastor Jerome L. Enderle, 1300 N. Grand Island Ave., Grand Island, Nebraska 68801; phone 308/382-1988.

**NEW YORK CITY, NEW YORK** — 675 West End Ave., Apartment No. 6A, Manhattan, between 92nd and 93rd Streets, three blocks south of 96th Street IRT Broadway-7th Avenue subway stop. For time of service contact locally Mr. John Bills, 212/865-4844 or Pastor John H. Paustian, 218 E. Crescent Ave., Ramsey, New Jersey 07446; phone: 201/825-3816.

**SPRINGVILLE, NEW YORK** — VFW Hall, Mechanic Street. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Bruce H. Becker, 13008 Dowd Road, Springville, New York 14141; phone: 716/592-7638.

**ARLINGTON, TEXAS** — 1506 W. Pioneer Parkway, Arlington. 8:30 a.m. Pastor Gary L. Pieper, 738 Lakeside Dr., Duncanville, Texas 75116; phone: 214/298-9036; or call Mr. Erhardt Panzgraf, 817/460-6891; or Mr. Mel Pavilisin, 817/496-0444.

**PLANO/ALLEN, TEXAS** — Turrentine-Jackson-Morro Funeral Chapel, US Highway 75 at Ridgeview exit 37. 10:45 a.m.; Bible study/SS 9:30 a.m. Pastor Thomas A. Valleskey, 1826 Santa Fe, Lewisville, Texas 75067; phone 214/436-3835.

**SOUTHWEST FORT WORTH, TEXAS** — Abiding Faith, Seventh Day Adventist Church (north wing), 7051 S. McCart. 9:00 a.m. Pastor Edwin Lehmann, 5008 Lincoln Oaks Dr. N., #501, Fort Worth, Texas 76132; phone: 817/294-9303.

**SUGAR LAND, TEXAS** — Redeeming Grace, M. R. Wood School, Sugar Land. For time of service contact Rev. Mark Barenz, 1807 Trinity Station, Sugar Land, Texas 77478; phone 713/980-4632.

**GILLETTE, WYOMING** — Foothill's Community Center. 8:00 a.m., SS following. Pastor James L. Bolda, 2405A Greenway Drive, Gillette, Wyoming 82716; phone 307/686-4080.

### CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

**RANCHO CUCAMONGA, CALIFORNIA** — Lamb of God, 9513-J Business Center Drive, southwest corner Archibald and Arrow, Cucamonga. 9:00 a.m.; Bible class/SS following. Pastor Glenn E. Wenzel, 7487 Marine Ave., Rancho Cucamonga, California 91730; phone: 714/980-1074 or 980-4794.

**DAYTONA BEACH, FLORIDA** — Chateau Vivon, 1350 S. Nova Rd., north of Beville Rd.; 9:00 a.m.; Bible study/SS 10:00 a.m. Pastor Steven P. Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014; phone: 904/255-5293.

**LEWISVILLE, TEXAS** — Prince of Peace, KinderCare, 936 Ralston. 9:00 a.m.; SS 10:30 a.m. Pastor Thomas A. Valleskey, 1826 Santa Fe, Lewisville, Texas 75067; phone 214/436-3835.

**ANTIGO, WISCONSIN** — Hwy 45 and Willard Ave., Antigo. 10:00 a.m. Pastor Michael J. Spaude, PO Box 323, Antigo, Wisconsin 54409; phone: 714/623-3412.

### NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

**APACHE JUNCTION, ARIZONA** — Pastor Kenneth Pasch, 1233 S. Cactus Rd., Apache Junction, Arizona 85220; phone: 602/982-2111.

**ERIE, PENNSYLVANIA** — Pastor Thomas A. Heyn, 2805 Lost Nation Road, Willoughby, Ohio 44094; phone: 216/942-3644.

### SERVICE AVAILABLE

A Reformation service is now available from The Evangelism Bookshop. This is a service with an evangelism flavor, including many responses by the people. Much like a Christmas service, includes hymns printed out, a special confession of faith, and a Reformation Litany. Order "The Truth Preserved — Let Us Share It! Single copies \$1.00; 50/\$4.50; 100/\$7.00. Phone Mrs. Gerald L. Meyer, 414/761-1288.

### JOINT REFORMATION SERVICE

You are invited to attend the 29th annual Reformation Service of the WELS churches in the New Ulm area which will be held at Dr. Martin Luther College on October 31, 1982, at 7:30 p.m. Pastor Warren J. Heinrich, secretary of the Minnesota District, will preach the sermon. Special anthems will be sung by several choirs.

### PARAMENTS NEEDED

A mission congregation is in need of paraments. If you have any, please contact Pastor Philip J. Hoyer, 813 Quince, Brainerd, Minnesota 56401, or phone 218/829-5320.

### ATTENTION WELS COMPOSERS

In observance of its 25th anniversary, *The Lutheran Choral of Milwaukee* announces a contest for WELS composers. Original compositions are invited in three categories: 1) A composition for pipe organ. 2) A festive setting of a hymn, arranged for choir, congregation, organ and instruments. 3) A choral composition of two to five minutes in length, a cappella or accompanied. All three compositions should be suitable for church use. Manuscripts must be submitted by Jan. 15, 1983. An award of \$50 will be given for the winning composition in each category. The music will be performed at the April anniversary concert of the choir. For details write: Rev. Kurt Eggert, 4500 N. Sherman Blvd., Milwaukee, Wisconsin 53209.

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