



The
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NOVEMBER 1, 1982

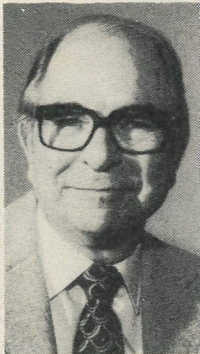
**MAY WE
QUOTE YOU,
DR. LUTHER?**

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from
this
corner



Over a year ago — the August 30, 1981 issue, to be precise — a new series began in *The Northwestern Lutheran*. It was an explanation of *This We Believe*, a booklet presenting the beliefs of the Wisconsin Evangelical Lutheran Synod. Five authors wrote the 12 articles in the series. All were members of the Commission on Inter-Church relations, a synodical agency which represents the Synod in doctrinal discussions with other church bodies.

This We Believe is a brief statement of the WELS doctrinal position. In a little booklet (about six by four inches) there are just 24 pages to cover its nine articles. In adopting the statement, the 1967 convention "acknowledged that this doctrinal presentation concisely sets forth both positively and negatively the scriptural truths that are being taught from our pulpits and in our classrooms."

Calling the readers attention to the first article, Editor Wicke wrote that in view of the deterioration of doctrinal concerns throughout Christendom especially in the doctrine of the Scriptures, "a review of our beliefs is in place periodically" lest we also join the movement.

It is entirely by chance that the same issue which concludes a series on doctrine also brings news of a merger among three Lutheran church bodies which was achieved without a doctrinal consensus. The existing consensus was deemed sufficient. But there will be no common understanding on a broad range of doctrines — from the person and work of Jesus Christ to the task God has committed to his Church in this world, the Holy Christian Church, the Communion of Saints.

For the mainline churches the days of the great confessions appear to be over. At least for the time being. In the late 60s the United Methodist Church appointed a doctrinal study commission. "We can scarcely," the commission reported, "identify ourselves to ourselves. . . . The simplest proof of this is the frequent mention of 'our doctrines,' with no definition of what the phrase refers to. It is as if, once upon a time, an earlier generation understood it all and then forgot to tell their children — who never asked."

They "forgot to tell their children." We do not want to forget, now or at any other time. That's what the series of articles was all about. I hope you were nurtured and edified.

James P. Schaefer

COVER — Wing of the Würtburg Castle where Luther lived and translated the Bible.

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 to view death

About eight days after Jesus said this, he took Peter, John, and James with him and went up onto a mountain to pray. As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem. Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him (Luke 9:28-32).

"Death may be a manipulable genetic characteristic," stated a prominent physicist at a convention of scientists. "Think of death as a pie in the face from God," suggested a glib ad promoting a farcical movie about a terminally ill man. Such approaches to death are at best "whistling in the dark" attempts. Death is not something science can ward off or humor wink away.

In our final study of Elijah — a prophet powered by God — we have an account which can teach us *How to view death*.

A living prophet

Out on the mountain top Peter, James and John have been suddenly awakened. While their Master had prayed, seeking strength for the coming conflict in Jerusalem, they had fallen asleep. But now their eyes were opened wide as they gazed at unbearable glory. Before them stood their Lord in his glory, his face as bright as the sun and his clothing more brilliant than lightning. At his side stood a marvelous Old Testament pair, Moses and Elijah in glorious splendor.

Can we even imagine what the sight of those two citizens of heaven must have meant to the disciples? Moses, the lawgiver, had died at the

age of 120 and been buried by the Lord in an unmarked grave (Deuteronomy 34:5-7), and yet here he is at Jesus' side some 1500 years later. Elijah, the prophet, had ridden a whirlwind heavenward without seeing death and yet here he stands on that mountain top some 900 years later. They were real; they listened; they talked; the disciples recognized them. They were not just great memories; neither the grave nor the whirlwind had swept them out of existence. They live and stand in glorious splendor at the side of a Lord who is truly not the God of the dead, but of the living (Matthew 22:32).

From Moses and Elijah we turn to look at each other. What do we see? Politeness often prevents us from telling. We don't like to talk about faces where clock and calendar leave their mark and where distress and disease write their story. We don't like the thought of faces someday cold in a coffin. Yet that's how life goes. But that's not how life ends. From Moses and Elijah alive on that mountain top comes a message to a faith which trembles at the thought of death and the grave. It's the glorious message of victory over death and existence after this life through our Lord Jesus Christ.

A dying Lord

We've looked at Moses and Elijah; now let's listen to them. What did they talk about that day with Jesus on the mountain top? There could be only one subject. "They spoke about his departure which he was about to bring to fulfillment at Jerusalem." Christ's departure, his crucifixion, resurrection and glorification, filled their words. Do we ask, "Is that all? The same old story we've heard so many times? Didn't they talk about the mysteries of eternity or the glories of heaven?" To think this way means to have a different spirit than Moses and Elijah. For them there was no greater or more absorbing topic than Christ's work of salva-

tion. Furthermore, their conversation with Jesus showed how this theme was the heart and center of the whole Old Testament, which they represented. The cross of pain with its payment for sin and the empty tomb with its victory over death — the salvation of the world — this he was about to bring to fulfillment in Jerusalem and this they talked about.

Can there ever be a more absorbing topic for us? Luther, through whom God restored this theme in fullest measure, once wrote, "The true, supreme, and best blessing, in which one can and should really and truly sense the goodness of God, is not temporal possessions, but the eternal blessing that God has called us to his holy gospel. In this gospel we hear and learn that God would be gracious to us for the sake of his Son, would forgive sin and eternally save us and graciously protect us in this life against the tyranny of the devil and the world. To him who properly appreciates this blessing, everything else is a trifle."

Talk about weather or work, sports or politics, comes off like idle chatter compared to God's great work of love for sinners. A world, dying and afraid of it, needs desperately to hear talk about a Lord who died that men might live. We need to hear it, too. As each day the grim reaper pounds his relentless drum and we are nudged one step closer to the grave, we need to hear our Savior who went from that mountain top to Jerusalem saying, "Because I live, ye shall live also."

Then we'll have the proper view of death. □



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

Reformation without Luther

Last month's vote to merge the American Lutheran Church (ALC), the Lutheran Church of America (LCA), and the Association of Evangelical Lutheran Churches (AELC) was celebrated by many Lutherans and hailed by the public press. The Lutheran Standard called the decision a "milestone." Martin Marty said the action marked a "decisive point" in American church history. It was even called "the biggest news in Lutheranism since the Reformation."

September 1982 may be long remembered by the ALC, LCA and AELC as a great step toward the unification of U.S. Lutheranism. September 1982 — on the threshold of Reformation Sunday, so near to the 500th anniversary of Luther's birth, but so far away.

The Reformation would never have come about if Luther had not prayed constantly that "he might find in the Bible what the Spirit of God had revealed there and that he might never read his own views into God's Book." Today this new Lutheran church freely reads its own views into Scripture. Is there a Lutheran college in the ALC or the LCA that does not read evolution into Genesis and myth into Jonah? Is there a Lutheran seminary in this new Lutheran church that does not read error into Scripture when it denies that all of Scripture is God's unerring truth?

It reads into Scripture the world's ideas about abortion and capital punishment and gay rights. It reads into Scripture its social gospel views of public taxing and spending, corporate farming vs. family farming, capitalism, national defense, and El Salvador. So close to Reformation Sunday in time but so far away in truth, so far from Luther's awe before God's Holy Word.

The Reformation would never have come about if Luther had not "considered it the sacred and, withal, unavoidable duty of the Christian clearly to expose and emphatically to refute error." There are theologians in the new Lutheran church who are charged with the solemn responsibility to teach God's unchanging truth, and who deny the virgin birth and the physical resurrection of Jesus Christ, yet their error is not officially condemned. Ninety-two percent of LCA clergy polled by the LCA approve of common worship with Roman Catholics, but what authority raises a voice against this betrayal of such fundamental doctrines of Lutheranism as Scripture alone, grace alone, faith alone?

The new Lutheran church seeks closer ties and "interim communion" (sharing the Sacrament of the Altar) with the Protestant Episcopal Church, which not only retains its Reformed theology but which also allows its bishops and priests to deny such doctrines as the deity of Christ and the Holy Trinity, but who reminds this new church's leaders that, in Luther's words, "the condemnation of error is the inevitable corollary of the confession of truth"?

September 1982 is a "decisive point" in the unification of U.S. Lutheranism. Unless there is a miracle of God's grace, however, it may also be the point of no return to the Lutheranism of the Reformation and the faith of Martin Luther.

Carleton Toppe



Professor Toppe is president of Northwestern College, Watertown, Wisconsin.

letters

"Christian" public policy

The article "Christian" Public Policy (August 15, p.232) was most refreshing! Coercion and criticism must not be the method of integrating one's moral ideals into a government's public policies. True, many interests currently use these methods, but Christians should never consider such tactics in promoting a cause! "Moral codes" should be promoted in love, not jammed down the populace's throats.

Christians cannot ignore important issues of the day. Yet our Christian ethics need not be tossed aside to remedy them! Warfare, disease, famine — all these affect Christian and non-Christian alike. To hide from them is to ignore Christ's pleas to "Love thy neighbor as thyself." Yet, pushing a particular set of viewpoints through coercive means ignores an obligation for all human beings — to love and respect everyone!

Larry A. Laehn
Appleton, Wisconsin

Certain statements appear unusual in Joel C. Gerlach's article "Christian" Public Policy (August 15, p.232).

Pastor Gerlach contends that "God did not give us the Bible as a code book for public policy." He feels that Christians will refer to the "natural" rather than the "moral" law in arguing public policy. "Natural" law is defined as that which is written by God on every person's heart. "Moral" law is defined as an expression of the holy immutable will of God.

Rather than contending that "God did not give us the Bible as a code book for public policy," we should encourage our fellow Christians to study the Bible not only as a means of understanding God's will, but to develop our own enduring principles of public policy.

Although Pastor Gerlach did not mention it, the natural law and the moral law are in agreement with each other, since each has the same Originator.

This being the case, the Bible is an excellent, superb tool for our public policy making principles. Lutherans and Calvinists are free to use it for that purpose.

Ralph C. Lohrengel
Birmingham, Michigan

The article "Christian" Public Policy (August 15, p.232) states that natural law, the law written by God in every person's heart at the time of creation, but obscured by sin after the fall, is the basis today of all civil law, rather than on God's

written law in the Scriptures. I believe, however, that the ten commandments are needed for public policy since our natural law has been obscured by sin.

Don't our laws against stealing, murder, rape, etc., legislate morality? Why then can we not work for laws against abortion, pornography, etc.? Since our natural law is faulty and obscure, we need to have laws that legislate morality.

I believe God did give us the ten commandments for public policy as well as for Christian policy and that we as Christians interested in public policy and morality can argue our point and base our case on God's written law in the Scriptures.

Ruth Nixon
Los Angeles, California

With reference to the article "Christian" Public Policy (August 15, p.232) I support the Moral Majority, and I make no apology for it. As Christians we have the moral obligation to protest the killing of the unborn and the promotion of abnormal sexual lifestyles that are actually an abomination in the eyes of God.

I would take issue with the statement that our laws are based upon natural law. In grade school, high school and when I studied business law it was clearly stated that our laws had their basis from the pages of the Bible more particularly the ten commandments. This article is the first I have ever read to the contrary.

Certainly the Bible is not a code book for public policy, but public policy begins with the individual, and one or more of the individuals create the need for public policy.

I want to see our churches, our pastors and our Christian lay people stand up and say, "This is right and that is wrong," and set the standard for living in the world today. I see nothing wrong in that.

Clarence E. Prill
Peoria, Illinois

The article on "Christian" Public Policy (August 15, p.232) raises a number of serious questions. The main issue is not whether Christian policy should become public policy but whether public policy will delete Christian policy.

Talk to any humanist and you will find there is no room in his or her philosophy for anything other than humanism. The issues confronting our nation are based on this humanist philosophy which manifests itself in our schools through values clarification, death education, sex education, slanted history and social studies lessons. Television with biased news reports and programming gives the impression that we are not a Christian nation but one made up of sex maniacs caught up in the hedonistic philosophy of "if it feels good, do it."

Many people who associate themselves with the Moral Majority do so because they do not accept the continued inevitability of social breakdown. Members of the Moral Majority seek to fight the cause of the problems in society, not merely treat the symptoms.

The problem with many of us is that we have been conditioned to accept this total inevitability of social breakdown by our teachers, by the media, and yes, even by pastors, many of whom now believe, apparently, that God's Word should not go beyond the church doors and only be discussed on Sunday morning.

Nancy Sauder
Greeley, Colorado

The author responds:

Several readers have expressed disagreement with the recent article on "Christian" Public Policy. Thank you, Mr. Editor, for inviting me to respond and a thank you also to the letter writers for providing me an opportunity to attempt to clarify points at issue.

Two respondents advocate a position quite the opposite of the conclusion the article draws. One writer notes correctly that natural law and moral law "have the same Originator," and are therefore in substantial agreement with each other. That in turn leads to the conclusion "this being the case, the Bible is an excellent, superb tool for our public policy making principles."

If that is valid, why didn't Paul as a Roman citizen advocate the Bible as a guide for public policy in the Roman empire? And wouldn't Christians then be obligated to advocate all of the moral law as public policy? — the first table as well as the second table of the law? Do we really endorse the idea that Christian legislators should advocate civil laws which designate the God of the Bible as the God whom all citizens should fear and love and trust above all things (First Commandment)? Or that they should promote laws which require all citizens to make regular and faithful use of the Means of Grace (Third Commandment)?

It is instructive to remember what Jesus told the Pharisees who charged him with contradicting Moses (Mark 10:2-4). "Is it lawful for a man to divorce his wife," they asked Jesus. What did Moses command you, he replied. They said, "Moses permitted a man to write a certificate of divorce and send her away."

Jesus underscores the fact that Moses wore two hats. Moses was both a spiritual leader of God's people and the civil leader of the nation of Israel. As spiritual leader he administered the moral law which forbade divorce, and as civil leader he administered the civil law which permitted divorce (Deuteronomy 24:1-3). The

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This We Believe

IX. Jesus' Return and the Judgment

by David J. Valleskey



What will happen when Jesus comes again? When will his final coming occur? The final chapter in the little booklet *This We Believe* summarizes the Bible's teachings about Jesus' return and the judgment.

1. We believe that Jesus, true God and true man, who rose from death and ascended to the right hand of the Father, will come again. He will return visibly, in like manner as his disciples saw him go into heaven (Acts 1:11).

The Apostle John writes, "He is coming with the clouds, and every eye will see him" (Revelation 1:7). Ever since the angels promised Christ's return, Christians have been eagerly awaiting that day, "the blessed hope — the glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13). From the apostles' time onward the church has prayed, "Come, Lord Jesus" (Revelation 22:20).

When will he come?

2. We believe that no one can know the exact time of Jesus' return. This knowledge is hidden even from the angels in heaven (Matthew 24:36). Nevertheless, our Lord has given us signs to keep us in constant expectation of his return. He has told us to take heed to ourselves and to watch lest that day come upon us unexpectedly (Luke 21:34).

It's clear from the Scriptures that speculation about the date of Christ's return is folly and contrary to God's will. The only indicators of the approach of the second coming are the "signs of the times" as found in Matthew 24, Mark 13 and Luke 21.

Unfortunately, not everyone is content with these general signs — wars, rumors of wars, calamities in nature, false prophets, false Christs, etc. Hal Lindsey's *The Late, Great Planet Earth*, which purports to give a much more specific last-days' timetable, has sold 18 million copies since its appearance in 1970 and had been translated into 31 languages. Lindsey's latest book, *The 1980's: Countdown to Armageddon*, states that the 1980's "could very well be the last decade of history as we know it." With that we wouldn't disagree; but with his reasoning we would. He maintains that all five pieces of the Old Testament prophets' scenario are now in place: 1) rebirth of the state of Israel; 2) growing unity of the Arab nations; 3) rise of the Soviet Union; 4) resurgence of China; 5) revival of the Roman Empire in the form of a ten-nation confederacy (the European Common Market). All this, supposedly, drawn from the Scriptures!

Our Lutheran Confessions wisely refrain from such speculation. They assume the fact of Christ's second coming but don't attempt to pinpoint the time.

We do know, however, what will happen when Jesus returns:

3. We believe that at Jesus' return this present world will come to an end. "But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness" (2 Peter 3:13).
4. We believe that when Jesus returns and his voice is heard throughout the earth, all the dead will rise and together with those still living appear before his throne of judgment. The unbelievers will be condemned to an eternity in hell. Those who by faith have been cleansed in the blood of Christ will be with Jesus forever in the blessed presence of God in heaven (John 5:28,29).

"All who are in their graves will hear his voice and come out — those who have done good . . . and those who have done evil" (John 5:28,29). They, together with those still alive at Christ's coming, will stand before Christ "who will judge the living and the dead" (2 Timothy 4:1).

Unbelievers will suffer the never-ending anguish of hell, "the eternal fire prepared for the devil and his angels" (Matthew 25:41). Believers, on the other hand, will enjoy the perfect blessings of "a new heaven and a new earth" (2 Peter 3:13) where "God will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Revelation 21:4).

The *Augsburg Confession*, Article XVII, summarizes briefly the Bible's teaching about Christ's return to judgment: "At the consummation of the world Christ will appear for judgment, and will raise up all the dead; he will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils he will condemn to be tormented without end."

Article XVII of the *Augsburg Confession* goes on to say: "They condemn (those) who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed."

This We Believe puts it this way:

5. We reject every form of millennialism, since it has no valid scriptural basis and leads Christians to set their hopes upon the kingdom of Christ as an earthly kingdom. We likewise reject as unscriptural any hopes that the Jews will all be converted in those final days, or that all people will ultimately enjoy eternal bliss.

Millennialism is the false belief that Christ will rule over a kingdom on earth for 1,000 years during which time Satan will be bound and righteousness, peace, and happiness will prevail. The millennium will supposedly be preceded by the rapture when Christ returns to take all believers to himself in order to spare them from the Great Tribulation which will take place during the seven years before the millennium begins. During the millennium all unbelievers are supposed to have a second chance for salvation. Following the millennium, it is

claimed, will come the great battle of Armageddon and the final judgment.

The millennium, then, presupposes that there will be two returns of Christ, one before his 1,000-year rule, one after, and two resurrections, of the believers before the Great Tribulation, of the unbelievers during (or after) the millennium, and that Christ will establish an earthly kingdom, even though he said, "My kingdom is not of this world" (John 18:36). Since this contradicts the clear teaching of God's Word, the Confessions of our church nowhere teach a millennium. The millennium is not an open question. Open questions are only those which the Scriptures themselves leave open, unanswered.

Another facet of millennialism is the belief that all (or almost all) Jews will be converted at the end. This belief is based on a misunderstanding of Romans 11:26, "And so all Israel will be saved." The context of Romans 9—11 makes it clear that by "all Israel" is meant the total number of God's elect, Jews and Gentiles. "For not all who are (physically) descended from Israel are Israel" (Romans 9:6), but "if you (Jew or Gentile) belong to Christ, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:29).

Others go so far as to say that not only all Jews but all people ultimately will be saved. A Roman Catholic theologian, Rev. Thomas F. Stransky, writes in *Vatican II: An Interfaith Appraisal*: "The sincere faith-experience of an individual non-Christian is salvific, based on a search for God as expressed by the striving of deeds to do his will as it is known through the dictates of the conscience What we have called the 'unbeliever' or 'non-Christian' is saved insofar as he is a believer by (this) salvific faith." In other words, as long as you're sincere, it doesn't matter what you believe.

Some Lutherans, too, lean in this direction. In the *Encyclopedia of the Lutheran Church*, published by Augsburg for the Lutheran World Federation, an article about the last things states, "Some few passages do leave the door open for the eternal salvation of those who die without a saving knowledge of Christ."

Against such a notion Martin Luther wrote, in full agreement with the Scriptures: "God cannot and will not save anyone without faith. Mark 16:16 says, 'He who does not believe will be lost.' Also Hebrews 11:6, 'Without faith it is impossible to please God.' Also John 3:5, 'Whoever is not born of water and the Spirit cannot enter the kingdom of God.' Also John 3:18, 'He who does not believe is condemned already.'"

6. We reject any denial of a bodily resurrection and of the reality of hell.

A denial of a bodily resurrection strikes at the very heart of the Christian faith, as the Apostle Paul so clearly brings out in 1 Corinthians 15: "If there is no resurrection of the dead, then not even Christ has been raised And if Christ has not been raised, your faith is futile; you are still in your sins" (1 Corinthians 15:13,17).

Yet the sad fact is that not all, even within Lutheranism, accept the teaching of a physical resurrection. Fifteen years ago Dr. Hans Asmussen wrote in the *Lutheran World*, a publication of the Lutheran World Federation: "This is in fact the picture of wide sectors of

our Lutheran church today: Clergymen . . . read aloud the Easter story, to which they find access only after several reinterpretations. At the grave they witness to the resurrection of the dead, which they consider a myth."

Equally deplorable is a denial of the reality of hell. United Methodist clergyman Robert Short is quoted as saying, "The Christian doctrine which has yielded the most poisonous fruits is the doctrine of a literal hell." The Lutheran World Federation's *Encyclopedia of the Lutheran Church* maintains that "the fortunes of 'non-believers' after physical death remain one of the 'hidden things' Such references (i.e., from the Bible, ed.) can scarcely be pressed into a doctrine of eternal torment for the wicked."

Our Confessions assume the existence of hell because the Scriptures teach it. Yet the existence of hell doesn't frighten the Christian, for "Christ descended into hell, destroyed hell for all believers, and delivered them from the power of death and of the devil, from eternal condemnation and the jaws of hell" (*Formula of Concord, Epitome*, IX, 4).

7. We reject as contrary to the clear revelation of Scripture all attempts to interpret symbolically the New Testament facts of the end of the world, of Jesus' second coming, and of the judgment or to see these events taking place, not in the end of time, but concurrently with history.

To illustrate what this paragraph is referring to, consider the following two quotations, the first from the pen of a modern-day Roman Catholic author, the second written by a recent ALC seminary graduate:

"Jesus comes whenever it is the end of the world for us. He does not, in the literal sense, return. His coming in glory is his glorification in all of us" (*God Our Savior — A Study in the Atonement*).

"The 'parousia' (doctrine of the second coming of Christ, ed.) is still 'on the books' (or more accurately, 'in the book'), but it has been largely abandoned In this 'realm of the world' where people suffer and sin and die, it is his presence — and not his future coming — that is needed Our author's answer (the final coming of Christ, ed.) cannot be our answer" (*The Sunday Journal — a Journal for Pastors*).

But what do the Scriptures say? The Apostles' Creed summarizes it well: "The third day he rose again from the dead; he ascended into heaven . . . ; from thence he shall come to judge the quick and the dead." "I believe in the resurrection of the body and the life everlasting."

This is what Scripture teaches about Jesus' return and judgment. This we believe, teach, and confess. □



Editor's note: This article concludes the series on This We Believe. See From This Corner, page 306.

Pastor Valleskey is at Apostles, San Jose, California, and is a member of the Synod's Commission on Inter-Church Relations.

God, I can't use all the fancy theological words that pastors sometimes use, but I think I know what your will is for us here on earth. You want us to recognize who we are and what our relationship to you is, right? In heaven, the angels aren't sinners, so they don't have to repent of their sins. But down here, all of us are sinners. And you want us all to recognize it, don't you, Lord? Help me and my family always to admit our

resurrection of Jesus. You have accomplished your will without any of us, and I believe that I have eternal life because of him. So your will has been done already, and as you bring people to faith in Jesus, it continues to be done. Only you can do that in hearts.

Remember how angry I was when this body got crippled? Some people tried to tell me that the drunk driver who hit me was your will! I don't

in your will. Within my limitations, you can use me to glorify your name, to tell others about your grace, to touch other lives with love. Father, protect me from paralyzing self-pity. Keep showing me all the ways that I can still be a living neon sign advertising your dynamic love to my world.



Thy will be done...

sinfulness, trust in Jesus and respond to your forgiveness with grateful lives. But you don't just want me and my family to come to the knowledge of the truth. You want everyone to discover it; so when I pray, "Thy will be done on earth..." I feel I better do all I can to help get your word out so others will see that they're sinners and need Jesus.

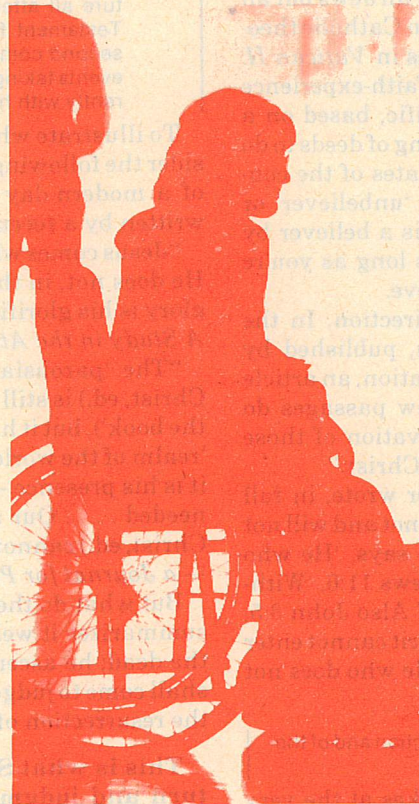
Sometimes, I'm scared, Father. I'm afraid others at work will think I'm a religious fanatic. I'm afraid I'll look foolish if I can't answer all of their

***You want us
to recognize
who we are
and what our
relationship
to you is . . .***

questions. Help me to remember that you passionately love them and that I'm your link to them. If I want your will done on earth, I need your power to be willing to be part of that will in action.



Father, it's been tough to see how this accident fits into your gracious will. I know you've earned salvation for all of us with the life, death and



believe that, Father! I know that you didn't will sin, drunkenness, crippling accidents and death in your world. For some gracious, mysterious reason, you've permitted sin and all the consequences of sin. But you didn't will it! My wheelchair is now my reality, and I thank you that you have led me to see that even in this metal, rolling world, I have a place

Lord, our kids are bombarded by evil temptations. Your will is opposed by Satan. Break all the evil designs of wicked people who are pushing pornography, drugs and sexual temptation at our children.

***Help us to have
the courage to pay
whatever price it costs
to live with you
and for you . . .***

They have a sinful flesh just like us, and it craves Satan's sin. Give us the Christian integrity to show them by our example how to say "no" to Satan's will and "yes" to yours. Give us loving wisdom to motivate and guide them with your Word for the lifelong battle against sinful temptation. Give us the courage to confess our sins, so they can see how you want us to handle our sin when we give in to temptation. Help us to have the courage to pay whatever price it costs to live with you and for you, even if it means we have to stand alone in a sinful world. □



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

MAY WE QUOTE YOU, DR. LUTHER?

by Victor H. Prange

It would be no surprise to open the Reformation issue of *The Northwestern Lutheran* and find an article titled: "Martin Luther — Hero of Faith." Featured prominently in such an article might be Luther's stirring declaration at Worms: "Here I stand. God help me. Amen!"

But there is another side to Luther, one which we should know as well. Luther was not only a man of great spiritual strength, a hero of faith; he was also a person tested in the fires of affliction; a saint who sinned; an individual who endured what he himself termed in German "Anfechtung" (temptation). It's that side of the Great Reformer we should know too.

We get to know him from lectures he delivered on the Book of Isaiah more than ten years after nailing the 95 theses to the Wittenberg church door setting in motion the Reformation. Some of his statements are so startling that a newspaper reporter might be prompted to ask: "May we quote you, Dr. Luther?" In these quotations Luther reveals a part of himself which may not be well known to the average member of a Lutheran congregation, but a facet which every Christian will take comfort in beholding.

One might think that Luther was always gratified over his calling as a gospel preacher. Yet listen to his comments on Isaiah 45:9: "So it has often happened to me, Martin Luther, that I was sorry that I ever treated a passage of the gospel." He continues in this same vein: "So I was often tempted in my calling to the point that I had regrets. If I had been aware of these things first, I should

not have undertaken to proclaim the gospel."

At the same time Luther was amazed at how much had been accomplished by the preaching of the word of God. The results far exceeded his expectations. "God . . . grants far more than we dare to ask for in our prayer. I, Martin Luther, had this experience. I never dared pray for such great progress of the word. . . . My heart was much too timid, because what we now experience

Luther knew that too often he was no hero of faith . . .

seemed impossible, and yet it happened." How often the Lord does not teach us the same lesson!

We are used to portraying Luther as the stalwart champion of the doctrine of salvation by grace through faith without the works of the law. And so he was. Yet even on this central teaching of the Reformation, Luther admits to experiencing temptation. "A fall from trust in God and into works is very easy. I, Martin Luther, cannot teach the faith without experiencing this conflict daily. . . . It is inherent in us by nature to rely on our own works, and the wiser we are, the more we rely on them."

Luther often counseled individual Christians who were weighed down

with affliction and trouble to wait patiently and cling to the promises of God. And yet, he is honest enough to say of himself: "When it comes to this counsel, I, Martin Luther, am the weakest of all. Otherwise I can speak glibly enough about it. This shows how impotent our nature is." Elsewhere in these lectures on Isaiah Luther described his faith as being "still feeble."

It is a measure of the greatness of Luther that this powerful preacher, this writer of Bible commentaries, this poet and educator, would not hide his weaknesses. Luther knew that too often he was no hero of faith; he experienced doubts and fears; he struggled with temptation.

But he knew also where to go for strength and help. All his life Luther was a student of the catechism; he never mastered the Creed or the Lord's Prayer; he was aware always of Satan's strength. His comments on Isaiah include this characteristic statement: "We cannot learn enough about this cornertone, Christ. I, Martin Luther, am constantly working on this foundation." Dare we do any less, we children of the Reformation? □



Pastor Prange is at Peace, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.



The opening service at the ALC San Diego convention.

A NEW VOLUME IN LUTHERAN HISTORY

by Charles L. Cortright and John Baumann

To no one's surprise the recent convention of the American Lutheran Church (ALC), meeting in early September in San Diego, voted to merge with the larger Lutheran Church in America (LCA) and the 110,000 member Association of Evangelical Lutheran Churches (AELC) to form a new Lutheran church by 1988 with a combined baptized membership of 5.4 million.

The unified Lutheran church will become the third largest Protestant group in the United States, next to the approximately 13.6-million-member Southern Baptist Convention and the more than 9-million-member United Methodist Church.

The vote on the merger issue came on Wednesday, September 8, with the outcome announced simultaneously to the three conventions meeting in various cities in the U.S. Dr. Martin E. Marty, a member of the AELC and a professor of church history at the University of Chicago divinity school, moderated the announcement of the vote by means of a three-way telephone hookup that connected the three conventions.

In his remarks regarding the virtually unanimous votes by the three conventions to merge — only 98 votes of 1800 cast opposed the merger — Marty hailed the merger vote as the start of a “new volume” in Lutheran history. Similar statements praising the merger vote was offered by the presiding bishops of the three merging churches.

Not all Lutherans, however, will praise the merger vote. The vote was one for *union*, not *unity*. And there is an important difference. This difference became clear in the discussion and debate at the ALC convention prior to the merger vote.

Prior to the Wednesday vote delegates were given the opportunity to ask questions and voice opinions on the merger issue at an open hearing. While many attended the hearing, debate and discussion by the delegates was limited.

ALC delegates who spoke at the open hearing raised questions largely dealing with polity and structure issues. There was a limited discussion on the outreach, function and task of the church.

A coalition of ALC clergy calling themselves the Committee on Church Cooperation, raised questions about the need to settle doctrinal and polity issues before the merger. One delegate from the group asked if commitment to a new Lutheran church *before* agreement on doctrine and structure wasn't “putting the cart before the horse.” In reply one of the ALC representatives on the inter-church Committee on Lutheran Unity — which submitted the merger proposal to the three bodies — stated that theological agreement between the merging churches was already “sufficient,” an opinion echoed by Presiding Bishop Preus.

“... social issues kept the convention floor hopping as delegates expressed themselves on a variety of concerns.”

There was a scanty discussion about the doctrine of scriptural inerrancy. One delegate asked what would happen to the concept of biblical inerrancy in the merged church since neither the LCA nor the AELC used the word in the confessional paragraphs of their constitutions. Bishop Preus responded by stating that “unquestionably there will have to be some work done (in regard to the new church's own confessional paragraph) on the normative character of the Scriptures.”

Bishop Preus went on to say that the new constitution “will probably avoid the term ‘inerrancy.’” This term, he said, “tends to divide rather than unite.” It was felt, Bishop Preus continued, that it was sufficient that all three confess the Scriptures as their source and norm for faith and life without entering into the matter of inerrancy, especially in view of the fact that “inerrancy is not a scriptural or confessional concept.”

The majority of the delegates agreed with Bishop Preus. One lay delegate expressed the feeling that although he was not pleased with every aspect of the merger, he felt the convention ought not postpone a vote on account of doctrinal concerns. At the recess after the vote another lay delegate said that he was glad to belong to a church body which “has and allows diversity of

Pastors Cortright and Baumann are WELS pastors in the San Diego area.

thought." Such diversity is "healthy," he said.

What was the point of such a merger if it was not made on the basis of agreement on the Holy Scriptures? To that, the ALC convention seemed to answer "bigger is better." In a national news conference immediately after the vote to merge had been announced, the bishops of the three churches said that merging was a vehicle for presenting a "united front" to the world that "we belong to the same church."

At several points in the convention Bishop Preus pointed out to the delegates that the lack of organizational unity hinders the mission of the church as it seeks peace and justice in the world. "The more bodies," according to this theory, "the more political clout."

To undergird this search for political clout an impressive list of social concerns was before the convention: from environmental concerns to a resolution calling for a "freeze on the development of any new nuclear weapons systems"; from a resolution urging the United States to normalize relations with Marxist Nicaragua to a resolution asking the U.S. Navy not to use the name "Corpus Christi" (body of Christ) for a new nuclear submarine.

According to a news release from the convention, "debate and consideration of social issues kept the con-

vention floor hopping as delegates expressed themselves on a variety of concerns."

The ALC convention dramatized the gulf between U.S. mainstream Lutheranism and Lutherans like those of the Wisconsin Evangelical Lutheran Synod. With the loss of belief in the Scriptures as God's inerrant word, the "new Lutheran church" has lost the real basis for unity and has settled for organizational union. As one ALC pastor said before the merger vote, "inerrancy in the ALC has gone out, not with a bang, but a whimper."

It is doubtful that the decision by the ALC, the LCA and the AELC to merge will have any direct impact on the Wisconsin Synod. There was no cooperative traffic between that wing of Lutheranism and the Wisconsin Synod anyway. The merger will perhaps clear the air a little. The breach between that type of Lutheranism represented by the merged church and the more confessional, and, we trust, the more scriptural Lutheranism of the WELS will become even more apparent as the more adventuresome theologians and bishops of the merged body make their leadership style felt.

And it may bring to our lips in these days when we celebrate the work of the great reformer, a line — a prayer — from one of his heroic hymns: Lord, keep us steadfast in Thy Word! □

A second historic event

A second historic event was recorded at the conventions of the three Lutheran church bodies when they approved a proposal to allow a "limited sharing" of communion with the Episcopal Church on "specially-approved occasions."

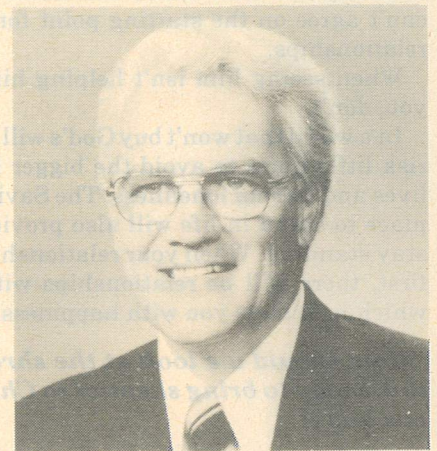
Dr. Fred W. Meuser, president of Trinity Seminary (ALC) of Columbus, Ohio, told the ALC delegates that they had "participated in two great actions." But he said that history may record the Lutheran-Episcopal vote as the "more important" of the two, because "with it Luther-

significant, he said, because the Episcopal Church "does not hold our Lutheran confessional traditions."

President Bohlmann told the delegates at the AELC convention that the Missouri Synod cannot at this time be a partner in unity efforts nor accept the proposal for eucharistic fellowship with the Episcopal Church. "Unity in doctrine, we believe, is basic and prior to organizational unity or structure," he said.

"As earnestly," he continued, "as we long for unity among all Lutherans — yes, among all Christians — we also fear that union without unity will serve neither love nor truth and may in fact encourage the kind of indifference to doctrine that impedes rather than enhances the course of the gospel in this desperate and needy world."

President Bohlmann's remarks were reminiscent of the historic stand of the disbanded Synodical Conference (WELS was once a member) which for many years maintained that the Scriptures require a unity in doctrine and prac-



President Bohlmann

tice before an organizational merger can take place.

The Wisconsin Synod in its statement of belief is even more explicit. "We believe," says the Wisconsin Synod's *This We Believe*, "that we cannot practice religious fellowship with those whose confession reveals that error is taught or tolerated, supported or defended. The Lord bids us keep away from persistent errorists (Romans 16:17)." And, the statement continues, "We reject the contention that religious fellowship may be practiced without confessional agreement." □

***"... union without unity
will serve neither
love nor truth..."***

ans had crossed a denominational boundary for the first time."

President Ralph A. Bohlmann of the Lutheran Church-Missouri Synod agreed with Dr. Meuser that the decision on the interim sharing of communion is "of greater significance" than the vote to merge. It is

I would like to know

A guy I really care about took me to a party where marijuana was the entertainment. I don't use the stuff or approve of it. But what do I do about this guy I like?

Thank you for reaffirming an older generation's confidence in the Christian character and values of the church's young people.

Not everyone has the basis for establishing their personal identity and values that God has given you in Jesus and his Word. They're not all "bad" people, just people looking for reasons and directions in life and making bad choices in the process.

You've let this guy know where you stand on mind-altering drugs. He needs to know why you stand there. Let him know that the Savior whose forgiveness gives you peace with God, life, and yourself also gives you worth, purpose, and standards for life. You don't have to say it like a pastor, and he may not be ready to hear it from a pastor yet.

This won't be the last time you have to determine where you can't compromise in a relationship. Rather than destroying the relationship, this can clarify the relationship and allow it to develop in a healthy, God-pleasing way. Any other way would only delay and intensify the hurt that's inevitable when two people can't agree on the starting point for building life and relationships.

When seeing him isn't helping him or it's harming you, don't.

In a world that won't buy God's will for life, Christians risk little hurts to avoid the bigger hurts of shattered lives and eternal loneliness. The Savior who gave you a place to stand in life will also provide the strength to stay standing. When your relationship with him comes first, there will be relationships with others through which he'll bless you with happiness.

"How should we look at the shroud of Turin? Is this a way to bring skeptics to Christ or a dangerous hoax?"

It is entirely possible that scientists' inability to discredit the shroud's authenticity will compel skeptics to take another look at Scripture's account of the resurrection. In the same way a discovery of Noah's ark or the creationist's framework for understanding paleontology may dislodge an agnostic's predisposition against God's Word.

But the Holy Spirit works faith and confirms faith solely by the gospel's power. To base faith in any way on historical evidence, scientific investigation, or intellectual logic is to misplace faith and risk losing it. No one had greater evidence of the resurrection than Pilate and the Sanhedrin. Yet they refused to believe. A shroud whose religious mystique has been coupled with scientific testimony has no more power to awaken faith than the eyewitness account of a Roman guard.

If the shroud is a modern "miracle" (i.e. "sign"), then it can only do what miracles were intended to do, point

people to the Savior whose word is self-authenticating truth. If the shroud is a hoax, then it will become Satan's tool to devastate people whose faith tottered on an extra-biblical support. In fact, this could be one of Satan's most cruel jests, so appropriate for a world that wants to believe only in the "believable."

For the Christian the shroud is an interesting but unnecessary detail in the resurrection story. For the non-Christian it is one more pause for reconsideration of Christianity's claim. To make anything more of it is dangerous, no matter what the shroud really is.

"Is there a biblical viewpoint on family planning? Is it a sin for a husband and wife to use birth control methods?"

God planned families when he created male and female and issued his word of procreation, "Be fruitful and increase in number; fill the earth and subdue it." That family planning is still first and foremost a divine prerogative is attested by every childless couple and "unexpected" birth.

In an age that desires recreational sex without procreational responsibility, Christians must examine the arguments for preventing conception carefully. It is still a primary purpose of sex and marriage to bear and raise children. We don't have the right to redefine marriage.

Still, God hasn't written a lot of rules for marriage. "When" and "how many" are questions the Christian couple must answer before God.

There may be reasons of physical health for which it would be testing God rather than trusting God to continue childbearing. There may be emotional/psychological reasons to seek other blessings from God first. There may also be economic reasons for which St. Paul's injunction to "provide for one's family" becomes the issue. In such situations Christians should heed Paul's warning against prolonged sexual abstinence. Unless the method of birth control is potentially harmful or destroys conceived life, a categorical condemnation is without biblical support.

But for every godly reason there will be ungodly rationalizations. Waiting to have children can be a statement of materialism. Limiting our families can be the choice of lifestyle over life. And psychological reasons for birth control may be an unwillingness to accept God's promises.

When God calls children a blessing, he is reminding Christians not only of life's value but of the eternal life he wills to share with our children. And God has countless attendant blessings with and through children.

In the argument between trusting God and testing God, the burden of proof lies with reasons to deny God's gift of children. When a Christian couple has prayerfully, selflessly answered that burden of proof with their God, the rest of us don't have anything to say. □

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

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

from the WELS

DMLC opens with 724 students

Dr. Martin Luther College opened its school year on August 22 with an enrollment of 724 full-time students.

Installed in the service as full faculty members were Martin P. Sponholz of the mathematics-science division and Robert J. Stoltz of the education division. Sponholz had formerly served on the faculty of Luther High School, Onalaska, Wisconsin, and Stoltz as principal of St. Stephen's Christian day school at Adrian, Michigan.

Two instructors were also installed: Pastor John A. Ruege, a 1982 graduate of Wisconsin Luther-



Sponholz



Stoltz

an Seminary, as assistant to the dean and religion instructor, and Elizabeth L. Albrecht, a 1982 graduate of the college, as instrumental

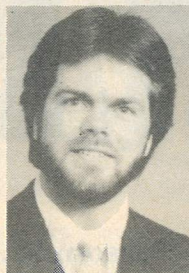
instructor in the music division.

In the previous week an orientation session was held for the entire college faculty. The orientation session considered the needs of the underprepared student who enters the college.

NWC installs instructors

Seminary graduates William R. Brassow, Joel D. Fredrich, and Thomas P. Nass were ordained in a service in the Northwestern College chapel on September 19. Pastor Karl Gurgel, chairman of the Northwestern board, performed the rite of ordination.

Fredrich and Nass are on one-year assignments to the NWC faculty. The vacancies are the result of Prof. Sylvester Quam's retirement from the English department last spring for reasons of health and Prof. Paul Eickmann's temporary leave of ab-



Brassow



Fredrich



Nass

sence from the Hebrew department to pursue graduate work at UW-Madison.

In the same service Keith Free and Nathan Radtke were installed as tutors — Free in the college and Radtke in the Prep school. Brassow also serves as tutor in the Prep school. □



Present at the Alaska conference were, left to right, Pastor Daniel W. Malchow, director of the Reaching Out offering; Pastor David D. Zietlow; Pastor Gerald G. Ditter of Portland, Oregon, first vice-president of the Pacific Northwest District; Pastor David W. Laabs; Pastor Norbert R. Meier; Pastor Carl J. Busse; Teacher Lance J. Hartzell; and teachers Thomas M. and Cindy S. Zarnstroff; missing, Pastor Thomas C. Spiegelberg.

Alaska

Conference meets

The third annual pastor-teacher conference of Alaska was held recently. Serving as host congregation was Grace Lutheran Church, Sitka, with its pastor, David W. Laabs. Sessions were held at Sheldon Jackson College which has meeting and dining facilities.

The first WELS congregation in Alaska, Faith Lutheran Church, Anchorage, was organized in 1968 by Pastor David D. Zietlow who still serves the congregation. There are now congregations also in Eagle River, Fairbanks, Kenai, and Sitka. The only parochial school in the state is at Faith, Anchorage.

At the conference — with all five pastors and three teachers present — congregations were projected for the Wasilla area and Juneau and another congregation in the Anchorage area. □



Oklahoma

Holy Cross, Oklahoma City, opens school

After seven years of waiting, Holy Cross opened its own Christian day school this fall with an enrollment of 19 pupils from kindergarten through the eighth grade.

For seven years the pastor's wife, Marilyn Domson, had made three trips every day of 25 miles each to transport children to a neighboring congregation's school.

The congregation deemed it a blessing that it was able to call an experienced teacher, Terrance Greening, to start the school. Greening, a seven-year veteran of schools in St. Paul and Shawano, teaches all eight grades and kindergarten with an assist from his wife, Karen.

Holy Cross received mission status in November 1973 and was organized in May 1974. Pastor Andrew R. Domson came to the congregation in July 1975 as its first resident pastor. The congregation currently numbers 150 baptized members.

The school is presently being held in the multi-purpose room of the church which was erected in 1977. With a projected enrollment of about 30 next year the congregation is planning a two-classroom addition to be ready for the next school year.

□

Personals . . .

Mrs. Laura Meyer, 97, recently died in Gulfport, Mississippi. She was the widow of Professor Herman E. Meyer who taught at Wisconsin Lutheran Seminary from 1915 until his death in 1920. He was the brother of the late Professor John P. Meyer who taught at the seminary from 1920 to 1964. After the death of her husband and with six young children to support, Mrs. Meyer opened a clothing shop in Mayville, Wisconsin, which she operated until her retirement in 1959. She is survived by three sons and two daughters. . . . **Dr. Clarence Golsich**, former executive director of Bethesda Lutheran Home, Watertown, Wisconsin, died recently. He was the director from 1950 until his retirement in 1972. During his tenure six new buildings were erected and construction begun on two more. Enrollment in the home rose from 339 to over 600.

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.

LETTERS from page 309

moral law and the civil law had the "same Originator," but they aren't in agreement with each other. That doesn't mean that God was inconsistent. Rather as Jesus noted, "It was because your hearts were hard that Moses wrote you this law." It is clear from Scripture that moral law and civil law do not always coincide.

One respondent asked, "Don't our laws against stealing, rape, etc., legislate morality? Why then can we not work for laws against abortion, pornography, etc.?" We can. In fact, as responsible Christian citizens we will. But in the civil arena we will restrict ourselves to the means God has given us for such activity. God does not direct us to confront government officials with appeals for moral legislation based upon the Bible. To try to enforce biblical morality on the whole of society would necessitate removing "land of the free" from our national anthem. We aren't a free people if citizens in this country aren't free to be Moslems, Buddhists, Christians or even atheists.

Another respondent observed that "the main issue is not whether Christian policy should become public policy but whether public policy will delete Christian policy." That may well be correct. But that was not the issue the article discussed. The writer then notes, "Many people who associate with the Moral Majority do so because they do not accept the continued inevitability of social breakdown." No doubt that is also true, but it is still inappropriate to employ wrong means to achieve right ends. The bottom line of the article contends, "God did not give us the Bible as a code book for public policy." The Bible itself underscores that when it tells us: "Everything that was written in the past was written to teach us so that through endurance and the encouragement of the Scriptures we might have hope" (Romans 15:4). Likewise John: "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1 John 5:13).

Joel C. Gerlach
San Jose, California

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.

CALENDAR OF CONFERENCES

ARIZONA—CALIFORNIA

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

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: November 9, 1982; Communion service, 9:00 a.m.
Place: St. Matthew's, Stillwater; H. Bittorf, host pastor.
Preacher: R. Schmidt; H. Bittorf, alternate.
Agenda: A Critique of *Lutheran Worship*; G. Backus; An Isogogical Study of Habbakuk with Emphasis on Its Use in Pastoral Counseling; P. Brinkman.
 P. Damrow, 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. Zwiag.
Agenda: The Doctrine of Inspiration and How It Makes Our Outreach Unique; M. Traudt; Mass Media Presentation; L. Zwiag; 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

MANITOWOC PASTORAL CONFERENCE

Date: Monday, November 15, 1982; Communion service 9:00 a.m.
Place: Christ's, Denmark; T. Lowry, host pastor.
Preacher: H. Juroff; H. Kesting, alternate.
Agenda: Study of Daniel 1-3; P. Borchardt; alternate Daniel 4-6; E. Stelter; Role of Women; A. Wolfgang; After Dinner Speaker: T. Lowry; alternate: C. Rosenow; Luther — Giving God the Glory Through Music; H. Kuschel. Conference business, reports, casuistry.
Note: Please excuse to the host pastor or to the secretary.
 K. Kuenzel, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: November 8, 1982; 9:00 a.m. Communion service; evening session.
Place: St. John's, Fremont; N. Gieschen, host pastor.
Preacher: C. Koepsell; P. Kolander, alternate.
Agenda: A History of the ProTESTants; E. Fredrich; 1 Timothy 2; D. Schulz; Shepherd Under Christ, Chapter 5; B. Kuschel.
Note: Please excuse to the host pastor.
 D. Jensen, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORS' CONFERENCE

Date: November 9, 1982; 9:00 a.m.
Place: St. Andrew's, Elgin; P. Prange, host pastor.
Preacher: D. Kelm; alternate, C. Papenfuss.
Agenda: Ephesians 5; H. Bartels; Justification; S. Becker; alternate, History of and Current Practices for Receiving Adults into Communicant Membership; P. Prange.
Note: Please excuse to the secretary.
 R. Pasbrig, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Tuesday, December 7, 1982; 9:00 a.m.
Place: St. Peter's, Theresa.
Preacher: A. Zenker; alternate, M. Volkmann.
Agenda: Exegesis of Titus 1:1-16; R. Lehrkamp; Formula of Concord, Article IV; "Of Good Works"; M. Volkmann; A Discussion of Hymnal Options; P. Birner.
Note: Please make excuses to the host pastor.
 P. Birner, Secretary

INSTALLATIONS

(Authorized by District President)

Pastors:

Ordained and Installed

Behnke, Thomas H., as instructor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 12, 1982, by F. Zimmerman (MI).
Brassow, William R., as tutor at Northwestern Preparatory School, Watertown, Wisconsin, on September 21, 1982, by K. Gurgel (WW).
Fredrich, Joel D., as instructor at Northwestern College, Watertown, Wisconsin, on September 21, 1982, by K. Gurgel (WW).
Nass, Thomas P., as instructor at Northwestern College, Watertown, Wisconsin, on September 12, 1982, by K. Gurgel (WW).
Scheuerlein, Donald H., as instructor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 12, 1982, by F. Zimmerman (MI).
Bode, Marcus R., as instructor at Minnesota Lutheran High School, New Ulm, Minnesota, on August 29, 1982, by R. Polzin (MN).
Free, Keith R., as tutor at Northwestern College, Watertown, Wisconsin, on September 12, 1982, by K. Gurgel (WW).
Radtke, Nathan P., as tutor at Northwestern Preparatory School, Watertown, Wisconsin, on September 12, 1982, by K. Gurgel (WW).
Ruege, John A., as tutor at Dr. Martin Luther College, New Ulm, Minnesota, on August 22, 1982, by E. Knief (MN).

Ordained and Commissioned

Rieke, Mark, as missionary to Lutheran Church of Central Africa, Ndola, Zambia, on June 27, 1982, by D. Tomhave (SEW).

Commissioned

Connell, James R., as missionary to Colombia, South America, on September 12, 1982, by H. Essmann (WW).

Teachers:

Butzow, Michael, as teacher at Christ, North St. Paul, Minnesota, on August 29, 1982, by D. Ponath (MN).
Hartman, Warren, as teacher at St. Matthew's, Benton Harbor, Michigan, on August 29, 1982, by K. Biedenbender (MI).
Huebner, Scott, as teacher at Emanuel, Fairfax, Minnesota, on August 15, 1982, by J. Ruppel (MN).
Kacsor, David, as teacher at St. Peter, Dorr, and St. Paul, Hopkins, Michigan, on August 15, 1982, by S. Otto and D. Westendorf (MI).
Kremer, Denis A., as teacher at St. John, Lake City, Minnesota, on August 15, 1982, by L. Hohenstein (MN).
Morgan, Craig, as teacher at Bloomington, Bloomington, Minnesota, on September 12, 1982, by M. Liesener (MN).
Mueller, Kurt, as teacher at St. Matthew, Benton Harbor, Michigan, on August 29, 1982, by K. Biedenbender (MI).
Schlawn, Matthew D., as teacher at Fox Valley Lutheran High School, Appleton, Wisconsin, on August 30, 1982, by J. Brandt (NW).
Sponholz, Martin P., as professor at Dr. Martin Luther College, New Ulm, Minnesota, on August 22, 1982, by E. Knief (MN).
Stoltz, Robert J., as professor at Dr. Martin Luther College, New Ulm, Minnesota, on August 22, 1982, by E. Knief (MN).

ADDRESSES

(Submitted through the District President)

Pastors:

Bode, Marcus R., 123 N. Washington St., New Ulm, MN 56073.
Brassow, William R., Northwestern College, Watertown, WI 53094.
Fredrich, Joel, Northwestern College, Watertown, WI 53094.
Free, Keith R., Northwestern College, Watertown, WI 53094.
Gieschen, Mark, 212 Apple Creek La., Rochester, NY 14612.
Hartmann, William H., Box 2083, Blantyre, Malawi, Africa.
Nass, Thomas P., Northwestern College, Watertown, WI 53094.
Radtke, Nathan P., Northwestern College, Watertown, WI 53094.
Ruege, John A., Jr., Dr. Martin Luther College, New Ulm, MN 56073.
Thierfelder, Paul E., 1515 E. Price St., Springfield, MO 65807.

Teachers:

Butzow, Michael, 669 E. Co. Rd. D, Apt. 101, White Bear Lake, MN 55110.
Hartman, Warren, 1886 Lombard, Benton Harbor, MI 49022, 616/927-7067.

Huebner, Scott, R. 2, Box 44A, Fairfax, MN 55332.
Kacsor, David, 205 N. Elm, Hopkins, MI 49328.
Kremer, Denis A., 306 N. 6th St., Lake City, MN 55041.
Morgan, Craig, 10700 Brunswick Rd., Apt. 106, Bloomington, MN 55438.
Mueller, Kurt, 3074 Pipestone, Benton Harbor, MI 49022.
Schlawn, Matthew D., 3005 W. Fourth St., Apt. 4, Appleton, WI 54911, 414/731-5951.
Sponholz, Martin P., 1707 Boettger Rd., New Ulm, MN 56073.
Stoltz, Robert J., 324 Hollywood Ave., New Ulm, MN 56073.
Umnus, Leonard J., em., 600 Bernard St., Apt. 7, Watertown, WI 53094.
Wolff, Roger D., 2107 Park Ave., La Crosse, WI 54601.

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. 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.

NEW WELLS 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*
	S. E. Denver*
	S. Denver*
Colorado	Coral Springs
	Daytona Beach*
	S. Orlando*
	Lehigh Acres
Georgia	Warner/Robbins/Perry
Maine	Portland*
Michigan	Novi
	Traverse City*
Mississippi	Columbus*
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Nebraska	Kearney*
New York	Poughkeepsie*
	Rochester
	Springville*
	Charlotte
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*
	Casper
	Gillette*
Wyoming	Calgary
	Red Deer*
Ontario	Toronto*

*Denotes exploratory services.

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.

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.

BRYAN COLLEGE STATION, TEXAS — Beautiful Savior, South Knoll Elementary School, Langford and Southwest Parkway, College Station. 7:00 p.m.; SS 6:30 p.m.; Bible class 8:00 p.m. Mr. Billy Feldman, 1302 Laura Lane, College Station, Texas 77840; phone: 713/693-0777.

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.

WAUKESHA COUNTY SOUTH, WISCONSIN — Waukesha Town Hall, Center Road just north of A. 11:30 a.m. Pastor Carl T. Otto, 5363 N. 37th St., Milwaukee, Wisconsin; phone 414/466-1657, or Dennis Nelson, 1829 Waterview Lane, Waukesha, Wisconsin 53186; phone 414/549-4093.

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.

DEADLINE NOTICE

The deadline for the Christmas issue of The Northwestern Lutheran is November 10. Readers should note that there will be no issue of December 1.

CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

BETHEL PARK, PENNSYLVANIA — Bavarian Village shopping center in South Park Township, Allegheny County; 9:00 a.m. SS 10:15 a.m. Pastor Clayton E. Krug, Rt. 2, West Newton, Pennsylvania 15089; phone 412/872-9710.

KILLEEN/FT. HOOD, TEXAS — Messiah, Harper-Talasek, 506 N. 38th, Killeen, Texas; Pastor Loren Fritz, 1202 Pine Dr., Killeen, Texas 76543; phone 817/526-8125.

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.

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.

OFFER

Trinity Lutheran Church of Route 2, Appleton, Wisconsin, offers to any WELS or ELS congregation 30 church pews, free for the hauling. The length of the pews is 28 at 12'2"; 1 at 9'6"; and 1 at 11'2". The all-wood pews have a light finish. For more information contact Pastor James Gorseger, Route 2, Appleton, Wisconsin 54911; 414/757-5502.

HOME STUDY — MARK

Now being sold out from The Evangelism Bookshop. A package of 17 lessons to help you better understand the life and mission of Jesus Christ as Savior from St. Mark's Gospel. Each lesson on a separate sheet. Great for personal Bible study, or with the youth group or adult Bible class. Price \$.10 ea. as long as supply lasts. Minimum order \$1.00. Call 414/761-1288.

NEW SUBSCRIPTION OFFER

A new subscription rate is being offered to readers of The Northwestern Lutheran. It is a two-year subscription, and the cost is \$10.00, a saving of \$1.00 over the annual subscription rate.

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ATTENTION WELS COMPOSERS

In observance of its 25th anniversary, *The Lutheran Chorale 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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