

# The Northwestern Lutheran

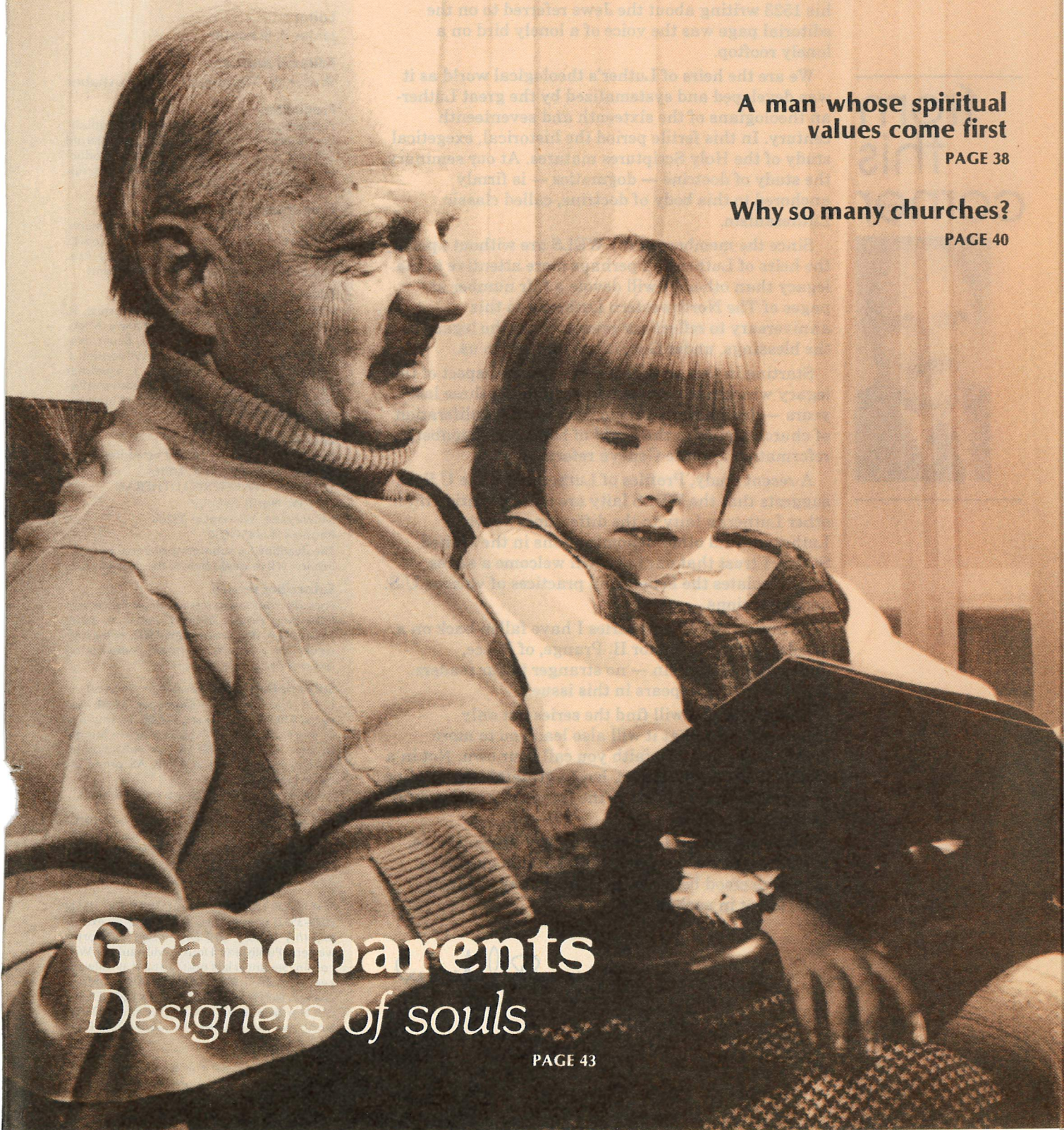
FEBRUARY 1, 1983

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*Designers of souls*

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## from this corner



This year is a big year in Lutheran church circles. It is the quinquacentennial of Luther's birth. It *should* be a big year. Luther has done as much as anyone to shape the world we live in, not as a producer of things, but as a purveyor of ideas. For example, the voice in his 1523 writing about the Jews referred to on the editorial page was the voice of a lonely bird on a lonely rooftop.

We are the heirs of Luther's theological world as it was developed and systematized by the great Lutheran theologians of the sixteenth and seventeenth century. In this fertile period the historical, exegetical study of the Holy Scriptures matures. At our seminary the study of doctrine — dogmatics — is firmly anchored to this body of doctrine, called classic Lutheranism.

Since the members of the WELS are without apology the heirs of Luther and perhaps more attentive to the legacy than others, I will devote a fair number of pages of *The Northwestern Lutheran* to this anniversary to reflect our reverence for the legacy and the blessings, under God, it has brought to us.

Starting in this issue is a series on one aspect of the legacy which has been widely deplored in these last years — denominationalism, that is, the proliferation of church bodies in the world of both the Wittenberg reformation and the Geneva reformation.

A recent study, *Profiles of Lutherans in the U.S.A.*, suggests that the WELS laity are more sensitive than other Lutheran laity to the differences between Lutherans and other denominations in the United States. I trust that our laity will welcome a series which isolates the beliefs and practices of various U.S. denominations.

To author the 12-part series I have fallen back on a scholarly parson, Victor H. Prange, of Peace, Janesville, Wisconsin — no stranger to our readers. His first article appears in this issue.

I hope that you will find the series not only informative but that it will also lead you to more deeply appreciate the faith you call your own. Not in a froth of self-righteousness, but in grateful appreciation of a special grace of God to the frequently unthankful Luther namesakes.

Other articles on Luther will follow. Each, I hope, will enhance your understanding of this giant of a man who stood between the medieval and modern eras, a foot in each era.

*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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# He will be called a Nazarene

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead."

So he got up, took the child and his mother and went to the land of Israel. But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, and went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene" (Matthew 2:19-23).

The heartwarming account of the wise men's worship of the Christ Child has its counterpart in the cruelty and murderous jealousy of King Herod. We recall that to spare the Christ Child from Herod's massacre of the infants of Bethlehem, an angel directed Joseph to take the holy family to Egypt.

## Back to Israel

Herod's death brings an end to that immediate threat to the Child's life and he may be brought back home. But what is to be "home" for the Child? Reading Matthew's account leaves us with the impression that Joseph would have returned to Bethlehem in the province of Judea if he had been allowed to follow his choice.

It was, after all, a very special Son who had been given to them. And Bethlehem was David's city, a city of kings, befitting great David's greater Son. But in a dream Joseph learned that Bethlehem was not to be Jesus' hometown. Cruel and vicious Archelaus, a true son of his father Herod, now ruled over Judea. Hence Joseph was advised in a dream to go rather to the northern province of Galilee. Here the Child could grow up in safety.

## To Nazareth

At first sight it seems to be simple expediency that is at work here. But

Matthew is quick to point out there is much more involved. The evangelist's statement can be translated: He (Joseph) went and settled in a city called Nazareth, in order that there be fulfilled what had been said through the prophets, for he (Jesus) would be called a Nazarene.

Jesus grew up in Nazareth to fulfill Old Testament prophecy. But note that in our translation we have not used quotation marks, as though the last words are the words of one particular prophet who may be quoted by chapter and verse as saying, "He will be called a Nazarene."

## In fulfillment of prophecy

One looks in vain for such a prophecy. Note also that Matthew refers to something that was spoken through the *prophets* (plural). What Matthew calls to our attention is that in moving to the remote village of Nazareth, Jesus fulfilled what the prophets had consistently pointed out, namely, that Jesus would not be coming in glory and majesty but would appear in meekness and lowliness from undistinguished surroundings — and that he would be despised and rejected because of his lowly background. To come from Nazareth was the equivalent of having grown up "on the wrong side of the tracks."

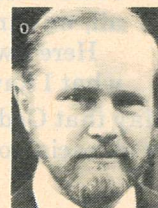
And was not that low evaluation of Nazareth expressed repeatedly?

Nathanael asks skeptically, "Nazareth! Can anything good come from there?" (John 1:46.) Or Jesus' opponents in Jerusalem object: "How can the Christ come from Galilee? Does not the Scripture say that Christ will come from David's family and from Bethlehem, the town where David lived?" (John 7:41,42.) And Paul is later charged by the Jews with being "a ringleader of the Nazarene sect" (Acts 24:5).

## Humiliation, for us

Joseph's settling the holy family in Nazareth brought low esteem on the Savior. It was part of his humiliation. But God used even that to fulfill prophecy and to raise up precisely the kind of Savior he had promised, a Savior with "no beauty or majesty to attract us to him, nothing in his appearance that we should desire." He was rather a Nazarene, "despised and rejected by men, a man of sorrows and familiar with suffering" (Isaiah 53:2,3)

But through such a Savior, God has brought us the greatest of blessings. Upon this meek and lowly Savior the Lord laid the iniquity of us all. The punishment that brought us peace was on him. By his wounds we are healed (Isaiah 53:5,6). Thank God that he is such a Savior, and that he did not find it beneath his dignity to move to Nazareth — or into our hearts. □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.



## Lost Luther writing

The first word in the title is not to be taken literally. The writing is to be found in all collections of Luther's works that claim some completeness. It has a place in the selective *Luther's Works* in Volume 45. It is lost in the sense that its existence is ignored by even those claiming to be Luther experts. This 1523 writing has the title *That Jesus Christ Was Born a Jew*.

A 1543 book of Luther, *On the Jews and Their Lies*, is far from lost. It is frequently quoted and misquoted. It will receive even more attention this anniversary year. It has been utilized as justification for the holocaust and condemned as its motivation. It is a book every Luther fan wishes would be lost and would never have been written.

In *On the Jews and Their Lies* Luther vehemently reacts to two decades of rejection of the gospel of Jesus Christ by Jews in his immediate surroundings. The lies he denounces are especially such that deny cardinal concerns of the Christian Creeds: "born of the Virgin Mary" and "Very God of Very God." These are lies, incidentally, that revolt me and you also in our time.

No one will want to follow Luther in his 1543 urging "to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn." We can only appeal for some balance in the judgment.

Luther was not writing in America in 1983. His age had not yet learned the simple but sublime principle of secular government that more than one religion can dwell safely in a single realm and that enforcement of religious belief is not the better way. We can only regret he was not also a reformer in these areas.

Luther in 1543 was writing in an age that was notoriously anti-Jewish. This is not to argue that two or three or four wrongs make a right. This is only to wonder why writings by Bucer or Eck or many others are never mentioned in this connection.

A disillusioned Luther was writing in 1543 after seeing his best shot twenty years before fall flat. Again, in the interest of balance we will let Luther put his own best foot forward. In his 1523 writing, *That Jesus Christ Was Born a Jew*, he has this to say:

Therefore, I would request and advise that one deal gently with them [the Jews] and instruct them from Scripture; then some of them may come along. . . . So long as we thus treat them like dogs, how can we expect to work any good among them? . . .

If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. We must receive them cordially, and permit them to trade and work with us, that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life. If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either.

Here I will let the matter rest for the present, until I see what I have accomplished. God grant us all his mercy.

May that God grant the mercy that covers and the grace that destroys all racial lovelessness in Luther and in others, in me and in you.

Edward C. Fredrich



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



# letters

## Thanks for pro-life column

We were pleased with the message in the column "from this corner" concerning the Lutherans for Life conventions (December 15, p. 338) which encouraged the laity to work to stop the slaughter of the innocent, preborn children. This is a marvelous attitude for pastors, teachers, as well as all lay members of the WELS.

Each of us serves our Lord in a different way. Let us encourage those who choose to serve Christ through Lutherans for Life instead of discouraging or even hindering them. If change only comes "as we stand up and with one voice condemn the slaughter," then it is imperative that all of us — pastors, teachers and laity work together in the effort to abolish abortion.

*David and Mary Palmquist  
Reno, Nevada*

I was delighted to read the "from this corner" column in the Christmas issue (p. 338) of *The Northwestern Lutheran*. The horrifying crime of abortion with which the column dealt needs boldly to be exposed, decried, and fought.

Today and every day *one million* unborn children are being destroyed worldwide through abortion. In our nation, the abortion rate of 1.5 million annually, translates into one abortion in every three pregnancies. Had that abortion rate applied when most of your readers were conceived, one third of all their acquaintances would never have been born. Legalized abortion had slaughtered ten million children as of January 1980.

The abortion holocaust in our nation transcends being a political or social concern. It is a moral — no, spiritual concern. It is an issue we who are children of the King of kings dare not remain silent on.

Conscientious pastors routinely and regularly have been alerting their members to this national tragedy. They have used their sermons, Bible classes, congregational newsletters, personal conversation, and other

contacts to exhort and warn. Christians have spoken up whenever the occasion has arisen. But even this is not enough. American Christians are continuously being exposed to "pro-choice to kill" propaganda. The self-centered societal mindset which allows for and encourages abortion (along with other types of immorality) permeates the movie and television industry, the print media, the educational system, and the vehicles of other American influence brokers. Even some "Christian" churches openly condone abortion and so help to destroy young lives, deceive God's people, and defame God's name.

God's people and those who are not God's people need to hear — loudly, strongly, and clearly — what God's will is concerning the sanctity of life. We need to hear it often lest the constant din of our sin-filled society causes us to forget it or explain it away. If God's will is to be heard, we who know God's will have the responsibility to proclaim it.

Our Synod's 1979 convention which encouraged the editors of our Synod's periodicals — as well as pastors and teachers — "to continue fervently and faithfully to testify against abortion" should not be forgotten. Thank you for remembering.

*James A. Aderman  
Milwaukee, Wisconsin*

I was so pleased to read the editor's comment in his column on abortion (December 15, p. 338).

If the editor "came anew" from both pro-life conventions he attended in November, then we have something in common. I was not able to attend either convention because my job prohibited me. But I was "renewed" by the editor's fervent testimony against abortion.

As a member of Lutherans for Life in Fond du Lac, I sometimes feel that there are not many voices raised for these unborn infants. It seems the vocal ones are too often pro-abortion, or, as they like to say, pro-choice.

I am writing this letter to let the editor know that I am testifying, and I am not stopping, and I am encouraging others to get started. And my wife joins me. There are obstacles,

but with messages like the editor's it helps us climb the upper half of that mountain a little more boldly, knowing we have the editorial support of *The Northwestern Lutheran*.

Thanks so much for the article, and I hope to read more of the same in future issues.

*Drew Lambrecht  
Fond du Lac, Wisconsin*

## Painfully naive

James P. Schaefer, writing in "from this corner" in the December 15 issue (p. 338) of *The Northwestern Lutheran* shares some of his reactions to the abortion pro-life conventions which he recently attended in Milwaukee.

Of special interest to me were solutions to the abortion problem attributed to Dr. and Mrs. Jack C. Wilke. I heard similar comments made by this illustrious couple in Ottawa, Ontario.

It occurs to me that their "hope of solution to the evil of abortion in the political process," while well-intentioned, is painfully naive.

Neither President Reagan nor a human-life amendment will end abortion. As long as sin rules people's hearts, there will be abortion — legally in our hospitals, or illegally in back alleys.

The church and pro-life groups within the church have a better hope for eradicating the savagery of prenatal murder than that promoted by the Wilkes. It is the gospel of Jesus Christ which changes the hearts of would-be murderers into lovers of the little ones.

*Tom C. Pfothenauer  
Ottawa, Ontario, Canada*

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# Marvin Schwan

A man whose spiritual values come first

by Sigurd K. Lee

When Marvin Schwan in 1949 left Bethany, a junior college of the Evangelical Lutheran Synod located in Mankato, Minnesota, he never looked back. It was the end of his formal schooling but the beginning of an astonishing business career.

He joined his father, Paul Schwan, who owned a dairy store and milk business in Marshall, Minnesota. One product they sold was their own homemade ice cream. The business barely paid for itself, and in 1951 was almost wiped out by a federal retail freeze on dairy products. The Schwans had to sell their milk for less than they paid for it. At the end of that year their credit rating was so low they couldn't buy the annual produce bond required for insuring regular payments to the farmers from whom they bought. The State of Minnesota ordered them to cease and desist operations.

At this crisis point, Paul Schwan approached an elderly Marshall attorney, Charlie De Reu, and asked for help. Attorney De Reu agreed to bankroll the bond and pay all their bills, if necessary. Shortly afterward the attorney died. Reflecting today on this "act of great generosity," Marv says he has "never been uncomfortable with that debt."

"It has been my philosophy through life," he says, "that a great favor does not have to be returned to the person who gave it, but that somehow that favor should be returned to somebody." One doesn't have to spend many minutes in Marv Schwan circles to know that the favor has been returned and probably many times.

One spring morning in 1952 Marv launched his unique ice cream business. Up to now, except for some of his father's earlier milk deliveries, the Schwan customers had come to them. But in those years after World War II, Marv noticed that farmers and small-town people were buying refrigerators and home freezers. That spring morning he loaded 17 gallons of homemade ice cream into the back of an old panel truck and drove out into the country. When he returned in the evening, his truck was empty.

The next day he took out more — and thus was born Marv's idea of home delivery of freezer products, the linchpin of his success. In these intervening years most other home deliveries have ended and customers, both city and country, are now attracted to the large city supermarkets. Schwan's Enterprises, despite energy crunches, has achieved success by going contrary to that formula — by taking products to their customers.

## The price was right — \$100

The first truck Marv drove is now a part of the Schwan business legend. With flapping of fenders and doors, "held together by electrician's tape and bailing wire," as one person described the truck, the price was right for Marv — \$100! Thirty years later, Marv's employees bought a replica of that 1946 Dodge panel truck, had it restored, painted it "Schwan creamery yellow," added the white swan logo, and presented it to the boss at a trade show.

The out-of-town deliveries by Marvin in a "flapping" \$100 panel truck has today become a business that sends refrigerated trucks, costing an average of \$40,000, into all of the contiguous United States (and retails in all 50). The driver-salesmen leave with each housewife a "shopping guide" listing 200 different products, including pizza, Vita-Sun orange juice, Mexican food, sandwiches, casseroles, frozen bread, fruit and vegetables, besides the famous Schwan's ice cream. From one truck to over one thousand, from one product line to ten operating divisions, the last two diversifying for the first time into nonfood lines, Business Credit Leasing and Syncom Magnetic Media.

In 1981 Marvin Schwan was elected to the Minnesota Business Hall of Fame, an award developed "to promote a better understanding of competitive private enterprise among the public at large." Begun in 1976, the award recognizes "exceptional business success" with contributions toward "broader social goals." This year, *Self-Made*, a book by Carol Pine and Susan Mundale, was published. It details the success of 12 Minnesota entrepreneurs. The chapter on Marvin is called "Marvin Schwan, the Emperor of Ice Cream."

Last May at the Conrad Hilton Hotel in Chicago a company gathering was held. Ostensibly it was a banquet given by the employees of Schwan's Sales Enterprises in honor of their boss. Unknown to him, however, another group — people from Marvin's past — had gathered in an adjacent room. At an appropriate moment a curtain was drawn back and the staff brought Marvin forward to witness his "This is Your Business Life, Marvin Schwan." The evening epitomized the special relationship between Marv Schwan and his employees.

## Risk-oriented

One of Marv's men, Tom Caron, analyzes that relationship by noting the factors leading to his success.





(TOP LEFT) Schwan and Caron confer. (ABOVE) Schwan and the replica of the 1946 Dodge panel truck. (BOTTOM LEFT) A delivery from a Tony's Pizza truck, one of the division lines of Schwan's Sales Enterprises.

Though cautious about such factors as overhead, he is risk-oriented. He's needed good people to help take those risks and has an eye for spotting talent, according to Caron. He expects a good day's work from his people but is also tolerant of them and ready to listen to opposing ideas. He believes in recognizing the success of his employees.

Each year he flies thousands of miles to host banquets in various parts of the country where he calls employees by their first names, distributes awards and commends individual employees "before their peers." His talks are liberally laced with anecdotes from the company history.

Schwan tries to impart the "free" idea in free enterprise to his workers. All are free to advance as far as their ability and drive will take them and be well compensated for it. The incentives are there. No one is locked into a rating or level; no organizational chart of the company exists; titles are few; no one belongs to a secretary or other kind of "pool"; offices and other prerogatives of ranks are not sumptuous, including the president's. The in-house phone directory firmly gives credence to this attitude: everyone is listed alphabetically — according to first name or nickname!

### Spiritual values first

In one of his speeches he talked about his father, a man whose spiritual values came first: "I accepted his beliefs, his values, almost 100 percent." In *Self-Made*, the authors noted that though he had become a wealthy man, Schwan had kept his priorities: his religious faith — his family — his country — his business — in order of importance. "And the business provides the money to support the first three."

Marv Schwan prefers not to talk about his stewardship, but it should be said that he's generous in giving to the Wisconsin Evangelical Lutheran Synod, to his alma mater, Bethany, and to many charities and individuals.

He has treasured, not lost, his childhood faith and he accepts praise for his accomplishment modestly because he knows where the praise truly belongs.

Marv is an active member of Good Shepherd Lutheran Church, a WELS congregation in Sioux Falls, South Dakota.

Though he ended his formal schooling with his Bethany AA degree, his learning continues. Often commented on is his aptitude for exact recall, whether it be an anecdote from the past or the gear ratio of his trucks. Friends vouch he'll talk nonstop on the subject of history, replete with dates, places, circumstances — sans notes.

Travel is now a part of his life. He enjoys Europe and has a special love for the land of his forbears, Germany. If anywhere on the Continent his group comes within hailing distance of a military museum, a stop is mandatory.

### Endowed Chair

As one might expect, Marv is a firm believer in free enterprise. Predictably Marv did something about it. In 1980 at Southwest State University in Marshall, Minnesota he announced the establishment of "The Schwan Endowed Chair for Free Enterprise," financed with a \$500,000 gift from Schwan's Sales Enterprises. A brief, describing the Chair, pointed out that the public attitude toward free enterprise is often hostile due to lack of understanding.

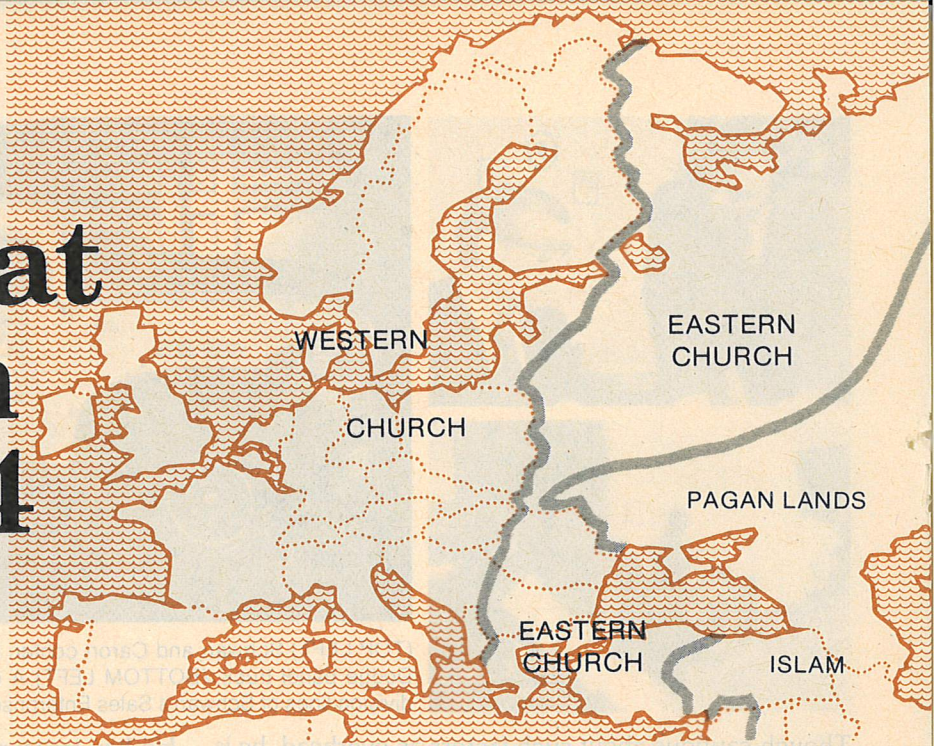
The brief noted that "political freedom is seriously jeopardized without economic freedom," and without a free marketplace there's often not a marketplace of ideas either.

As long as Marvin Schwan has anything to say about it, both marketplaces will flourish. □

*This is a condensation of an article which appeared in the fall 1982 issue of the Bethany Alumni Report. Professor Lee teaches English and drama at Bethany Lutheran College.*



# The great schism of 1054



A variety of church buildings were scattered about the small midwestern town where I grew up. The most imposing was the Methodist. There was a Friends (some called it Quaker) and Christian and Nazarene and Church of God. We had piano recitals in the basement of the Presbyterian church. Once there had been a white-framed Catholic church on Second Street, but it burned

## Why so many churches? by VICTOR H. PRANGE

down. We didn't realize how many Catholics were in the world judged by our town. Of course we had a Lutheran church, the only building I saw from the inside. In those days our town didn't have a Baptist church. We didn't realize that among the Protestants there were more Baptists than any other kind. As a boy growing up I knew there were many churches but not how many. And I never wondered why so many.

The average WELS member and reader of The Northwestern Lutheran is also aware of the variety of church denominations. You've seen the buildings; you are acquainted with people — likely even have some relatives — who belong to this or that other church; your hospital roommate might have been a Catholic. You are quite sure that these other churches have different beliefs from the Lutheran church. But it is probably not so clear what these differences are. And you may wonder at times just why there are so many churches.

To answer that question — “Why so many churches?” — is the purpose of the series of articles which The Northwestern Lutheran will be publishing in the com-

ing months. Now lest someone write a letter to the editor saying that there really aren't so many churches but only one church, let me say at once that we are going to be looking at the church from an earthly point of view. From God's point of view there is only one church, the one we confess in the Apostle's Creed: “The Holy Christian Church, the communion of saints.” This church is termed the “invisible” church because only God can see faith in the heart. All believers in Jesus Christ as their Savior, no matter what their denomination, are members of this church.

In this series of articles I will be describing the “visible” church, the external form which the church has taken in history. Let me chart the course. Next month we'll be in Augsburg, Germany, where in 1530 our Lutheran forefathers confessed their faith before the emperor. Then will follow articles on Luther and Zwingli at Marburg, John Calvin, and the Baptist movement. We'll skip across the English Channel to learn how the Episcopalians came to be. There will be articles on the spiritual ancestors of the Pilgrims and the genesis of the Methodist church. From England we'll come to America and look at some native-born denominations, Christian and not so Christian. And finally a glance at the ecumenical movement whose goal is to make articles on “Why so many churches?” obsolete.

Most people don't cotton to memorizing dates from the history book. But to understand why so many churches two dates are worth keeping in mind: 1054 and 1517. You may know the significance of 1517 but are not likely to appreciate the importance of 1054. That's the year when perhaps a few people began to ask: “Why so many churches?” For 1054 is engraved on the historical record as the year of the great schism. (My dictionary defines *schism*: “a separation or division into factions, especially a formal breach of union within a Christian church.”) In 1054 the formal breach of union between east and west, between Greek and Latin church, be-



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



tween the patriarch at Constantinople and the pope at Rome became official.

The schism had been brewing for many years. Way back, east and west argued about the right method to determine the date for the Festival of the Resurrection. East and west couldn't agree on the proper day for the liturgical celebration of Christ's birth: December 25 or January 6? Christian scholars in east and west had different approaches to studying the Bible and teaching the doctrines of the faith (though they ended up confessing the same truths). Both east and west participated in the great councils (conventions) which dealt crushing blows to various false doctrines being taught here and there in the church. Attitudes about the proper use of images in worship varied, but for many centuries there was fellowship between eastern and western churches.

All this came to an end on July 16, 1054, when delegates of the Roman pope laid on the high altar of St. Sophia, Constantinople's premier church building, a document excommunicating the head of the eastern church, the Patriarch Cerularius. He was declared *anathema*: one with whom there was to be no church fellowship. Within a few days the eastern church excommunicated the Roman pope and the great schism had happened. East and west were no longer in church fellowship. Now there were two churches.

Various reasons, mainly liturgical and political, are cited for this schism. The east faulted the west for using unleavened bread at the Lord's Supper, for not singing Hallelujah during Lent, and for not permitting clergy to marry. Above all, the east resented the claim of the Roman pope to final authority in the church in settling questions of doctrine and practice. The pope replied that the eastern patriarch was too much under the thumb of the emperor who made policy in the church.

One doctrinal issue which has continued to separate east and west to the present day is the Latin word "filioque" ("and the son") in the third article of the Nicene Creed. The creed's original wording was: "And I believe in the Holy Ghost . . . who proceedeth from the Father, Who with the Father . . ." In the western church an

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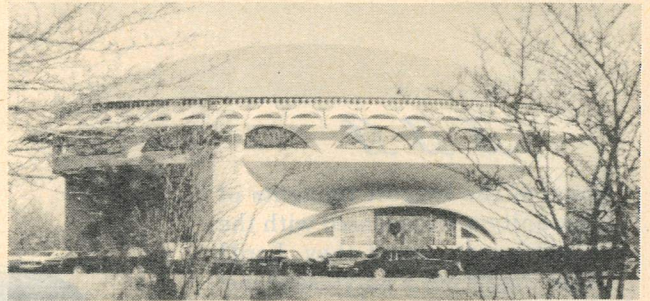
addition was made to emphasize rightly that the Holy Ghost also proceeds from the Son. The Lutheran church joins the Roman Catholic church in confessing: "And I believe in the Holy Ghost . . . Who proceedeth from the Father *and the Son* (filioque) . . ." To this day the Eastern Orthodox churches retain the wording of the Nicene Creed without the filioque.

Compared with the year 1517 the events of 1054 had little significance for the average church member, east or west. One might compare the schism of 1054 to cutting an apple in two with a knife. The two halves of the church were cleanly separated. Each went its own way. The peasant farmer living in France or England did not know there was more than one church. There was little

intermingling between east and west. The one exception was at the time of the crusades when western knights did as much damage to eastern Christians as they did to their intended victims, the Moslems who occupied the Holy Land. But generally contact between east and west was sparse.

What happened after 1517 was altogether different. The apple was not so much cut in two as crushed with the pulp and juices intermingling. This was especially true in central Europe. Whereas the German shoemaker and servant girl knew nothing of the schism of 1054, news of Luther's 95 Theses in 1517 spread from town to town. Families were divided; princes took opposing sides. The ultimate result is the situation we have today: Lutheran, Catholic, and Methodist church buildings standing in the same city block. Why so many churches? More on that story in the next installment.

And now a word about the denomination known as the Eastern Orthodox churches. There was no Eastern Orthodox church building in the small town where I grew up. Few of the smaller towns in the United States have one. Milwaukee can boast a striking Greek



Greek Orthodox Church, Milwaukee.

(Eastern) Orthodox church building designed by Frank Lloyd Wright. But the average member of WELS is not likely to know many people who belong to the Eastern Orthodox church.

Yet we do have contact with the eastern church through our hymnal. A familiar Christmas hymn comes from the east: "A Great and Mighty Wonder" (TLH 76). This was written by St. Germanus who once served as the patriarch in Constantinople. A more famous theologian of the eastern church was John of Damascus. He lived about the year 750 and authored a great summary of Christian doctrine. John is also credited with stimulating hymn writing in the Greek church. Two of his Easter hymns are "Come, Ye Faithful, Raise the Strain" (TLH 204) and "The Day of Resurrection" (TLH 205).

We may not have an Eastern Orthodox church building in our town, but it is not unlikely that some of us will be singing come Easter Sunday:

*The day of resurrection,  
Earth, tell it out abroad,  
The Passover of gladness,  
The Passover of God.  
From death to life eternal,  
From this world to the sky,  
Our Christ hath bro't us over  
With hymns of victory. □*



I believe you have the power to do everything I've asked in the Lord's Prayer, Father. You are all-powerful. You are the King. I'm not afraid to walk with you down dark alleys. I'm not afraid in thunderstorms when the lightning is slashing through the sky, because you are my Father, and you are in charge. I know I'm safe with you, God, living or dying.

My training in the military has taught me a lot about rank and protocol, Lord. You call us Christians into battle against Satan, worldly temptations and our own evil impulses. You lay into our hands the best arsenal possible, your Word. Your Son goes into hand-to-hand combat and crushes the enemy for all of us. You dispatch your army

you attract new recruits from the enemy. You provide for all our needs and you give us the privilege of participating in a war that doesn't aim to destroy lives but rather which snatches them from death for life, forever! You are a commander who hears the needs of your troops and does something about it! We have learned to count on that! Amen.

# Thine is the kingdom...Amen



Some of the biggest thoughts of Christianity are expressed with the smallest words, aren't they, Lord? "Thine" holds out a universe to me! You are the creator, the preserver and the redeemer of this whole universe. You give life to every living thing. You give rebirth to sinners through the gospel. That's awesome power, Father! And now you condescend to let me hook up to it? It staggers me! I've lived a long, long time, but I've never ceased to marvel at that mystery. So many religions search for you and do their hocus pocus in order to manipulate their manufactured gods. But you reach down into our lives and lay yourself into our laps. Everything you are you share with us your children: the power to hope and cope even in the midst of chaotic, confusing times. We the finite get to participate in the life and activity of the *infinite* King of kings and Lord of lords! What an awesome, undeserved privilege, Father! Thank you for the many years you've let me experience it.



with a single command: go capture the enemy. And you don't stay in some safe, remote headquarters way behind the lines. You accompany us into the trench. You're with the medics when they treat the battle-weary and wounded. You grieve with the lieutenants when a trooper goes AWOL and deserts to the enemy. You're here to celebrate with us when



I know that I can get the strength from you which I need to battle against the temptations all around me, Lord. I know that as a member of your kingdom, I am being watched with your protective care. If I had to try to be forgiving, using only my own power of positive thinking, I'd never make it. But you are the power source, Father. Pour it into me so I can be everything you have called me to be. I can't really glorify you, Lord. You've glorified yourself by accomplishing salvation for the world. You have upheld the glory of your name by not letting your world go down the drain because of sin. So I know you'll hear and answer this prayer, because your Son taught us to ask for all the items listed in it.

I trust not only myself, but my family into your gracious, powerful care. You'll do for them what you do for me. I'm sure of that! □



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



# Grandparents

## Designers of souls

by Thomas B. Franzmann



Late in life the famous architect, Frank Lloyd Wright, was asked which of his buildings he judged to be his greatest masterpiece. "My next one," he replied quickly.

"My next one." Isn't that a great motto for grandparents? In spite of an empty nest, life is not over. Not all the victories have been won. The belief that there are still things to be done, still a life to live for Christ, will keep grandparents moving ahead, and away from the past.

Grandparents can take a significant role in the spiritual development of their grandchildren. Recall some of the believing grandparents in the Bible. Their influence on their grandchildren was considerable.

Ephraim and Manasseh never forgot the day when their famous grandfather, Jacob, held them on his knees and spoke to them about the God of Abraham, and told them about the

wonders of God's promises. St. Paul reminded young Timothy of his faith which first lived in his grandmother, Eunice. How many hours did that grandmother spend sharing her faith with her little grandson?

But grandparents can't be busybodies. Grandchildren are primarily their parent's responsibility. But sometimes grandchildren attend neither church nor Sunday school. In dealing with this situation a great deal of tact is called for. The parents are probably more than a little touchy on the subject, aggravated by the gnawing of a guilty conscience.

But the neglect must be frankly faced by the concerned grandparents. After a tactful family conference perhaps the parents will permit the grandparents to help fill the spiritual gaps: taking the grandchildren to church and Sunday school, reading them Bible stories, talking about Jesus, teaching them prayers.

At the very least, whether the parents are cooperative or not, the grandchildren should see Christ in the grandparents. A living faith should be apparent in everything the grandparents do and say. The power of example cannot be overestimated. A

panel discussion recently listed the most admired qualities in older folks.

- *Faith*: a quiet trust and confidence in Christ.
- *Serenity*: a mellowness that is not easily upset or shaken, at peace with yourself through Christ.
- *Cheerfulness*: a genuine joy in the blessings of life, such as flowers, good music, tasty food, days of sunshine.
- *Modern*: not dwelling on the past as though little good remains in this world.
- *Content*: not given to complaining (even though there may be much to complain about).
- *Interested in life*: open to the ideas of others, willing to try new things, such as traveling.

These are good traits in themselves, but grandparents should cultivate them also for the sake of those bright young eyes watching how grandpa and grandma handle their life.

Grandparents can do other things too. They can include the grandchildren in their daily prayers commending them to a gracious Lord. When shopping for them, they can put a little religion into it. How about a storybook based on Bible stories instead of fairy tales? How about a religious picture or a plaque for their room? How about a token of grandparental love in the form of a prayer book, a hymnal, or a personal Bible inscribed with their name?

Finally, grandparents can have the grandchildren share their living. All of them at once may be overwhelming. But they can be divided up. In that way grandparents can let their grandchildren see their prayer life, their private thoughts about the Lord, their way of letting Christ rule their lives.

Maybe a grandparent isn't a famous architect, designing monuments for the world to admire, dreaming about the next masterpiece. But a grandparent can contribute to the design of souls. Souls last longer than buildings. Angels rejoice in them. And that's worth working for. □



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



# THE SPOTLIGHT



## Pregnancy counseling center opens

On January 3 a pregnancy counseling center was opened in Milwaukee, Wisconsin sponsored by the Metro-Milwaukee chapter of Lutherans for Life, an association of Wisconsin Evangelical Lutheran Synod members.

The purpose of the center is to counsel expectant mothers in alternatives to abortion and to witness to the love of God in Christ to those who are in special need of it. Trained counselors will be available daily to meet with expectant mothers.

The Milwaukee center joins three other pregnancy counseling centers, all operated by Lutherans for Life. The first center was opened in Palatine, Illinois in January 1981. Since then other centers have been opened in La Crosse, Wisconsin and San Jose, California.

The Metro-Milwaukee chapter is in the process of completing its organization. Pastor James A. Aderman, associate pastor of Siloah Church, is chairman of the steering committee.

## Cassette ministry expands

Because of its widespread membership the Lutheran Confessional Church in the Scandinavian countries has undertaken a cassette ministry to serve its membership. The church has 11 congregations and one preaching station scattered throughout Norway, Sweden, and Finland.

The ministry, begun in 1975, has vastly increased its effectiveness in the last year. The increased activity has been made possible by the retirement of Paul Waljö who is in charge of the project.

During the early years copying was slow but Waljö now has a tape



Erlandsson

copying machine which enables him to make a copy in about five minutes. Production in the last year has reached 2000 cassettes.

The cassettes record lectures and courses at Biblicum, a Bible



**RECENTLY** two buildings were razed next to the Synod headquarters in Milwaukee, Wisconsin to provide offstreet parking for the Synod's employees. The buildings on the northwest corner of N. 35th Street and W. North Avenue were purchased by the Synod in 1975 and since then have been occupied by tenants. In the spring the lot will be paved and enclosed with a fence.

research institute in Uppsala supported by members of the Lutheran Confessional Church.

The most popular cassette series is "What Is Christianity," a doctrine course given by Dr. Seth Erlandsson, director of Biblicum. More than 2300 cassettes of the course have been produced to date.

"It has been a great privilege for me," writes Waljö, "to have responsibility for this part of Biblicum's work so that people are able to listen at home to biblically sound instruction given by orthodox teachers."

After his retirement Waljö moved with his wife, Rut, and their two

daughters from near Gothenburg to Uppsala. Since the move he has been able to spend as much time as necessary in the production, advertising, and sale of the cassettes. Because his time is free, the price of the cassettes can be kept very low.

In addition to the Erlandsson lectures, 120 copies of a series of five cassettes on Daniel have been distributed. A series on Isaiah is in production. Altogether over 400 recorded lectures are available and listed in a cassette catalog issued by Biblicum. The total number of cassettes produced so far is well over 8000. □



# from the WELS

## Annual CEF offering Sunday

February 6 has been designated Church Extension Fund (CEF) Sunday, the Sunday on which annual offerings are received from the Synod's congregations for the CEF.

The Stewardship Office has made available to all congregations a brochure and offering envelope under the title, A Time to Build Up.

The CEF is a revolving loan fund of approximately \$45 million from which loans are made to mission congregations for the purchase of church sites and the erection of worship/education/fellowship (WEF) units.

"The CEF picture for 1982-83 remains grim," said Rev. Norman W. Berg, executive secretary of the

home mission board, "with funding available for about 14 church sites and 14 WEF units, a total reinvestment of \$3.2 million."

Money becomes available for reinvestment as WELS members lend their savings to the fund, or congregations make repayments to the fund, or gifts and bequests are received.

Another significant source of funds is the annual congregational offering, such as the one scheduled for February 6. Conventions of the Synod have repeatedly urged congregations to undertake an annual offering for the CEF and have directed the Stewardship Office to make available to the congregations promotional literature. □



**MISSIONER TO PUERTO RICO** — In December Pastor Thomas H. Horner of New Berlin, Wisconsin was commissioned as missionary to Puerto Rico where he will serve Barrancas congregation and other places in the Guayama area on the south coast. With his wife Bonnie and Stacy and Paul, the Horners will arrive in Puerto Rico in April following Spanish language study in Guadalajara, Mexico.

## California

### Groundbreaking at Yorba Linda

In November members of Grace at Yorba Linda gathered to break ground for their worship/education/fellowship unit. The project had been delayed by the building requirements of a planned community.

Grace was organized in 1975 and now numbers about 60 baptized members. The church is served by its first resident pastor, Richard A. Kugler.

### Pomona celebrates 25th anniversary

Our Savior Lutheran of Pomona recently celebrated its 25th anniversary of organization. Our Savior was the third Wisconsin Synod church in California, organized in 1957 by Pastor Paul Heyn, a mission pioneer in California. There are now 45 WELS congregations in California.

Currently the baptized membership is 250 with a Christian day school enrolling 75. James E. Dallmann is the principal and Pastor James E. Humann has served the congregation since 1973.

### Gloria Dei dedicates

In December Gloria Dei of Belmont dedicated its remodeled "cottage." The building had served as pastor's office, as a teacherage, and as storage space in past years. With the members doing the work it was reconstructed over the summer and fall months and turned into an education facility with guest quarters attached. In December the congregation also voted to eliminate the interest subsidy from the Synod, a major addition to the congregation's 1983 budget. The pastor of Gloria Dei is Gerald E. Geiger. □

## Connecticut

### Worship service at Groton

An unusual worship service was held recently at the U.S. Submarine Base at Groton. Members of Messiah, South Windsor recently traveled 50 miles to Groton for worship and an evening meal.

For the past year WELS members stationed at the submarine base have had an opportunity to worship every other Sunday afternoon. Ronald M. Muetzel, pastor of Messiah, conducts the services.

The members of Messiah wanted the Groton church, a small group of about 25, to know that they share in their pastor's concern for their spiritual well-being. □

## Michigan

### Organist celebrates anniversary

In November Paul the Apostle Lutheran Church of Detroit celebrated the 45th anniversary of Theodore Miller as its organist and choir director.



Miller

Originally trained in violin, a friend persuaded him in his mid-



20s to learn to play the organ. When he joined the newly organized Paul the Apostle mission church in 1939, he was appointed its organist and choir director.

In a special service Pastor August K. Ristow of Paul the Apostle, one of seven pastors under whom Miller has served, noted that the ministry of the Christian is in using the gifts given by God and in serving the Lord. "In both ways," he said, "Mr. Miller has done well."

## Nebraska

### Dedication at O'Neill

Beautiful Savior of O'Neill recently dedicated its new church. Pastors Richard B. Schlieve and David D. Meyer were the guest speakers.

After worshiping in various locations since 1972, the mission congregation is grateful for the new facility which seats 80 and for the Church Extension Fund loan which made the new church possible.

Pastor of the congregation is Dennis R. Lemke. □

## Ohio

### Missionary at large to Cincinnati

Pastor David A. Grundmeier was recently commissioned as missionary at large to the east side of Cincinnati. He will organize the second WELS church in the greater metropolitan area of Cincinnati, an area of well over half a million people.

Grundmeier, a 1980 graduate of seminary, spent two years following graduation serving as a tutor at Northwestern Preparatory School. In 1982 he was assigned by the Conference of Presidents to the Cincinnati call.

The other congregation in Cincinnati, Beautiful Savior, was organized in 1971 and is still served by its first resident pastor, Daniel H. Koelpin. □

## Wisconsin

### Centennial at Brillion

Trinity Church of Brillion set aside a month last fall to celebrate its centennial. Four pastors spoke at the special services: Arden R.



**PARTICIPANTS** at the seventh annual Youth Counselors' Workshop sample "hunker hawser," recreational alternative to traditional sports. At a three-day workshop last fall held at Campbellsport, Wisconsin 63 counselors tried new games and recreational activities for youth. They also put together the elements of a Sunday morning worship service, choosing suitable Scripture readings, hymns and writing their own prayers. Role-playing gave counselors practical examples of what can hinder or foster fellowship among the teens.

Stuebs, a former pastor; Carroll G. Sengbusch, a son of the congregation; President Carl W. Voss of the Northern Wisconsin District; and WELS President Carl H. Mischke.

After services were conducted for several months by Pastor A. Toepel of Reedsville, Trinity was incorporated in October of 1882. The following year the first church was built and dedicated. In 1887 Gustave Denninger became Trinity's first resident pastor. In 1914 the Christian day school was opened.

Eight pastors have served Trinity in its 100 years. In addition there were three assistant pastors in the late 1930s. Today there are 1058 baptized members. Terry A. Deters is the pastor. The school has an enrollment of 125 children and James A. Tank is the principal.

### 50th anniversary

Martin Luther of Oshkosh recently celebrated the 50th anniversary of Pastor Louis A. Winter, em.

Winter, a 1932 graduate of seminary, served parishes in Ogema, Prentice, Plum City, Eau Galle, Elmwood, Prairie Farm, Ridgeland, Town Berlin, Merrill, Manawa, and Big Falls, all of which are in Wisconsin.

In 1962 he was called to serve as institutional pastor for Winnebago and Fond du Lac counties. In 1977 he retired from the ministry. □

**Briefly noted . . .** St. John's Church of Two Rivers, Wisconsin recently observed the 25th anniversary of its pastor, *Edward F. Stelter*. Stelter, a 1957 seminary graduate, has been at St. John's since 1968. He is presently serving as a member of the district mission board, circuit pastor and director of Camp Bird . . . *Immanuel of Waupaca*, Wisconsin recently dedicated a two-room addition to its school. The school was started in 1979 with 52 students. In 1983-84 the enrollment is expected to reach 100. The pastor is James R. Diener and the principal is Paul H. Kaiser. . . Trinity of Belle Plaine, Minnesota has celebrated the 20th anniversary in the teaching ministry of its teacher *Winfred H. Vatthauer* who has served the congregation since his graduation from Dr. Martin Luther College in 1962 as teacher of grades 5 and 6, athletic director and organist . . . *Zion of Morton*, Minnesota has torn down its 81-year-old parsonage and erected a new one. The pastor is Gale A. Maas . . . In November *Resurrection of Rochester*, Minnesota celebrated its 25th anniversary. Two former pastors preached on the festival Sunday, Reuben O. Reimers and Waldemar R. Hoyer. The present pastor is Larry E. Cross. □

### IMPORTANT NOTICE

Northwestern Publishing House STORE will be closed on Monday, February 28, 1983 for the annual physical inventory. Regular store hours will resume on Tuesday, March 1, 1983.



## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

**Date:** February 8, 1983; 10:00 a.m. Communion service.  
**Place:** Grace, Hot Springs, South Dakota; B. Wietzke, host pastor.  
**Preacher:** R. Kovanciny; A. Schulz, alternate.  
**Agenda:** Apology to the Augsburg Confession, XXIII: L. Fager; Lutheran Worship committee report. M. Johnston, Secretary

### MICHIGAN

#### NORTHERN PASTOR-TEACHER CONFERENCE

**Date:** February 7-8, 1983; 9:00 a.m. Communion service.  
**Place:** Christ, Shields; G. Schroeder, host pastor.  
**Preacher:** H. Birner; F. Bivens, alternate.  
**Agenda:** Expanding the Role of the Teacher in our Ministry to the Family; K. Schroeder; Report of Conference Committee on Reaching Out Offering; An Exegetical and Homiletical Study of a Text for Easter, Psalm 118:14-24; S. Persons; Book Reviews of Divorce by John Murray and Marriage, Divorce and Remarriage by Jay Adams; H. Birner.  
**Note:** Please excuse to host pastor. Teachers need attend only on February 7.

J. Seifert, Secretary

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** February 8, 1983; 9:00 a.m. Communion service.  
**Place:** St. John's, Battle Creek; S. Mischke, host pastor.  
**Preacher:** R. Raddatz; A. Schmitzer III, alternate.  
**Agenda:** Exegesis of Matthew 6:19-34; H. Peter; Alternates to Lutheran Worship; K. Biedenbender. D. Valteau, Secretary

### MINNESOTA

#### CROW RIVER PASTORAL CONFERENCE

**Date:** February 14, 1983; 9:00 a.m. Communion service.  
**Place:** St. Paul's, Litchfield; P. Hoyer, host pastor.  
**Agenda:** Essay-Medical Ethics; Dr. R. Donley; Seminar on LCMS's Lutheran Worship; B. Backer; Casuis-try.  
**Note:** Please excuse to secretary.

S. Smith, Secretary

### MANKATO PASTORAL CONFERENCE

**Date:** February 1, 1983; 9:00 a.m.  
**Place:** St. John's, St. Clair.  
**Preacher:** M. Birkholz; A. Stuebs, alternate.  
**Agenda:** Exegesis, 1 Corinthians 7: A. Stuebs; Paper-Luther's Noteworthy Pen; R. Schlicht.  
**Note:** Please excuse to host pastor.

W. Wagner, Secretary

### NEW ULM PASTORAL CONFERENCE

**Date:** Tuesday, February 8, 1983; 9:00 a.m. Communion service.  
**Place:** St. John's, New Ulm; N. Kock, host pastor.  
**Preacher:** T. Henning; L. Hahnke, alternate.  
**Agenda:** Exegesis of 1 Corinthians 16: L. Lange; The Righteousness of God According to Paul's Letter to the Romans; N. Kock; Modern Marriage Ceremony Customs; R. Wilke.  
J. Ruppel, Secretary pro-tem

### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** February 8, 1983; 9:00 a.m. Communion service.  
**Place:** St. John's, Vesta.  
**Preacher:** D. Arndt; R. Beckmann, alternate.  
**Agenda:** Exegesis of 1 Cor. 6:1-20; M. Schwark; Analysis of new LCMS Hymnal; J. Cloute; The Life of Luther; R. Hellmann.  
R. Hellmann, Secretary

### RED WING PASTORAL CONFERENCE

**Date:** February 8, 1983; 9:00 a.m. Communion service.  
**Place:** Zion, Eitzen; W. Vatthauer, host pastor.  
**Preacher:** H. Muenkel; M. Majovski, alternate.  
**Agenda:** Exegesis of Romans 4:1-25; C. Zuleger; Formula of Concord, Article IX; E. Roecker; Luther and His Contemporaries; W. Ziebell.  
**Note:** Please excuse to host pastor.

R. Kuznicki, Secretary

### SOUTHERN PASTORAL CONFERENCE

**Date:** February 7-8, 1983; 1:00 p.m.; 7:00 p.m. Communion service.  
**Place:** Our Savior's, Harrisonville, Missouri; W. Niermeier, host pastor.  
**Preacher:** R. Maurice; R. Neumann, alternate.  
**Agenda:** Exegesis of 1 John 5: P. Panitzke; Preach the Gospel, Chapter 1; R. Zehms, moderator; Study Guide for Hymnal Revision: L. Lucht, moderator; Book Review of "View from the Hearse": R. Bushaw. Bring your copy of Preach the Gospel and Guidelines for Hymnal Revision.  
L. Lucht, Secretary

### NEBRASKA

#### CENTRAL DELEGATE CONFERENCE

**Date:** February 7-8, 1983.  
**Place:** St. John's, Stanton.  
**Preacher:** W. Bruss; M. Zander, alternate.  
**Agenda:** The Large Catechism — Commandments 6-7; E. Heidtke; Isagogical Study of Philippians 2 with Exegetical Study of Difficult Passages: P. Bader; What Makes Christian Prayer Effective and What does Effective Mean and Imply: D. Lemke; The Scriptural Doctrine of the Lord's Second Coming versus the Falsehood of Millennialism and the Rap-true. Pastor, teachers and lay delegates of St. Paul's, Norfolk.  
D. Lemke, Secretary

#### MID-AMERICA PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** Tuesday, February 8, 1983; 8:30 a.m.; Communion service February 7, 7:30 p.m.  
**Place:** King of Kings, Alexandria, Louisiana; T. Spiedel, host pastor.  
**Preacher:** D. Laude; M. Frey, alternate.  
**Agenda:** What is the Mission of the Church; G. Free: The Impact of TV Upon Christian Education; G. Bain; The Christian's Approach to Secular Holiday Celebrations; K. Smith, Alternate; Creative Variety in the Liturgy and Use of Hymns to Help Make Worship More Stimulating, Less Repetitious, More Edifying; F. Theimer.  
**Note:** Please excuse to host pastor.  
C. Seefeldt, Secretary

#### SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** February 7-8, 1983; 9:30 a.m. Communion service.  
**Place:** Trinity, Grafton; S. Zak, host pastor.  
**Preacher:** W. Wietzke.  
**Agenda:** Sermon Clinic; W. Gawrisch; The Augsburg Confession, Article XVI, of Civil Affairs; P. Scharer; Comparative Criticism of the NIV; P. Reede; TV Evangelism; R. Holtz.  
**Note:** Please excuse to host pastor.  
P. Reede, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

**Date:** February 7, 1983; 9:00 a.m. Communion service.  
**Place:** Grace, Manitowoc.  
**Preacher:** H. Kesting; H. Koch, alternate.  
**Agenda:** Isagogical Study of Daniel 4-6; E. Stelter; Sermon Study; K. Kuenzel; After dinner speaker: C. Rosenow; M. Scheele, alternate; Luther Paper: C. Schlei.  
K. Kuenzel, Secretary

### WESTERN WISCONSIN

#### CENTRAL PASTORAL CONFERENCE

**Date:** February 7, 1983; 9:00 a.m.  
**Place:** Northwestern College, Watertown.  
**Preacher:** L. Meyer; H. Buch, alternate.  
**Agenda:** A Practical Greek Review; J. Plitzuweit; An Evaluation of Lutheran Worship; W. Birsching. S. Ehke, Secretary

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** February 8, 1983; 9:30 a.m.  
**Place:** St. Paul, Hillsboro.  
**Preacher:** G. Johnson; H. Klug, alternate.  
**Agenda:** Titus 1: M. Herrmann; A Study of the Word Baptizo as used in Holy Scripture; D. Raether; Suggested Helps for Marriage and Funeral Counseling; D. Tollefson.  
G. Johnson, Secretary

#### CHANCEL OFFER

Oslo Lutheran Church of rural Volga, South Dakota has available a handmade altar, pulpit, circular chancel railing and baptismal font for the cost of shipping. Contact Pastor John A. Moldstad, 813 S. Willow, Sioux Falls, South Dakota 57104.

## AUDIOVISUAL AIDS

### AN ANALYSIS OF CERTAIN CULTS (C-31-ASC)

1982 C & M Prof. Balge CA  
(Audio cassette from the 1982 Pastors' Institute)  
1. Cult Religion: Characteristics and Appeal  
2. Cult Religion: The Gnostic Christ  
3. Cult Religion: The Expendable Christ  
4. Cult Religion: The Christ Among Equals  
5. Cult Religion: Prevention and Cure

### MISSIOLOGICAL EMPHASES IN THE OLD TESTAMENT (C-32-MEOT)

1982 C & M Prof. Wendland CA  
(Audio cassette from the 1982 Pastors' Institute)  
1. God's Universal Plan of Salvation from the Beginning  
2. God's Testimony Through Israel Among the Nations of this World  
3. God's Provisions for Strangers and Foreigners Under Old Testament Covenant Regulations  
4. God's Missiological Declarations Through the Psalms and the Old Testament Prophets  
5. God's Old Testament Missionaries to the Gentiles

### NOAH AND THE ARK (FS-397-NAA)

1982 C & M 8 min. color  
The Biblical account of the flood is retold in everyday language and illustrated with an artist's drawings. The filmstrip presentation concludes with an application to the final judgment at the end of the world. Especially suited for Sunday school or vacation Bible school.

### THE INTIMATE MARRIAGE (a set of 6 60-minute tapes)

1982 R. C. Sproul  
(C-25-TLC) To Love and To Cherish  
(C-26-GAN) God and Nakedness  
(C-27-SIM) Sex in Marriage  
(C-28-KEO) Knowing Each Other  
(C-29-CAC) Criticism and Compliments  
(C-30-LAL) Leadership and Loyalty

Sproul addresses the timeless issues that have to do with marriage. He is refreshingly open in his endorsement of the creation account as holding the literal, historical basis for the structure of the home. Although some inaccurate interpretations appear in these tapes, they may with proper guidance be used with profit in our congregations.

**NOTE:** The Youth Rally slides have been updated to include the 1982 gathering.

**NOTE:** The AVA office has a copy of *An Educator's Guide to Free AVA's*. Teachers are invited to examine this material. It cannot be loaned out.

**NOTE:** The new AUDIOVISUAL AIDS CATALOG has been mailed to all congregations. If you have not received yours, contact:

Northwestern Publishing House  
AUDIOVISUAL AIDS  
3624 W. North Ave.  
Milwaukee, Wisconsin 53208-0902

### THEATRE ORGANIZATION

A theatre organization has been established under the auspices of Wisconsin Lutheran College. Its first production is scheduled for April 22-24. Membership is open to adults and students in WELS or in fellowship with WELS. For more information contact Prof. Eugene M. Baer, Wisconsin Lutheran College, 8830 W. Bluemound, Milwaukee, Wisconsin 53226; phone 414/774-8620.

### WLC ANNIVERSARY

The 10th anniversary of the founding of Wisconsin Lutheran College, Milwaukee, Wisconsin will be observed Sunday, February 6, 1983. An anniversary service will be held in the college chapel at 3:00 p.m. with festival music provided by a choir of alumni, faculty and staff, students and friends of the college. In addition, a number of congregations throughout WELS will conduct special WLC services on that day.



## 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.

**APACHE JUNCTION, ARIZONA** — King of Kings, Apache Junction Seventh-day Adventist Church, 1650 So. Ironwood Dr. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Kenneth Pasch, 1233 S. Cactus Rd., Apache Junction, Arizona 85220; phone 602/982-2111.

**RUSSELLVILLE, ARKANSAS** — Seventh Day Adventist Church, Corner of 8th and Boston Ave. Russellville. 10:30 a.m.; Bible class/SS 9:45 a.m. Pastor Douglas Lange, 2803 N. Erie, Russellville, Arkansas 72801; phone 501/967-2088.

**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.

**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 class/SS 9:30 a.m. Pastor Thomas A. Valleskey, 1825 Santa Fe, Lewisville, Texas 75067; phone 214/436-3835.

**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.

**RICE LAKE, WISCONSIN** — American Legion building, 1st and Iowa, 2:00 p.m.; Adult information class/SS 3:15 p.m. Pastor Robert M. Edwards, 332 S. Wisconsin Avenue, Rice Lake, Wisconsin 54868; phone 715/234-6031.

**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.

**TRUMBULL, CONNECTICUT** — Christ Redeemer, 1732 Huntington Turnpike (lower level), Trumbull. 9:30 a.m.; Bible class 10:30 a.m. Pastor Kieth B. Kuschel, 44 Rocky Ridge Dr., Trumbull, Connecticut 06611; phone 203/378-1270.

**SOUTHWEST ORLANDO, FLORIDA** — Orange County area. Windermere Town Hall, Main Street and Hwy 439, Windermere. 9:00 a.m.; Bible class/SS 10:15 a.m. Pastor Peter H. Kruschel, 5231 Merimont Ct., Orlando, Florida 32810; phone 305/299-7394.

**BETHEL PARK, PENNSYLVANIA** — Bavarian Village shopping center in South Park Township, Allegheny County; 8:30 a.m. SS 10:15 a.m. Pastor Thomas H. Hilliard, Rt. 2, Box 117-D, 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, Kinder-Care, 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.

**MANASSAS, VIRGINIA** — Bethlehem, Ben Lomond Community Center, 10300 Sudley Manor Dr. 9:30 a.m.; Bible Class/SS 10:45 a.m. Pastor Paul Ziemer, 4013 Greenville Dr., Haymarket, Virginia 22069; phone 703/754-2935.

**WAUKESHA COUNTY SOUTH, WISCONSIN** — Teaching Center, W246 S3145 Industrial Lane, Waukesha. 10:00 a.m.; Bible class/SS 9:00 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.

## 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.

**WINCHESTER, VIRGINIA / MARTINSBURG, WEST VIRGINIA** — Pastor Paul Ziemer, 4013 Greenville Dr., Haymarket, Virginia 22069; phone 703/754-2935

## CIVILIAN CHAPLAINS

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

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

## 25TH ANNIVERSARY

St. Croix Lutheran High School, 110 Crusader Ave., West St. Paul, Minnesota is celebrating its 25th anniversary in 1982-83.

A special weekend is planned for Feb. 18, 19, and 20, 1983. On Feb. 18 an evening secular choral and band concert will be held. On Feb. 19 an alumni basketball and chess tournament for both men and women is planned. Sunday, Feb. 20, President Mischke will be guest speaker at the anniversary service to be held at St. James Lutheran Church, Cherokee and Annapolis, West St. Paul, beginning at 2:30 p.m. St. Croix Lutheran High School began its classes at St. James Church in September 1958.

## ADDRESSES

(Submitted through the District President)

### Pastors:

**Connell, James R.**, Apartado Aereo 55156, Medellin, Colombia, SA.  
**Steffenhagen, Robert W. em.**, San Luis Manor, 2305 San Luis Place, Green Bay, WI 54304.

### Teacher:

**Leyrer, Philip M.**, 128 Church St., Lake Mills, WI 53551.

## INSTALLATIONS

(Authorized by District President)

### Pastor:

**Fuhlbrigge, Karl**, as pastor of Faith, Elizabeth, Illinois on June 20, 1982, by S. Radunzel (WW).

**Hilliard, Thomas H.**, as pastor of Faith, West Newton, Pennsylvania on December 5, 1982, by G. Griep (MI).

**Krause, Donald**, as pastor of St. Peter, Indian Creek, and St. Paul, Hustler, Wisconsin on November 21, 1982, by M. Schwartz (WW).

**Kuerth, Roger**, as pastor of Peace, Otsego, Michigan on November 7, 1982, by J. Dolan (MI).

### Commissioned:

**Grundmeier, David A.**, as missionary for exploratory station at East Cincinnati, Ohio on October 10, 1982 by D. Koelpin (MI).

### Teacher:

**Herrewig, Scott**, as teacher at Immanuel, Medford, Wisconsin on August 22, 1982, by M. Zank (WW).

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