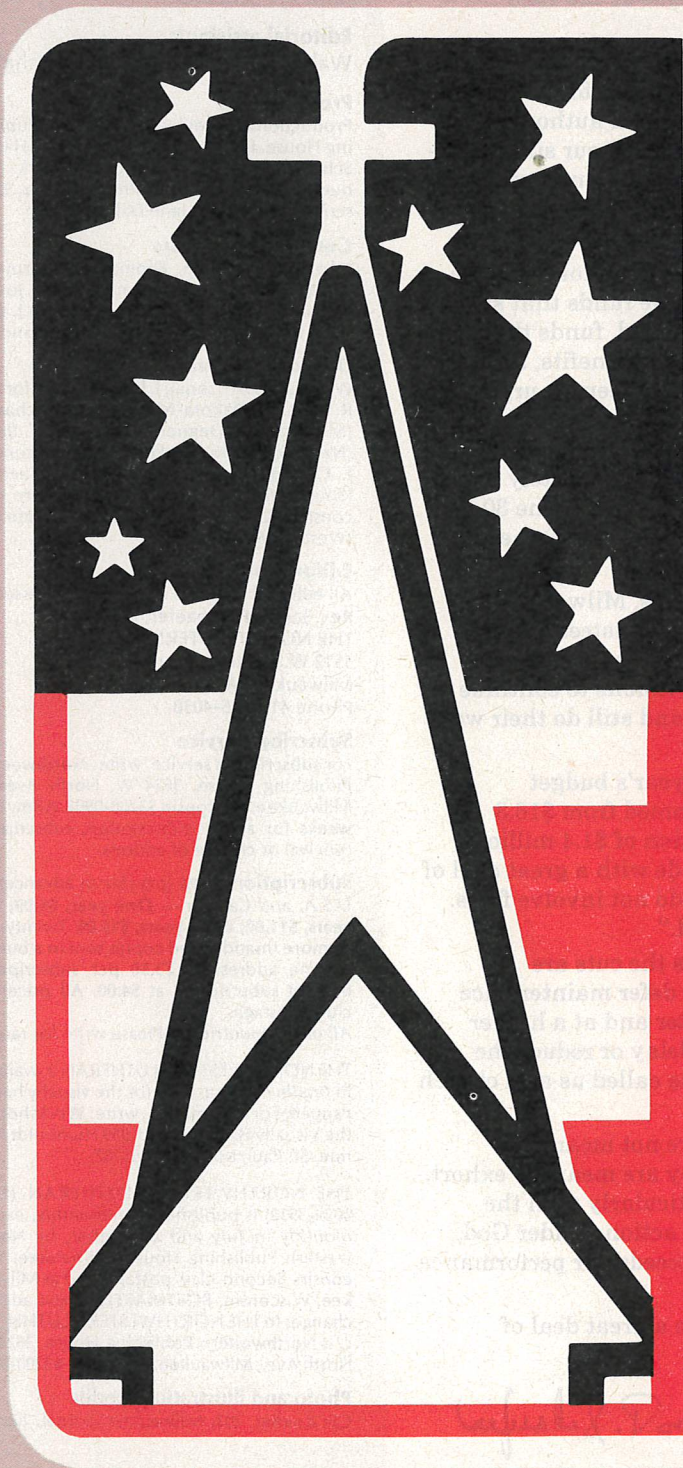


The
**Northwestern
Lutheran**

JULY 1983



**God
shed
his
grace
on
thee**

PAGE 200

from this corner



I am still stuck on the topic of convention previews: significant issues to come before the Synod's August convention at Dr. Martin Luther College, New Ulm, Minnesota.

The unscientific survey which I conducted on the subject unearthed one more issue which almost as many respondents mentioned as mentioned the new hymnbook issue. Firmly in second place was the money issue. That may sound odd. Money an issue? Why, we have just completed, under God, a special offering, Reaching Out, which more than doubled its original minimum goal, an offering which has reached at this writing \$23 million. An extraordinary blessing of God. How can money be an issue at the 1983 convention?

We must remember that all the funds from the Reaching Out offering were designated for building projects by the 1981 convention which authorized the offering — 50% for building projects at our six worker-training schools; 40% to purchase sites and build home mission plants; and 10% for buildings in our world mission fields.

The problem is not building funds — not this time. The problem is operating funds, the funds that support the day-to-day operation of the Synod, funds that pay salaries, utilities, insurance, worker benefits, and other such things. The problem has been an urgent one since at least the 1979 convention. Since that convention, the Coordinating Council — the budgeting agency of the Synod — has worked desperately to get us out of the red. It is projected that as of June 30 of this year (the end of the Synod's fiscal year) the operating budget will be in the black.

Pastor Carl S. Leyrer of St. Lucas, Milwaukee, chairman of the Synod's Board of Trustees, speaks about this problem in his report to the convention. "We simply cannot expect our divisions to continue on bare bones budgets indefinitely and still do their work effectively."

He points out that next fiscal year's budget (beginning July 1) had to be trimmed from \$16.3 million to \$14.9 million, a reduction of \$1.4 million. "These cuts," he says, "were made with a great deal of thought, prayer and pain. They do not involve frills. They cut to the bone and beyond."

He explains that in some cases the cuts are financially unwise because they defer maintenance which will have to be done — later and at a higher cost. "But more than that they delay or reduce the very work for which the Lord has called us as a church body."

"My words," he concludes, "are not meant to discourage. On the contrary, they are meant to exhort. The opportunities before us, particularly with the success of Reaching Out, cry for action. Under God, the potential of our Synod far exceeds our performance to date."

The delegates will have to give a great deal of careful attention to that one.

James P. Schaefer

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

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 70 NUMBER 13
JULY 1983

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Subscriber service

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

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$6.00; two years, \$11.00; three years, \$15.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.50 per subscription. Blanket subscription at \$4.00. All prices include postage.

All other countries — Please write for rates.

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

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

Photo and illustration credits

Clif Koeller, 203; Milwaukee Journal, 208.

Freed to serve

It is for freedom that Christ has set us free. . . You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love (Galatians 5:1, 13).

Independence Day, the Fourth of July, is a day for Americans to rejoice in the precious gift of freedom. It is a day to pay tribute to the men who were instrumental in making it happen. We remember those who lived by the determination, "Give me liberty or give me death." We acknowledge the wisdom of statesmen who wrote into our constitution such a host of political, personal, and religious freedoms that we can scarcely imagine what life without such privileges would be like. Truly, we have been richly blessed! We do well to set aside a day to remind ourselves what we possess in a free country.

But there is also an element of danger in Fourth of July patriotism — one might almost say, Fourth of July *religion*. We tend to think of America as a Christian nation. Our coins bear the motto, "In God we Trust." Is our freedom perhaps a payoff for our trust in God? Is freedom an inherent right of children of God? Do Paul's words to the Galatians lend support for that idea? Not if we look carefully at what he is saying.

Free in Christ

When Paul wrote, "It is for freedom that Christ has set us free," he was writing to people who had very few of the political and personal freedoms we enjoy. He was writing to people who had fallen under the military and political domination of the Romans and had been incorporated into their Empire as the province of Galatia.

What then is Paul speaking of when he says, "It is for freedom that Christ has set us free"? Paul was not

a political activist. When he came to Galatia, he did not agitate for "rights," or organize resistance groups, or train "freedom fighters." He simply preached the gospel. "I resolved to know nothing while I was with you except Jesus Christ and him crucified" was true of Paul wherever he went. Paul preached the message of Christ's perfect life and his innocent death in the sinner's stead.

Paul was not a political activist. . . he did not agitate for "rights."

Free from God's law

A just and holy God rightly expects perfect holiness and complete obedience from his creatures. He demands it and is justly angry with all who do not show that perfection. But what was impossible for us weak and frail sinners, what we could never do for ourselves, that Christ has done for us. He took our place. He lived the perfect life we could not live. He died the death we sinners should have died. *For us* he fulfilled God's requirements — and thus set us free from those requirements.

To live in a free country, with its freedom of choice, free speech, free enterprise, is a precious privilege. But to be a member of the kingdom of God, free from the demands of God's holy law, free from an accusing conscience, free from the pressure of trying to earn salvation because it's already been earned for us — that is an infinitely greater freedom. And it is that freedom to which we've been called in Christ.

Paul says, "You, my brothers, were called to be free." But he also alerts us to the fact that we have not only been freed *from* something; we

have also been freed *for* something. He continues, "Do not use your freedom to indulge the sinful nature; rather, serve one another in love."

Free to do God's will

There is nothing we *have* to do in order to earn God's favor. That has been taken care of by Christ. But there are a great number of things that we as redeemed children of God now *want* to do. We have been freed from the demands of the law so that free-willingly we might do what God wants of us. And what that is Paul makes clear in the words, "Serve one another in love. The entire law is summed up in a single command. 'Love your neighbor as yourself.' "

Free to serve

Nowhere does the heart set free by faith in Christ have greater freedom to love and serve the neighbor than in a free country such as ours. There is no one to whom we may not speak, no one whom we may not help, no place where we may not go. And the opportunity for charitable deeds is exceeded only by our opportunities for spiritual service. We may share the good news of a Savior wherever, whenever, and with whomever we please.

As we again observe another Independence Day, let us not take lightly God's blessing of political freedom. It is the setting in which he lets us use to the full our spiritual freedom, the freedom to show our love for him by a life of service to our family, our church, our community, and our country. □



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

To a new delegate

What if congressmen had only five working days in the Capitol to enact legislation for the next two years — five days out of 730? Even the greenest congressman would flinch at such an assignment. Only the most intensive study and preparation by each congressman, using all the resources and expertise of federal bureaus and agencies, could equip him for his legislative task in some aspects of our nation's business.

Our Synod's business, of course, is not as complex as that of the federal government. But even for a relatively small Synod a period of five working days out of 730 is a very limited time for delegates to function at a synodical convention, which takes place every two years. In five days our Synod convention at New Ulm, in August, will be expected to establish not only basic policy decisions but also considerable procedure in matters of doctrine, worship, and practice; and in the areas of missions, education, and administration for the next two years and beyond. In five days the delegates at several past Synod conventions decided, in addition to carrying on the usual biennial business of a convention, to close a college, for example, to purchase a new campus, to begin mission work in Latin America, to shift the support of the pension system to the congregations, to authorize a Reaching Out capital fund drive for more than \$10,000,000. These were rather important decisions.

The responsibility for making such decisions rests on the delegates to the Synod convention. Most of these delegates are like new congressmen. They have had little or no experience serving at Synod conventions. The average pastor and male teacher are selected as Synod delegates twice during their ministry (at the rate of once every twenty years). Most lay delegates serve only once.

If you are a first-time delegate, you cannot rely on your legislative experience, gathered at previous conventions, to prepare you for your voting responsibilities. You must rely, first of all, on materials published for the convention, the *Book of Reports and Memorials*. Acquaint yourself with all the committee and board reports in it because you will be expected to cast your vote on all matters before the convention. Study especially the reports that will be dealt with by the floor committee to which you have been appointed. If your district holds delegate conferences prior to the convention to review the *Book of Reports and Memorials*, make arrangements to attend them. You may also need to seek out knowledgeable people, perhaps your pastor or a neighboring pastor or a synodical board or committee member, who will be able to provide information.

A serious responsibility rests on you — in five days you must help a convention establish its program for the next two years and beyond. You and three hundred other voting delegates represent over a thousand congregations and over 400,000 individuals.

For your comfort, you can rely on the Holy Spirit to attend the convention. His people are there, and he will guide them in answer to their prayers. You can also rely, by the grace of God, on the faithfulness of elected officials to do the bidding of the convention. But do your homework.

Carleton Toppe



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

letters

Don't forget old congregations

I have a concern: the exciting and truly vital ministries of some of our established and larger congregations are seldom reported in *The Northwestern Lutheran*. The need for such reporting, I feel, was highlighted three times in the May 15 issue. First, there was President Toppe's editorial (p. 148). His point is summarized in the sentence, "If our Synod is to continue to grow, home missions must be our number one priority."

I disagree completely! The establishment of congregations in the sunbelt is wise. I'm totally in favor of more and more such congregations. It is a fact, however, that many such congregations will take many years before they will grow into congregations of substantial size and support because of the non-Lutheran climate in which they are situated.

Meanwhile we have literally hundreds of congregations with fine facilities, established programs, and large cadres of workers situated in fruitful mission fields — and they are doing little about it. Articles such as President Toppe's only encourage the kind of thinking which says, "There is nothing we can do here. We'll send our dollars and start missions."

Nothing wrong with the dollars and new missions, but the number one priority for synodical growth is the evangelism activity of our established congregations. I don't believe that the western and southern migration has appreciably affected the mission potential of northern congregations. Too many of us are sitting on our hands already without the "encouragement" of inferences of inability to grow.

Secondly, there was the article reporting the synodical membership growth (p. 157). Every soul is precious and a cause for joy. But the growth rate of our Synod is a cause for serious concern. We are not keeping pace with the population growth of our nation. In effect we are not growing; we are declining. Growth in numbers of congregations, day schools, pastors and teachers has proportionately far exceeded membership growth. Again, I come back to the excellent potential of our established congregations and the need to develop that potential.

Thirdly, there was the article by President Mischke, *Exciting Days* (p. 154). A fine article, indeed, with excellent concern expressed on behalf of those teacher candidates who would not be called at this time. Surely there are established congregations who are finding ways to use these young people in innovative programs of Christian education. Surely there are established congregations whose Christian day schools are excellent mission arms and whose stories in *The Northwestern Lutheran* would inspire creative thinking on the part of others.

For years *The Northwestern Lutheran* has been reporting the ministries of our mission congregations and world mission fields. We have all been touched by the stories of the great efforts that have been put forth to gain one person or two or three. Great! The angels rejoice. Can we also give some coverage to some large increases in souls through the evangelism efforts of established congregations? To some of the exciting things that are happening in large congregations in the areas of Christian parenting classes, youth programs, elderly care, etc.?

I think it will always be true that the greatest potential for development and growth of the Synod will be in that large group of established congregations in metropolitan areas. In time that will include many of the sunbelt congregations too.

I hope it is clear that I am not against "mission" — domestic or overseas. But I am much in favor of encouraging our established congregations to "reach out" and not only to "reach in."

Ronald D. Roth
Milwaukee, Wisconsin

Reaching Out response

If hindsight is more valuable than foresight then the cause of mission work surely could have been better served by using all Reaching Out offerings above the \$10 million mark for mission operating funds.

One warning, however, is always in place. Church bodies tend to become "spending slaphappy" when a windfall is received. Let's not assume our Wisconsin Synod is an exception.

The best congregational thank you for the exceedingly generous Reaching Out response is to know our Wisconsin Synod will use all Reaching Out money prudently, wisely, carefully.

Marvin C. Mathies
Manitowoc, Wisconsin

Need for missions

My husband and I attend exploratory services at Poughkeepsie, New York. We are praying fervently for mission status and the chance to call a pastor. Wisconsin Synod churches are few in the Northeast and the opportunity for "Reaching Out" is here.

Just the possibility of expending funds for new hymnals is an appalling thought when the need for new missions is so great.

Mrs. John F. Nuetzel
Dover Plains, New York

(Editor's note: A 1983 seminary graduate, Thomas Gumm, was assigned to this mission.)

Do-it-yourself hymnal

You can have your cake and eat it too. Just print your own worship supplement for use in your own church. You can use hymns you like, liturgies you like, and even your own hymns, if you like. That's what we are making plans to do. And then, when the Synod makes up its mind what it wants to do — which naturally and rightly will take a long time — you will not have deprived yourselves of years of edifying worship.

And we are talking about cake here, by the way, not meat and potatoes. The kingdom of God is not hymnals and liturgies. Unless our whole Synod, including letter writers to *The Northwestern Lutheran* and delegates to the August Synod convention, understands this and the context in which it was written (Romans 14 and 15, a section on adiaphora), the controversies over the meat and drink of the first century and the controversy over the hair and beards of the 60s will become the controversy over the liturgies and hymnals of the 80s, and the work of God will be destroyed for their sake. God giving us a spirit of unity and love, however, we will be able to glorify him with one heart and mouth.

Thomas W. Haar
Stevensville, Michigan

*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.*

I would like to know

BY PAUL E. KELM

From Exodus 20 and Deuteronomy 5 Luther formulated two commandments on coveting instead of two on idolatry. Why?

The numbering of the commandments in our catechism did not originate with Martin Luther, but continued the tradition of the Roman Catholic Church. Luther reformed only what needed changing. Protestant churches follow the Eastern Orthodox tradition of numbering two commandments on idolatry and combining our ninth and tenth commandments as one.

Exodus 34:28 assures us that there are ten commandments, but Scripture nowhere numbers them. Since false gods and idols seem one subject, the issue will continue to be debatable but not decidable. For certain, it is not doctrinal.

Luther's contribution was the addition of Exodus 20:5-6 ("I, the Lord your God, am a jealous God . . .") as a conclusion to the ten commandments.

More important, Luther reminded Christendom that the ten commandments were given as part of the Sinaitic covenant God made with Israel and concluded with the redemptive work of his Son. That covenant is no longer in force. We still use the ten commandments because they express God's timeless moral will; and that is verified by Jesus and the apostles. But Luther's catechism carefully explains that the ceremonial requirement of rest on the Sabbath has no application to Christianity.

And that introduces another question . . .

Could you please explain why we honor Sunday as the Sabbath Day? Didn't God command believers to rest on the last day of the week, while pagans worshiped the sun god on Sunday?

God commanded *Old Testament* believers to rest on the seventh day to honor the God who rested after six days of creation and, as the epistle to the Hebrews points out, to remember the Savior whose coming would mean an eternal rest with God. God also commanded those Israelite believers to sacrifice animals, observe new moon and other festivals, and abstain from foods found at many church potlucks today. Sabbath rest is no more a requirement of Christians than are ceremonial sacrifices, festivals, and cleanliness regulations.

St. Paul puts it well in Colossians 2:16-17. To go on insisting that Mosaic Law is a new covenant mandate would be to question the truth that Christ has fulfilled the prophetic promise inherent in these ceremonial statutes. Paul specifically frees believers from Sabbath law.

Sunday is not a New Testament Sabbath. It was the choice of early Christians to celebrate the resurrection of Jesus on that day. St. John in Revelation calls Sunday "the Lord's day." A second-century church father com-

pared God's creation of light on the first day of the week with the rising of Jesus, the light of the world. Rather than a day of idolatry for the sun, Sunday became a day of worship for "the Sun of Righteousness" (Malachi 4:2).

The Roman emperor Constantine confused the issue by suspending civil and commercial business on Sunday. And the Puritans compounded the error with so-called "blue laws" that made Sunday a New Testament Sabbath. There is no such thing.

A dear friend is frequently depressed, I think because she has such a low opinion of herself. She even acts out of character to get attention. What can I say to her?

When a person's self-worth is determined by what other people say to or about her, emotional moods are bound to soar and plummet in proportion to praise or criticism. We create an emotional roller coaster for ourselves when we tie our intrinsic worth to how others treat us or the relative success or failure of our efforts. Some people become neurotic, their gyroscopes out of whack, because they need more positive strokes than a parent, spouse, boss, or friend will or can provide.

Only our God can tell us what we're worth in terms that won't change. He begins by telling us that we're all worthless — sinners. That levels all of humanity and eliminates such false standards of worth as looks, ability, intelligence, personality, wealth, or position. Comparative worth is irrelevant.

But God doesn't stop there. He fixed our worth with his Son's death for us. He's elevated us to the status of his beloved children. That's ultimate worth. And God reminds us that he made us unique, indispensable members of the body of Christ — his church. We are important to him. As the bumper sticker says: "I'm OK. God doesn't make junk."

The only consistent, honest answer about our worth must come from God. That's an answer we can live with. Remind your friend to look at self and life through the fact of the cross, not the opinion of others. Oh, and thank you for reminding us that the way we treat people can have lasting emotional consequences. □



Send your questions to *QUESTIONS*, The Northwestern Lutheran, 3512 W. North Avenue, Milwaukee, Wisconsin, 53208. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

The last four antagonists

chapters thirteen and fourteen

In our last study we met the first three antagonists; the Church, the devil and the antichristian power. Today we meet the last four and complete the picture of the never-ending battle between Satan and his followers and Jesus and the Church during this Gospel Age.

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

Slide 1 (13:11-18) Here we see another *beast*, coming up out of the earth. Note that it is at once identified with the first beast in verse 12, since it exercises the *authority* of the antichristian power, which is the devil's power (13:2). And from the description to follow we identify this second beast as all the antichristian religions and "isms" in the world — any religion or group which denies Christ and the salvation he has won, such as the pope's church, Jehovah's Witnesses, the Mormons, all social gospel churches, all pagan religions, communism, atheism, evolutionism (false science), etc.

Note that the *work* of this "beast" is to *deceive* the inhabitants of the earth (v. 14), and that it does this by setting up an *image* (idolatry) in honor of the first beast. And so all this antichristian religious practice becomes alive and persecutes and kills the believers (v. 15). And finally these antichristian religions try to force all the earth's inhabitants to receive the *mark* of the antichrist (unbelief) on their foreheads and hands (in their thinking and lives). And this identifying mark is presented as a symbolic number — 666, six being the number of *man*, created on the sixth day, but short of perfection (7). By using a 6, and a 6 multiplied by 10, and a 6 multiplied by 100, we have the ultimate number or mark of *sinful man*.

Christ the Lamb

Slide 2 (14:1-5) Here we see the central figure of these seven antagonists — *Christ* himself in his role as the *Lamb* (5:6), standing on Mt. Zion with the whole Church (v. 1). And from heaven we hear a *roar* of rushing waters and a clap of *thunder*, the signs of Jesus' awesome power and majesty. Then comes another sound of beautiful *music* coming from many harps and voices as the Church worships God (vv. 2-3). Note that the Church is described as people who are pure and holy, following Jesus wherever he goes (v. 4a), and then as people who have been bought by the Lamb's blood and presented as a thankoffering to God (v. 4b). No lie is found in their mouths in contrast to the devil's followers (see John 8:46b). Note that in this scene the believers are pictured in their glorified state, victors in the battle!

Slide 3 (14:6-7) This is an interlude — an angel (one of

God's messengers) flying in midair and pleading with the earth's inhabitants to fear and worship God.

Slide 4 (v. 8) A second angel following along making an announcement that "Babylon is fallen!" To the Jews the ancient kingdom of Babylon was the embodiment of evil, sin, unbelief and idolatry. The devil is doomed!

Slide 5 (vv. 9-12) A third angel following with another announcement: "Anyone who worships the beast will suffer the full punishment of God's holy anger in hell forever!" A warning to the inhabitants of the earth!

Slide 6 (v. 13) A voice from heaven telling the believers that anyone who dies in the true faith will have eternal happiness. Encouragement for the believers!

The harvest

Slide 7 (14:14-16) A white cloud, picturing purity and holiness, and Jesus, the Son of Man, sitting on it. He wears a gold crown, picturing him as the King of kings, and in his hand a sickle, the symbol of the harvest. He is told to harvest the earth, which he does, gathering all the *grain* (believers) into his Kingdom. This, of course, is a picture of the final Judgment (see Matthew 25:31-36).

Slide 8 (vv. 17-20) An angel comes out of God's Temple with another sickle. He is in charge of the *fire* from the altar, reminding us here of the fires of hell. He is told to harvest the earth, because the *grapes* are ripe. Here the grapes symbolize the unbelievers, whose wickedness has reached its full "ripeness" (v. 18). When he swings his sickle all the grapes (unbelievers) are cast into the winepress, the symbol of hell, where God will trample them forever in punishment (see Matthew 25:40-46). This scene agrees perfectly with what Jesus taught about the final judgment in Matthew 13:39-42 and 49. The last part of this gruesome scene is the unbelievable flood of blood running out from the winepress in a great river stretching out 1,600 stadia (200 miles). Here is the significant number four, the number of the *earth*. Four times four multiplied by 100, the complete number 10 squared, signifying that the punishment of the earth's inhabitants will indeed be *complete*! Thus the believers are assured that the battle will end in victory for them, and the devil and all his followers will suffer eternal punishment. □



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

The Fourth of July will provide Americans with another excuse for a three-day weekend. Many will take advantage of the holiday. But how many will observe it? How many will hear *America the Beautiful* played over some radio station and mindlessly hum along with the phrase "God shed his grace on thee?" If asked what that phrase means to them, how many could answer? How many would believe that God really has shed his grace on America? How many would understand what grace involves? Would their perceptions come anywhere close to a biblical concept of grace?

To find out what a random sampling of people might say if asked some of those questions, I took my clipboard, survey form and tape recorder and hit the streets of St. Paul. The results of this admittedly non-scientific survey sample may give us all lots to consider. How do you think you would have responded in this conversation?

"Excuse me, I'm wondering if you'd be willing to help me. I'm writing an article for a magazine about religious attitudes in America for its July Fourth issue. Could I ask you just four questions?"

A genuine cross section

Amazingly, only three people out of the dozens I approached, refused to be interviewed. Since I wanted a genuine cross section of people, I approached a wino on a park bench, a meter maid, construction workers tearing up a street, men and women waiting at a bus stop, business people outside the Radisson hotel in St. Paul and a number of travelers waiting in the Minneapolis International airport.

As Christians, we believe that "God has shed his grace on America," don't we? We understand that *grace* implies an insult to the sinner's pride. It is *undeserved* love. It is favor that is extended to those who do not deserve it. Who knows if the author of *America the Beautiful* understood *grace* to mean undeserved love? And do Americans today understand the sweep of that word?

It's highly unlikely, if the random sampling in my survey is at all representative of the population at large. The latest George Gallup poll about *Religion in America* did report that 81% of the Americans consider themselves "religious." But that statistic says nothing about *what* religious beliefs those Americans hold, or what level of understanding they have. Regardless how people may picture themselves, there seems to be a clear indication that many people do not understand or share the Christian concept of grace and Christ's central role in revealing it to humankind.

Among the people I interviewed there was a general inability to express what they believed about God, about his grace and the perceived main message of the Christian Church. Contrary to the impression one gets from listening to the call-in shows on radio, a lot of people

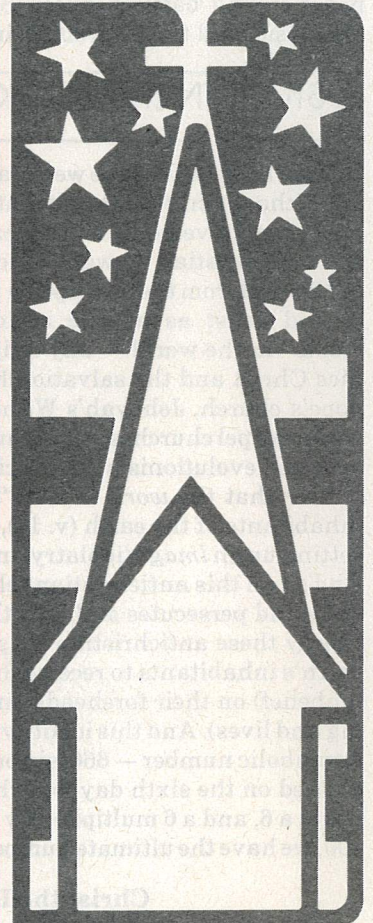
cannot easily verbalize their attitudes and beliefs even when guaranteed the freedom to do so.

A strange irony

Do Christians have as difficult a time expressing what they believe? In a country that has guaranteed freedom of expression to our people we seem to have done precious little to equip them to express their religious convictions. It's a strange irony. The liturgical church structures a regular time in each church service when the whole con-

**God
shed
his
what?
On
whom?**

by
Richard H. Stadler



gregation is invited to stand up and practice expressing what they believe — during the recitation of the creed. It is a weekly practice session in evangelism — proclaiming what we believe about our gracious Triune God. Yet, the sad fact is, that when asked to tell others what they believe about Christ, many Christians from liturgical churches will feebly confess to spiritual lockjaw with the words, "I don't know what to say."

I believe that the people I spoke with in St. Paul and Minneapolis could be found all over this country. Their attitudes and their perception of the Christian Church's

message is a clarion call to the church to redouble its efforts to proclaim sin and grace to the people all around us.

In response to the first question, "Do you believe that God has shed his grace on America, and if so, in what way?" the answers uniformly focused on the freedom we have and the resources our nation enjoys. Only one person, who identified herself as an active Christian alluded to the spiritual blessings God offers by grace. This grey-haired woman at a bus stop replied: "By the grace of God we are one of his children."

In order to determine if people had an understanding of God's grace, I bluntly asked the second question, "How would you explain the term *God's grace*?" Only one person mentioned that grace implies a gift. No one suggested that grace was *undeserved* love.

No significant difference

The third question required that they identify themselves as Christian or non-Christian, and if Christian, whether they were active, not-so-active or inactive. I hoped to see a significant difference in responses between the Christians and the non-Christians, between the active and the inactive Christians. Such was not the case!

When asked the final question, how each would summarize the main message of the Christian Church, almost unanimously the interviewees replied, "do good," "be kind," "be loving and charitable." If God has shed his grace on America, the question remains: "Yeah, but did it take?" If Christian churches, preachers and lay people have been shedding on America the invitation to repent of sin against God, to trust God's mercy revealed in Christ and live with the power of the Spirit, there is little evidence that mid-America comprehends that message of grace.

One morose-looking lady at a bus stop summarized the Church's message this way: "They talk about a god and all that." She was not Christian.

If the Gallup poll is right and 81% of the Americans feel that they are religious, that is no signal to Christians to assume they have little work to do on this continent. Perhaps the comment of Franklin Littel (*From State Church to Pluralism*) regarding colonial America would apply still today:

The whole image of early America as a "Christian nation" is a lie, which must be struck down. America was in her colonial period — like Continental Europe — officially religious and in fact characterized by "baptized heathenism." In her early years as a nation, she was overwhelmingly unchurched and heathen, regardless of pretensions and public claims.

If his observations are true, they have awesome implications for those people who are summoning us to return to the religious foundations upon which our country was built. Who wants to build his house on sand?

A renewed mandate

Even more importantly, if these interviews are at all representative, they embody a renewed mandate to the Church of Jesus Christ. We cannot assume that the plethora of religious broadcasting has shed God's grace into human hearts. There are millions who are not watching the religious broadcasts or attending Christian worship services and Bible studies. God wants to shed his grace, a proper understanding of grace, on them too. He uses Christians in that process. The lavish freedoms we have in this country guarantee the Christian the right to freely express his faith and his convictions to those who do not share them but who, under the Spirit's power, might come to share them. If Christians retreat from expressing their understanding of God's grace they are inviting those who distort God's grace to have the last word.

Far too often, even lifelong worshipers who weekly practice expressing their faith with the creed confess, "I don't know what to say." Is it really a case of spiritual illiteracy or is their reluctance culturally induced? Have Christians misapplied the principle of separation of church and state beyond its rightful domain and artificially separated their Christian faith from life?

Have our Bible classes institutionalized too much passive learning so that participants are not urged to speak what they are learning before they leave the classroom? Have Christians been reduced to sponges who soak up truth in sermons and Bible studies only to develop spiritual cramps when given an opportunity to be squeezed and share their learned convictions with others?

As we prepare to observe another Independence Day and pay homage to the freedom of religion and opinion we are guaranteed, it is timely to assess how we Christians are using that freedom in the mission of Christ's Church. Just as important, we may have to ask ourselves if we are doing everything we can to equip God's people to take full advantage of their freedoms so they can participate in "shedding God's grace" on the people of this nation and our world. □



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

162 graduate from DMLC

At a special service on May 14, one hundred sixty-two graduates received bachelor of science in education degrees at Dr. Martin Luther College of New Ulm, Minnesota. The 1983 graduates are:

Anthony, Jeanette St. Peter, MN
 Arnold, Kristin Milwaukee, WI
 Ashenmacher, John Slinger, WI
 Babic, Rhonda Kenosha, WI
 Bartol, Penny Orangevale, CA
 Bartsch, Deborah East Grand Forks, MN
 Bauer, Cheri Appleton, WI
 Becker, Sharon Shoicton, WI
 Behmann, Lygia Bay City, MI
 Boerneke, Jean New Ulm, MN
 Boileau, Mark Ottawa, Ontario, Canada
 Borth, Georgene Watertown, WI
 Bressler, Vicki New London, WI
 Burbach, Merjean Crete, IL
 Buske, Deborah Lansing, MI
 Carlovsky, Jill Rockford, IL
 Clausnitzer, Kristi Medford, WI
 Cohrs, Kathryn Tillamook, OR
 Cox, Timothy Wauwatosa, WI
 Curtis, James Kalamazoo, MI
 Cutter, Dawn Hartford, WI
 Dahlberg, David Watertown, WI
 Dahlke, Gloria Denmark, WI
 Danuser, Paul Mesa, AZ
 Demsien, Anne Manitowoc, WI
 Dobberstein, Mark Medford, WI
 Dorn, Wanda Winona, MN
 Dorr, Jodeen Osceola, WI
 Drows, Deborah Milwaukee, WI
 Ebert, David Reedsville, WI
 Edmonson, Sandra Albuquerque, NM
 Eichman, Julie Green Bay, WI
 Eickhoff, Karen Kiel, WI
 Eidler, PollySue Caledonia, WI
 Essig, Jeffery Chicago, IL
 Faust, Robert Oshkosh, WI
 Filter, Nancy Mequon, WI
 Fink, Debra Fond du Lac, WI
 Foelske, Wayne New Ulm, MN
 Fricke, Elizabeth Watertown, WI
 Georg, Valerie Fond du Lac, WI
 Grundwald, Debra Sturgeon Bay, WI
 Gudex, Barbara Campbellsport, WI
 Gust, Robin Campbellsport, WI
 Gustafson, Timothy Yakima, WA
 Hahn, Karie New Berlin, WI
 Hall, Jon New Ulm, MN
 Hampton, Dale Cochrane, WI
 Hartwig, David Fort Atkinson, WI
 Hassler, Peggy Manitowoc, WI
 Hayward, Stacy Milwaukee, WI
 Heller, Naomi Olivia, MN
 Holtz, Ann New Berlin, WI
 Holz, Christine Hustisford, WI
 Hosbach, David Saginaw, MI
 Hughes, Sheila Jefferson, WI
 Hurst, Cynthia LaCrosse, WI
 Jammer, Clair Frankenmuth, MI
 Janke, Karen Janke, WI
 Jeske, Lisa Mequon, WI
 Joseph, Kim Watertown, WI
 Kehl, Joan Redwood Falls, MN
 Kloko, Jeffery St. Joseph, MI
 Knuth, Donna Seymour, WI
 Koch, Susan Cleveland, WI
 Kraus, Kim West Allis, WI
 Kroll, Daniel Beloit, WI
 Krueger, Terri Greendale, WI

Krueger, Thomas Menomonie, WI
 Kuecker, Cindy Caledonia, MN
 Kuehl, Laura Iron Ridge, WI
 Lauersdorf, Beth Jefferson, WI
 Leinberger, Julie Menomonee Falls, WI
 Lieske, Peter Milwaukee, WI
 Luckwaldt, Karen Woodville, WI
 Luebbe, Deborah Mayetta, KS
 Lutze, Paul Manitowoc, WI
 Matthies, Timothy Campbellsport, WI
 Matzke, Priscilla Forestville, WI
 Miller, Laurie Stoddard, WI
 Mitzner, Kelley Balaton, MN
 Mohr, Jeri Morris, MN
 Naab, Merry Wood Lake, MN
 Natzke, Susan Bonduel, WI
 Neils, Jane St. Peter, MN
 Neumann, Rachel St. Paul, MN
 Nitz, Miles Garden Grove, CA
 Pagel, Kristi Neenah, WI
 Palmtag, Wendy Milwaukee, WI
 Pankow, Laura Hubertus, WI
 Pappenfuss, Paul Appleton, WI
 Paulsen, Nancy Danube, MN
 Pickering, Lisa Hatley, WI
 Pierce, Tami Wisconsin Rapids, WI
 Poch, Mary Mt. Calvary, WI
 Prendota, Colleen Batavia, IL
 Putz, Rita Fond du Lac, WI
 Raasch, Joel Omaha, NE
 Reckzin, Dianne Nepean, Ontario, Canada
 Richter, Sheryl Oak Creek, WI
 Rischette, Lori Tomah, WI
 Roekle, Deborah Madison, WI
 Roembke, David Cedarburg, WI
 Rosenau, Dawn Oakfield, WI
 Ross, Floyd Franklin, WI
 Ross, James Muskego, WI
 Roth, Cheryl Auburn, WI
 Saar, Sharon Ottawa, Ontario, Canada
 Schaefer, Michael Aurora, CO
 Schaffer, Kathryn Westland, MI
 Schibbelhut, Beth Fond du Lac, WI
 Schlee, David Watertown, WI
 Schloesser, Peter Jefferson, WI
 Schmidt, Brent Watertown, WI
 Schmidt, Lynn Wausau, WI

Schmitzer, Monica Frankenmuth, MI
 Schroeder, Debra Appleton, WI
 Schultz, Daniel Durand, MI
 Schultz, Deborah Mayville, WI
 Schultz, Lisa West Bend, WI
 Schuppe, Beth Memphis, TN
 Schwab, Jayne Kawkawlin, MI
 Schwede, Jeffrey Norfolk, NE
 Sebald, Nathan Wauwatosa, WI
 Sehloff, Peter Fond du Lac, WI
 Siekmann, David Marshall, MN
 Sievert, Scott Neenah, WI
 Sonntag, Kevin Manitowoc, WI
 Spaude, Susan Watertown, WI
 Spiegelberg, Roseann Larsen, WI
 Steiner, Laura West Allis, WI
 Stoltenburg, Karen New Ulm, MN
 Storey, Bridget Milwaukee, WI
 Strackbein, Cynthia Gibbon, MN
 Strobel, Kimberly Watertown, WI
 Strong, Gerald Remus, MI
 Tessmer, Katherine Rogers, MN
 Thiesfeldt, Karla Richfield, WI
 Thoma, Gary Lake Mills, WI
 Thrams, Judith Watertown, WI
 Tjernagel, Gwendolyn North Mankato, MN
 Tomhave, Sandra Genesee Depot, WI
 Torgerson, Timothy Woodville, WI
 Ulrich, Julie Burnsville, MN
 Ungemach, Miriam Kenosha, WI
 Unke, James Manitowoc, WI
 VonDeylen, Bryan Fort Wayne, IN
 Voss, Kathleen Burlington, WI
 Wagner, Amy Owatonna, MN
 Werner, Kathryn South Shore, SD
 Wetzel, Barbara Beaver Dam, WI
 Wiersma, Kristie Castletown, SD
 Wilde, Paul New London, WI
 Woltd, Jon Milwaukee, WI
 Worgull, Beth Manitowoc, WI
 Wuerch, Carol Markesan, WI
 Zenker, Rachel Brownsville, WI
 Ziel, Eric Lake Mills, WI
 Zimmermann, Miriam Menomonee Falls, WI
 Zink, Barbara Hales Corners, WI
 Zuercher, Sarah San Diego, CA
 Zunker, Brian Two Rivers, WI

51 graduate from Northwestern

On May 18, fifty-one graduates of Northwestern College at Watertown, Wisconsin received their bachelor of arts degrees. The following are members of the 1983 college graduating class:

Balge, Jonathan Mequon, WI
 Bell, Raymond Libertyville, IL
 Bendewald, Jay Spokane, WA
 Bitter, Jon Ft. Atkinson, WI
 Bostedt, David Abrams, WI
 Else, Russell Ixonia, WI
 Freese, Bruce Plymouth, NE
 Freese, Stuart Plymouth, NE
 Goldschmidt, Eric Sitka, AK
 Goldschmidt, Todd Sitka, AK
 Hein, Robert Muskegon, MI
 Henning, Paul New Ulm, MN
 Henrich, Mark Delano, MN
 Henzi, Ross Livonia, MI
 Hussman, David Crete, IL
 Knepprath, Roger Saukville, WI
 Krause, Andrew Mequon, WI
 Krause, Nathan Cornell, WI
 Kuckhahn, David Escanaba, MI
 Leyrer, Peter Milwaukee, WI
 Limpert, Jeffrey Winona, MN

Lindloff, Mark Thiensville, WI
 Loescher, Kurt Bloomington, MN
 Lueders, Philip Appleton, WI
 Luplow, Jeffrey Zilwaukee, MI
 Mammel, Mark Onalaska, WI
 Martin, David Tomah, WI
 Michel, William Beaver Dam, WI
 Miller, Rick Oshkosh, WI
 Nieman, John Oshkosh, WI
 Nitz, Andrew North Prairie, WI
 Nommensen, Timothy West Bend, WI
 Pamperin, Richard Madison, WI
 Parlow, John Poughkeepsie, NY
 Paustian, Philip Watertown, WI
 Pitt, Philip Wayne, MI
 Purdue, Guy Santa Monica, CA
 Ragner, Bradley Des Moines, IA
 Rockhoff, Jonathan Tawas City, MI
 Russow, Richard Glenwood, MN
 Schmeling, Steven Harbor City, CA
 Schmutge, Karl St. Paul, MN
 Schone, Jeffrey Burlington, WI
 Staab, William Oakdale, MN
 Thrams, Gregory Watertown, WI
 Voigt, Brett Hartford, WI
 Warning, Gregg Fond du Lac, WI
 Wegner, Jeffrey Van Dyne, WI
 Willitz, Joel Spring Valley, WI
 Zahn, David Oconto, WI
 Zietlow, Hans Anchorage, AK

THE SPOTLIGHT

WELS pro-life group organizes nationally

Wisconsin Synod pastors, teachers and laypersons gathered on May 14 at Good Shepherd Lutheran Church, West Allis, Wisconsin, to launch a national organization called the WELS Lutherans for Life and to adopt a constitution and bylaws for the new agency.

The purpose of the organization according to the constitution is to "educate people . . . on the value and sanctity of life and to develop such programs and support such projects as will protect and maintain human life . . . in conformity with the teachings of God's Word."

The constitution calls for a seven-member national board elected by a national congress which meets annually. Also serving on the national board as nonvoting members are a secretary, treasurer, and financial secretary, all appointed by the board.

The national congress is authorized to adopt policies, amend the constitution and bylaws, charter chapters and counseling

centers and monitor the activities of chapters and counseling centers.

Elected national chairman at the organization meeting was Glen A. Schaumberg, pastor of St. Matthew's, Niles, Illinois. Two vice-chairmen were also elected, Leonard Smith of Waukesha, Wisconsin and Robert J. Voss, pastor of St. John's, Libertyville, Illinois. Elected chairmen of board committees were Dennis Doebler of Antioch, Illinois; Allen L. Stueck of Libertyville; Edward C. Fredrich, professor at Wisconsin Lutheran Seminary, Mequon, Wisconsin; and James Woodfin, New Berlin, Wisconsin.

Larry Marquardt of Libertyville, long-time pro-life advocate,

presided at the constituting convention. "Today the hopes and dreams of several years ago," he said in his opening remarks, "are blossoming into a new national organization."

The predecessor organization, Lutherans for Life, was organized in November 1980 in Palatine, Illinois, with Marquardt serving as chairman. Within three months the fledgling organization had established a successful pregnancy counseling center in Palatine.

There are now 13 chapters throughout the West and Midwest and, besides the counseling center in Palatine, there are centers in Milwaukee; La Crosse, Wisconsin; and San Jose, California.

Gift from alumnus makes NWC tour possible

The generosity of an alumnus and his wife is sending 15 professors from Northwestern College, Watertown, Wisconsin on a tour of Lutherland this summer during the celebration of the 500th anniversary of Luther's birth. A gift of \$40,000 underwrote the major cost of the tour. The tour group numbers 30 including faculty wives.

The alumnus, Pastor Albert A. Lorenz of Bartlett, Illinois is a 1939 graduate of Northwestern. Until his retirement last year he served as institutional missionary in the Chicago area for the Northern Illinois District of the Missouri Synod. His wife, Elva, taught school in the Elgin area for many years.

In recent years the college has been the recipient of a number of gifts from the Lorenzes. The faculty room in the chapel-arts building, for example, was

completely furnished by the couple.

In a recent interview Lorenz said that "Northwestern gave me an awful lot — including a first-rate education." When it came time to enter Northwestern, he said, "the depression was fully on, and I had exhausted my resources in paying a bill." He wrote the news to President E. E. Kowalke. "Come as you are!" responded Kowalke.

"All in all, it was a remarkable school," said Lorenz. "They took me as I was, and gave me so much. I want to repay, at least partially, all the good things the college has given me."

The college is also the recipient of a charitable remainder trust amounting currently to \$160,000 established by the Lorenzes to provide for sabbatical leaves for Northwestern College professors to enable them to write, study, or in others ways serve the church. □



Larry Marquardt

Wisconsin Evangelical Lutheran Synod CONVENTION

The forty-seventh biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 1-6, 1983 at Dr. Martin Luther College, New Ulm, Minnesota. The convention is scheduled to adjourn no later than Saturday noon.

The opening communion service at St. Paul Lutheran Church will begin at 9:00 a.m. on Monday, August 1. Professor Erwin R. Scharf, Chairman of the Luther Anniversary Committee, will preach the sermon. The closing service will be held on Friday, August 5, at 7:30 p.m. The Rev.

Carl W. Voss, president of the Northern Wisconsin District, will preach the sermon. In the event the convention adjourns earlier, the closing service will be held immediately following adjournment.

The opening session of the convention will be held immediately following the opening service in the college auditorium. Delegates are asked to arrive early enough to register in the lobby of the auditorium either on Sunday or before the beginning of the opening session.

The convention theme is "IN HIS WORD — MADE FREE." Dr. S. W. Becker will deliver an essay on Luther's two propositions concerning the freedom and bondage of the spirit: "A Chris-

tian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."

Housing for the delegates will be provided in the school dormitories, and meals will be served in the school cafeteria. Meal tickets will also be available to visitors at nominal rates.

Mail sent to delegates during the convention should be addressed in care of Dr. Martin Luther College, College Heights, New Ulm, Minnesota 56073. Delegates may be reached by telephone by calling 507/354-8221.

David Worgull, Secretary
Wisconsin Evangelical Lutheran Synod

NOMINATIONS FOR THE 47TH BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

By the Nominating Committee

The following slate of candidates has been chosen by the Synod Nominating Committee to be presented to the delegates at the forty-seventh convention of the Wisconsin Evangelical Lutheran Synod, August 1-6, 1983. The delegates will elect one for each position listed. The district affiliation of each candidate is noted in parenthesis. Incumbents are noted by an asterisk (*).

General Board for Home Missions, Chairman

- Rev. Walter F. Beckmann, Annandale VA (MI)
- * Rev. Daniel M. Gieschen, Adrian, MI (MI)
- Rev. Robert H. Hochmuth, Sacramento, CA (A-C)

Board for World Mission, Chairman

- Rev. Ronald F. Freier, St. Joseph MI (MI)
- * Rev. William A. Meier, Phoenix, AZ (A-C)
- Rev. Roland F. Zimmermann, Menomonee Falls, WI (SEW)

Board of Trustees, Chairman

- * Rev. Carl S. Leyrer, Milwaukee, WI (SEW)
- Rev. Wayne D. Mueller, Waukesha, WI (SEW)
- Rev. David M. Ponath, North S. Paul, MN (MN)

Commission on Higher Education, Chairman

- * Rev. Kurt J. Eggert, Milwaukee, WI (SEW)
- Rev. Larry G. Ellenberger, Manitowoc, WI (NW)
- Rev. Ronald N. Kaiser, Colorado Springs, CO (NE)

Executive Committee for the Lutheran Apache Mission, Pastor

- Rev. David E. Gray, Phoenix, AZ (A-C)
- Rev. Jon M. Mahnke, Carlsbad, CA (A-C)
- Rev. Daniel D. Pautz, Tempe, AZ (A-C)

Executive Committee for Latin American Missions, Pastor

- Rev. Forrest L. Bivens, Saginaw, MI (MI)
- Rev. Richard F. Hennig, Williamston, MI (MI)
- Rev. Lowell K. Smith, San Diego, CA (A-C)

Executive Committee for the Lutheran Church of Central Africa, Pastor

- Rev. Paul H. Hoenecke, Kewaskum, WI (NW)
- Rev. Marvin E. Otterstatter, Milwaukee, WI (SEW)
- Rev. Burton E. Stensberg, Scholfield, WI (WW)

Executive Committee for

The Lutheran Ev. Christian Church in Japan, Pastor

- * Rev. Ronald F. Freier, St. Joseph, MI (MI)
- Rev. James D. Liggett, Jr., Sleepy Eye, MN (MN)
- Rev. John R. Mittelstaedt, Largo, MD (MI)

Executive Committee for Southeast Asian Missions, Pastor

- Rev. Kenneth E. Bode, Lincoln, NE (NE)
- Rev. Daniel H. Koelpin, Cincinnati, OH (MI)
- Rev. Joel W. Prange, Redding, CA (A-C)

Northwestern Publishing House Board, Layman

- James E. Allen, Madison, WI (WW)

- Mark C. Brunner, Waubeka, WI (SEW)
- * Herman P. Gieschen, Milwaukee, WI (SEW)

Northwestern Publishing House Board, Pastor

- Rev. James A. Behling, Pewaukee, WI (SEW)
- Prof. Paul E. Kelm, Wauwatosa, WI (SEW)
- * Rev. Myron F. Sordahl, Beaver Dam, WI (WW)

Northwestern Publishing House Board, Pastor

- Rev. John M. Graf, Hustisford, WI (SEW)
- * Rev. Robert C. Hartman, Livonia, MI (MI)
- Rev. Frederick Toppe, Kimberly, WI (NW)

Special Ministries Board, Pastor

- Rev. James Behringer, St. Charles, MI (MI)
- * Rev. Edgar M. Herman, Flat Rock, MI (MI)
- Rev. Richard E. Warnke, Kiel, WI (NW)

Special Ministries Board, Layman

- Aldon Enstad, St. Paul Park, MN (MN)
- Roger L. Hopmann, Watertown, WI (WW)
- * Richard G. Raabe, Wauwatosa, WI (SEW)

Special Ministries Board, Layman

- Darryl A. Koch, Oshkosh, WI (NW)
- Wayne H. Petersen, Green Bay, WI (NW)
- * Clarence W. Saatkamp, Milwaukee, WI (SEW)

Coordinating Council, Layman

- John P. Metzger, Grafton, WI (SEW)
- David H. Radue, Whitelaw, WI (NW)
- * John D. Steudel, Appeton, WI)

Coordinating Council, Layman

- Mel A. Koch, Carrollton, GA (SA)
- Carl W. Nolting, Pompano Beach, FL (SA)
- Frank E. Theimer, Winfield, KS (NE)

Board for Parish Education, Layman

- James K. Huhn, Watertown, WI (WW)
- Allan Stelljes, New Ulm, MN (MN)
- * James A. Wade, Watertown, WI (WW)

Area Lutheran High School Representative

On Board for Parish Education, Teacher

- * Robert W. Adickes, Phoenix, AZ (A-C)
- Rev. Karl S. Peterson, Ann Arbor, MI (MI)
- Rev. Martin T. Stuebs, Lake Mills, WI (WW)

Area Lutheran High School Representative

On Commission on Higher Education, Principal

- Wayne W. Baxmann, Tacoma, WA (PNW)
- * Rev. Wayne M. Borgwardt, Waukesha, WI (SEW)
- John Schibbelhut, Fond du Lac, WI (NW)

By the Districts

The following slate of candidates will be presented to the delegates at the forty-seventh convention of the Wisconsin Evangelical Lutheran Synod, August 1-6, 1983, one to be elected to each position. The nominating district is indicated in parenthesis. Incumbents are noted by an asterisk (*). The order is determined by the districts and at times expresses preference.

Wisconsin Lutheran Seminary Board of Control

Pastor (MI)

- * Rev. Edward G. Zell, Sr., Redford, MI
- Rev. Daniel Koelpin, Cincinnati, OH
- Rev. William Balza, South Haven, MI

Layman (SEW)

- * Norbert Ehlert, Dedarburg, WI
- Melvin Rindfleisch, New Berlin, WI
- Harold Block, Thiensville, WI

Pastor (WW)

- Rev. Marcus Birkholz, Winona, MN

- Rev. Frederick Mutterer, Fountain City, WI
- Rev. Clarke Sievert, Prairie du Chien, WI

Dr. Martin Luther College Board of Control

Teacher (MN)

- * Darrell Knippel, Minneapolis, MN
- Frederick Blauert, New Ulm, MN
- Arthur Hackbarth, Lake City, MN

Pastor (MN)

- * Rev. Warren J. Henrich, Delano, MN
- Rev. Norval Kock, New Ulm, MN
- Rev. Thomas Henning, New Ulm, MN

Pastor (NW)

- * Rev. Clarence Koepsell, Oshkosh, WI
- Rev. Frederick Toppe, Kimberly, WI
- Rev. Richard Warnke, Kiel, WI

Northwestern College and Northwestern Preparatory School**Board of Control**

Pastor (MN)

- * Rev. David Tiarks, Burnsville, MN
- Rev. Lloyd Hohenstein, Lake City, MN
- Rev. Oliver Lindholm, St. Peter, MN

Pastor (SEW)

- * Rev. Alan Siggelkow, Milwaukee, WI
- Rev. Richard Lehmann, Hales Corners, WI
- Rev. R. James Voss, Libertyville, IL

Layman (WW)

- * George Reul, Helenville, WI
- David Fritze, Watertown, WI
- Ralph Schmidt, Sr., Oconomowoc, WI

Martin Luther Preparatory School Board of Control

Teacher (MN)

- Jonathan Hahn, Caledonia, MN
- Dale Markgraf, New Ulm, MN
- James Hopman, Goodhue, MN

Pastor (WW)

- * Rev. David Fischer, Lewiston, MN
- Rev. Wayne Schneider, Savanna, IL
- Rev. David Krenke, Rock Springs, WI

Michigan Lutheran Seminary Board of Control

Pastor (MI)

- * Rev. Lynn Schroeder, Saginaw, MI
- Rev. Kenneth Strack, Tecumseh, MI
- Rev. Paul Naumann, Hemlock, MI

Teacher (MI)

- * Jerold Meier, Plymouth, MI
- Warren Hartman, Benton Harbor, MI
- Willard Engel, Bay City, MI

Layman (MI)

- * George Reschke, Stevensville, MI
- Keith Moore, Vassar, MI
- Carl Van Wert, Lambertville, MI

Board for Parish Education

Pastor (MI)

- Rev. Karl Peterson, Ann Arbor, MI
- Rev. John Kurth, St. Joseph, MI
- Rev. Winfred, Koelpin, Livonia, MI

Teacher (MN)

- William R. Habermann, St. Paul, MN
- David Nack, Fairfax, MN
- Arden Wentzel, Inver Grove Heights, MN

NWC Professor (WW)

- * Prof. James Fricke, Watertown, WI
- Prof. Gary Baumler, Watertown, WI
- Prof. Donald Sellnow, Watertown, WI

Board of Support

Pastor (MN) - representing both DM and MN districts

- * Rev. Clare Reiter, Willmar, MN
- Rev. LeRoy Lother, New Ulm, MN
- Rev. Melvin Schwark, Boyd, MN

Pastor (SEW)

- * Rev. Winfred Nommensen, Milwaukee, WI
- Rev. Kenneth Lenz, Colgate, WI
- Rev. Harvey Witte, Wauwatosa, WI

Board of Trustees

Layman (DM)

- Kenneth Gosch, Aberdeen, SD
- Garry Denker, Rapid City, SD
- Karl Johnson, Watertown, SD

Layman (MN)

- Arvid Schwartz, Bloomington, MN
- Kermit Oldre, Rochester, MN
- Raymond Schmidt, Buffalo, MN

Pastor (NE)

- Rev. David Waege, Valentine, NE
- Rev. Douglas Bode, Oklahoma City, OK
- Rev. Joel Schroeder, Overland Park, KS

Pastor (WW)

- Rev. Marvin Zank, Medford, WI
- Rev. Harold Sturm, Arlington, WI
- Rev. Neal Schroeder, La Crosse, WI

47TH BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

Floor Committees

No. 1 ELECTIONS

- Professor Richard Buss, Chairman
- Rev. James Bourman
- Rev. Gary Brown
- Rev. Thomas Frey
- Rev. Patrick Bell
- Teacher Paul Wendland
- Teacher Donald Koch
- Teacher Douglas Nass
- Teacher Michael Wiechmann
- Mark Steiner
- Good Shepherd, Cheyenne, WY
- Robert Heidenreich
- Emmanuel, Hudson, WI
- Bruce Zillmer
- Peace, Cataract, WI
- Tommie Hall
- St. Marcus, Milwaukee, WI
- Paul Pagel
- St. Luke, Little Chute, WI
- Kieth Schleusener
- Grace, Seward, NE

No. 2 INTER-CHURCH RELATIONS

- Rev. Paul Albrecht, Chairman
- Rev. David Redlin
- Rev. Robert Ehlers
- Rev. Robert L. Schumann
- Rev. Douglas C. Hartley
- Rev. Loren Schaller
- Rev. Frederick Toppe
- Rev. David Krenke
- Teacher Gordon Pape
- Teacher David Hackmann
- Teacher John Micheel
- Teacher Max Schram
- Ernest Gurgel
- St. John, Sparta, WI
- Robert Adrian, Sr.
- Holy Redeemer, Port Huron, MI
- Howard Kaschner
- David's Star, Jackson, WI
- Burdette Brendle
- Bethany, North Fort Myers, FL
- Paul Pamperin
- Zion, Allenton, WI

- Darrell Dobberpuhl
- Divine Savior, Shawano, WI
- Delmar Winning, Sr.
- Good Shepherd, Beaver Dam, WI

No. 3 MEMBERSHIP

- Rev. William Allwardt, Chairman
- Rev. John H. Martin
- Rev. Harold Schwertfeger
- Rev. Herbert Winterstein
- Teacher George Denoyer
- Teacher Eugene Strusz
- Carol Ehlers
- Zion, Theresa, WI
- Leland C. Schmidt
- St. Mark (Richwood), Watertown, WI
- Harry A. Beach
- St. John, Florence, WI
- Edwin Schrimpf
- St. John, Goodhue, MN

No. 4 PRESIDENT'S REPORT

- Rev. Paul Kelm, Chairman
- Rev. Larry Wiederich
- Rev. William Godfrey
- Rev. Terry Yahr
- Rev. Terry Deters
- Rev. David Beckman
- Rev. Norbert Meier
- Rev. Robert Hoepner
- Rev. Marvin Doelger
- Prof. Edward Lindemann
- Teacher James Petermann
- Teacher John Metzger
- Teacher Robert Wiegman
- Teacher Steven Rutschow
- Teacher Edward Barthel
- Reinhold McGhghy
- Zion, Gainesville, FL
- Dallas E. Arndt
- Bethel, Menasha, WI
- Allen Heckendorf
- St. Mark, Brown Deer, WI
- John Manthe
- Wis. Luth. Chapel, Madison, WI
- Richard Hutchison
- Trinity, Eugene, OR

- Paul Bader
- Zion, Valentine, NE
- David Sauer
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After July 1, 1983 the address of Rev. David Worgull, Synod secretary and statistician, will be 1201 West Tulsa, Chandler, AZ 85224; phone 602/963-9397.

NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

ONE ISSUE

There is one issue of The Northwestern Lutheran in July. The next issue will be dated August 1, 1983.

CONFERENCES

Minnesota District, Southern Pastor/Teacher/Delegate Conference, August 9, at Grace, Columbia, Missouri.
Western Wisconsin District, Central Pastor/Teacher/Delegate Conference, July 12 at Our Redeemer, Madison. Agenda: Book of Reports and Memorials

ADDRESSES

(Submitted through the District Presidents)

Pastors:
Bolda, James L., 341 West Hills Loop, Gillette, WY 82716.
Seefeldt, Curtiss, 1044 Lilly Circle, Topeka, KS 66604; 913/273-3127.
Zander, Mark, 4533 N. 66th Street, Apt. 27, Omaha, NE 68104.
Zehms, Elmer J. em., 1823 Nancy Avenue, Green Bay, WI 54303.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for July 30-31, 1983

Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date.
 Ralph E. Scharf, Secretary
 Board of trustees

FALL PASTORS' INSTITUTE

The 1983 Pastors' Institute will be held at Wisconsin Lutheran Seminary on a series of Monday afternoons beginning September 26. Sessions will be held from 1:30 to 4:30 and will consist of two lecture series: The Making of a Reformer by Prof. emeritus Erwin Scharf and Selected Psalms by Prof. Wilbert Gawrisc. Registration fee is \$7.50 and should be sent to Pres. Armin W. Schuetze, 11831N Seminary Dr. 65W Mequon, Wisconsin 53092.

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.

POWAY, CALIFORNIA — Christ our Redeemer, Midland elementary school, 13910 Midland Road, 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor John Baumann, 12324 Witt Road, Poway, California 92064; phone 619/748-5355.

BOISE, IDAHO — Amity elementary school, Amity Road between Five Mile and Maple Grove Roads. 9:00 a.m.; Bible class/SS 8:30 a.m. Pastor Mark J. Cares, 534 W. Iowa Avenue, Nampa, Idaho 83651; phone 208/467-2573.

AUSTIN (SOUTH), TEXAS — Risen Savior, TraveLodge, San Antonio Room, E. St. Elmo and I. H. 35. 8:45 a.m. Pastor James J. Radloff, 10613 Walnut Bend Dr., Austin, Texas, 78753; phone 512/836-4264.

BRYAN/COLLEGE STATION, TEXAS — Beautiful Savior, South Knoll elementary school, Langford and SW Parkway, College Station. 7:00 p.m.; SS 6:15; Bible class 8:00. Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76543; phone 817/526-8125.

CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

TOPEKA, KANSAS — Beautiful Savior, 5905 West Tenth Street, Topeka. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Curtiss Seefeldt, 1044 Lilly Cr., Topeka, Kansas 66604; phone 913/273-3127 or 913/272-2000.

FORT WORTH (SOUTHWEST), TEXAS — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Ed Lehmann, 5008 Lincoln Oaks Drive N. #501, Fort Worth, Texas 76132; phone 817/294-9303.

SUGAR LAND, TEXAS — Redeeming Grace, 722 F. M. 1092, Stafford. 11:00 a.m.; Bible class/SS 9:45 a.m. Pastor Mark S. Barenz, 1807 Trinity Station, Sugar Land, Texas 77478; phone 713/980-4632.

ANTIGO, WISCONSIN — Ascension; Highway 45 and Willard Ave., Antigo. 10:00 a.m.; Pastor Michael Spaude, Ascension Lutheran Church, PO Box 323, Antigo, Wisconsin 55409; phone 715/623-3412.

GILLETTE, WYOMING — Christ our Redeemer, American Legion Club Upstairs Hall, 200 Rockpile Dr., Gillette. 9:00 a.m.; SS following. Pastor James Bolda, 341 W. Hills Loop, Gillette, Wyoming 82716; phone 307/686-4080.

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.

HICKORY, NORTH CAROLINA — Pastor Jon Guenther, 1436 Painter Pl., Charlotte, North Carolina 28212; phone 704/536-1753.

CHOIR GOWNS AVAILABLE

Fifty-eight black choir gowns in various sizes are available for cost of shipping. Contact Zion Lutheran, 254 W. Mill Street, Columbus, Wisconsin 53925; 414/623-3972.

SUNDAY SCHOOL MATERIALS WANTED

Old Sunday-school course materials would be appreciated. Will pay shipping costs. Contact Pastor Martin R. Baur, Valley View Lutheran, 930 Saddle Dr., Helena, Montana 59601; 404/443-6326.

ALTAR FURNISHINGS NEEDED

A new exploratory field in Roanoke, Virginia has requested the use of worship items and altar furnishings (paraments, portable lectern, hymnals, etc.). Contact Pastor Joel Luetke, 5724 Providence Road, Virginia Beach, Virginia 23464; 804/420-9652 or 424-3547.

CHURCH MUSIC SEMINARS

Dr. Martin Luther College is sponsoring a series of two-day Church Music Seminars during the summer of 1983. Professors R. Hermanson, W. Wagner, and E. Meyer will serve as seminar leaders. Information can be obtained from Professor Edward H. Meyer, DMLC, New Ulm, MN 56073.

Itinerary

July 25-26	First, LaCrosse, WI
July 27-28	St. Paul, Ft. Atkinson, WI
July 29-30	St. John, Burlington, WI
August 1-2	Trinity, Bay City, MI
August 3-4	Grace, St. Joseph, MI
August 5-6	Trinity, Neenah, WI

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A challenge: to popular pious fiction

by Reuel J. Schulz

According to the award-winning film, "Gandhi," that renowned Indian leader once declared: "I am a Hindu and I am a Moslem and I am a Christian and I am a Jew."

That statement, whether Gandhi really said it or not, is absurd. The beliefs of the aforementioned religions are, of course, mutually exclusive. It can't be denied, however, that millions desperately want to believe that all people on this planet worship the same deity and that religious differences can be readily glossed over or simply ignored.

Fundamentalist Christians like Jerry Falwell and Senator Jesse Helms, who seem determined to get prayer back in the public schools, claim they believe, as I do, that Jesus is the world's one and only Savior. Yet they seem to be unperturbed by the prospect of a Moslem or Jewish teacher leading their grandchildren and mine in prayer, even though such non-Christians steadfastly deny the deity and redemptive work of Christ.

I wonder if Helms and Falwell and their followers realize that their pressuring for public school prayers with vague and watered-down petitions addressed to an idolatrous, nonexistent god-in-general puts them in the same camp with Gandhi and his nonsensical every-god-is true philosophy.

In our pluralistic society it's extremely difficult to walk the tightrope of church-state issues. We Americans worry — with good reason, as history has shown repeatedly in other lands and times — about one church or group of churches gaining the privileged status of a state church

to the detriment of other minority faiths.

At the same time we don't want a government, like that of the Soviet Union, promoting atheism and expressing hostility to every religion except its favored puppet.

Silence is golden, they say, and a daily moment of silence, such as New Jersey now requires in its public schools, seems to offer a compromise solution in this bitter battle between the pro- and antipublic-school-prayer partisans.



Schulz

However, those who oppose public school prayers, as I do, fear that this silence maneuver will not satisfy those who want to get God, whether you address Him/Her as Mary, Allah, Jehovah, Buddha or whom it may concern, back into the schools.

It is feared that this is a foot-in-the-door practice that will only whet the appetite of the Helms-Falwell coalition for more messing around with that very special American principle — the separation of church and state.

According to a Milwaukee Journal article last month, a group of atheists are challenging the constitutionality of the long-standing practice of paying preachers to pray for Congress. The House and Senate chaplains are each paid \$52,720 from our taxes, a glaring example of unwise church-state mixing.

Although I abhor the motivation of the atheists — of whom the Bible says: "The fool says in his heart, 'there is no God'" — I must agree with their condemning the paying with public funds of clergymen in Congress and in the armed forces. Surely our representatives and senators, men and women of superior intelligence and eloquence, ought to be able to begin their sessions without expensive pastoral services and to pray on their own to whichever supreme being they worship.

Surely silence would be economical as well as golden if Congress would adopt a moment of silence for its meetings and would dismiss these ministers. As a taxpayer I would be delighted to see our inflated federal budget reduced so easily by more than \$100,000.

It's about time that we challenge the popular pious fiction that all Americans worship the same god. It's not true. If people want to believe the gospel according to Gandhi or to follow Falwell, they surely are free to do so, but not at the expense of the religious freedom of others or if it means dipping into the public treasury. □

Pastor Schulz is at Woodlawn, West Allis, Wisconsin. This article appeared in the op ed page of the Milwaukee Journal in a column of opinion. It is used with permission.