

# The Northwestern Lutheran

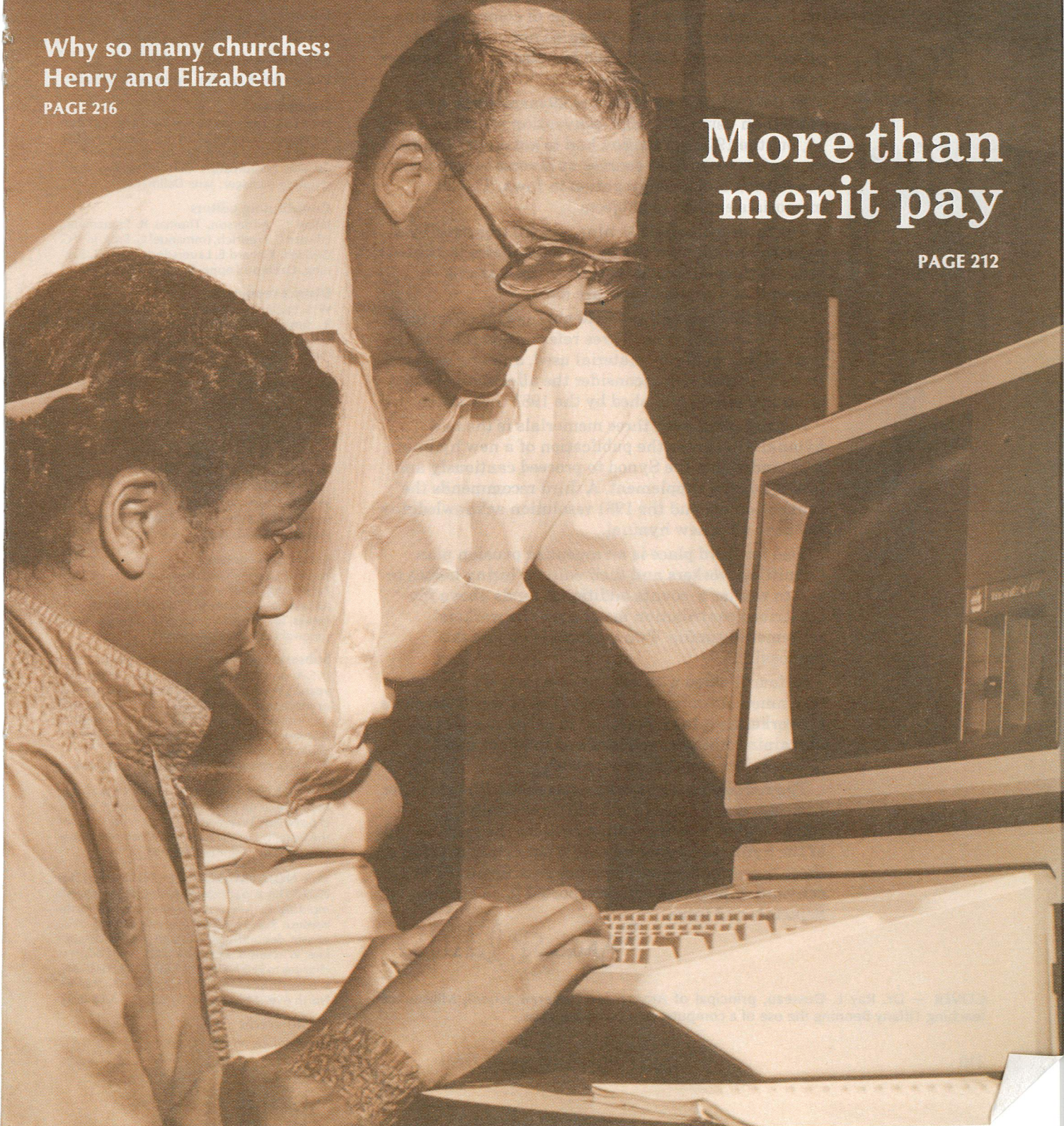
AUGUST 1, 1983

**Why so many churches:  
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## from this corner



Just one more look at the agenda for the synodical convention, meeting August 1-6 at Dr. Martin Luther College, New Ulm, Minnesota.

The agenda is essentially contained in a 250-page book, *Reports and Memorials for the 47th Biennial Convention* — or *BoRaM* as it is acronymically called. *BoRaM* contains the reports of the Synod's boards and commissions which tend to synodical affairs between conventions.

But *BoRaM* also contains "memorials." Memorials are petitions from individuals, congregations, conferences, and districts requesting the convention to act on a specific matter. This type of communication guarantees access to the delegates not only by the official agencies of the Synod but also by any member of the Synod.

In the 1983 *BoRaM* there are 29 memorials, a few more than usual. The 1981 convention considered only 13, but the 1977 convention had to act on 21. The 1983 memorials come from sources as diverse as a district convention and a congregation in Iowa. The 29 memorials engage 13 subjects.

The most memorials — nine — were triggered by a redistricting plan for the Synod's ten districts. Since it appears the plan will not be acted upon at this convention, the memorials are moot.

Memorials relating to the Reaching Out offering — four — come in second. Three refer unfavorably to the method and publicity material used, and one proposes that the convention reconsider the allocation of the offering funds established by the 1981 convention.

In third place with three memorials is the new hymnal. One urges the publication of a new hymnal. A second wants the Synod to proceed cautiously and first publish a supplement. A third recommends the convention rescind the 1981 resolution acknowledging the need for a new hymnal.

Tied for third place is an amended pension plan permitting workers and their calling/hiring bodies to add to worker accounts additional funds above the prescribed contribution to enhance the workers' retirement benefits. Two memorials oppose the proposal.

In fourth place with two memorials is a recommendation to add to the office of world missions a "worker training counselor" to assist mission fields in training national workers and to orient new missionaries about to go overseas.

The remaining eight memorials relate to eight other subjects. But all memorials will be carefully considered by the convention because the rank and file of the Synod is having its say. What action is taken on these memorials as well as other significant convention business will be reported to you in the September 15 issue.

*James P. Schaefer*

COVER — Dr. Ray L. Dusseau, principal of Atonement Lutheran School, Milwaukee, teaching Tiffany Benning the use of a computer in a computer class.

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  
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# Fitting into God's family

*So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness (Colossians 2:6,7).*

We live in an age that dearly prizes its independence. Ours is an age that lays great stress on "doing its own thing," on being footloose and fancy free. It hates to be shackled by obligations or routine. A great many workers, as they ply their 9 to 5 jobs, wistfully harbor the ambition of someday having their own business, so that they can be their own boss and, hopefully, come and go as they please. We want to be accountable to no one. We want to go our own merry way.

## A social bent

Strong as that tendency is, there is another and an almost contradictory force at work in us, and that is a defi-

*We have all come from the hand of our Creator with a decided inclination to want to "belong."*

nite social bent. We have all come from the hand of our Creator with a decided inclination to want to "belong." We want to be part of the group; we want to "fit in."

Now there is, of course, nothing wrong with wanting to "fit in." It's a natural tendency, but like so many things in our sin-stained world, even that urge has the capacity for harm and danger. "Fitting in" can become the measure of all things, even our religious life. Without too much difficulty we can all recall a case or two where people have left our congregation or have chosen not to join, preferring rather another "friendlier" con-

gregation, a place where they felt they would more easily "fit in."

## False security

Though it may not seem so at first sight, Paul's words to the Colossians address themselves to that delicate situation of fitting into God's family. False teachers had come into the congregation claiming to bring a special kind of "knowledge," one that would be an improvement over the gospel Paul preached. Accept this new knowledge, they promised, and then you will be fully integrated into God's family. Then you will really "fit in."

Paul's response to their false claims is instructive. He doesn't rant and rave, demolishing their teachings point by point. He doesn't tear into his congregation, telling them to make one another feel more at home with forced hospitality and contrived friendliness.

Rather, Paul is positive. He shows them what they have in Christ! He tells them in effect: If you have Christ, you have everything. For he addresses them as ones who have "received Jesus Christ as Lord."

## True family ties

To receive Jesus as Lord is to have him as our *master*, our *owner*. One really can't "belong" any more thoroughly or completely than that. We can't "fit in" any more closely into Christ's family than to recognize ourselves as being among those unworthy sinners whom Christ has purchased and won, not with gold and silver, but with his holy precious blood, so that *we might be his own*. We belong to him. He is our Lord on whom we stake our hope for every good and blessing in this world and the next.

But how did we come into that blessed state? Here too Paul leaves no doubt. In writing to the Colossians he points out to them, and to us, that in our baptism we have been brought to

faith and have been "rooted in him." Through our continuing use of the Word in the Sunday service, in the Bible class, in our family devotions and personal Bible reading, as well as in the reception of his body and blood, we are "built up in him" and "strengthened in the faith" as we were taught.

## By faith

Christ is the object of our faith. In him we live and move and have our being. Here we truly "fit in." And when we find ourselves in this comfort-

*"Fitting in" can become the measure of all things, even our religious life.*

able state, then there can be but one reaction: we will be "overflowing with thankfulness" to our Lord and Savior.

Such thankfulness does not, however, remain something abstract. It shows itself in love and service to our neighbor. As surely as we have come to feel comfortable in Christ's family, so eagerly will we want to invite others to come in and share that blessing. In doing so, we will be the warm and friendly Christian congregation that wins prospects and keeps members. But even that is no credit to us. It is merely following Paul's directives given already so long ago to the Colossians: "As you have received Christ Jesus as Lord, continue to live in him." □



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

## More than merit pay

In these vacation months our country's schools are getting an unusual amount of attention, even with their doors closed for the summer. President Reagan touched off debate with a report that gave the schools high marks in mediocrity and low grades in basics. As is so often the case, the ensuing discussion soon centered on dollars and cents. Could "merit pay," above-average salaries, for outstanding teachers provide some improvement?

Spokesmen endorsing and denouncing "merit pay" both agreed on one point: the heated debate and the concern for the schools it demonstrated were in themselves a positive factor. There is a problem, both said, and increased attention to it can only help in the long run.

We agree. We may promote and pay for private religious schools but we all realize the importance of public education in our country, also for us. Good public education remains the avenue on which the Lord God showers many temporal blessings on us and our church. Seasonal problems in the country's schools, even any plunges into mediocrity and beyond, could never really be for us any reason for rejoicing or motivation for endeavors of our own.

Does this summer's debate over education in our country have any specific implications for us and our congregational and area and synodical schools? The summer months are certainly an appropriate time for all concerned to give thought and attention to school problems and improvements. That may be the best purpose the long school vacations serve.

What about "merit pay" for teachers in our congregational or area or synodical schools? What would the teachers in those schools say? They probably haven't thought all that much about the issue. Some few would be more interested in "subsistence pay" than in "merit pay." The very worst result of a very temporary abundance of unassigned teacher candidates would be to let the so-called law of supply and demand depress salary structures.

Merit pay for our teachers? This is really a kind of "red-herring" question, an issue that is simply irrelevant. The answer was determined long ago on a lake shore. The teacher candidate was taking his final orals. The Master questioned the candidate, "Do you really love me more than these?" When the reply came, "Yes, Lord, you know that I love you," the Master smiled and said, "Feed my lambs."

The right to teach the truths of salvation to learners for whom the Savior died rests only in the teacher's love for that Savior and for those for whom he died. The reason and motivation for the teaching must be the same. Teachers in the Savior's schools do not teach for pay or "merit pay," or any other kind of pay. They are actually paying off a debt they owe the Lord who died for them. The debt will not ever be fully paid but it will be canceled when the creditor says "Whatever you did for one of the least of these learners and lambs of mine you did for me." Until then the labor of love of teaching the truths of life and salvation goes on.

"Merit pay" for such teachers of my grandchildren and your children? There aren't millions enough in the Reaching Out treasury or billions enough in the national budget to provide "merit pay" for such teachers. It's not a matter of dollars and cents. It's not a matter of "gold or silver" but of "holy precious blood and innocent sufferings and death."

Edward C. Fredrich



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

# letters

## Pastors need to preach the word

I liked very much the article by Pastor Franzmann, "Tension between the pulpit and pew" (May 1, p. 144). We need to continually hear God's word from the pulpit to keep our conscience awake to our own pet sins. Social acceptance in a worldly society can lull our conscience into believing that all we do is "quite all right."

We need pastors who preach God's law and God's grace and not people-pleasing pulpit puppets. It is better to be confronted on earth than to be eternally condemned.

*William E. Hanson  
La Crosse, Wisconsin*

## Enter all the missions

I was appalled to read an editorial in a recent issue of *The Northwestern Lutheran* (May 15, p. 148) which seemed to suggest that we favor home missions at the expense of world missions.

I submit that, despite the regrettable decision which I witnessed the 1981 convention make, there is all the backing that is needed to enter *all* of the missions to which God has invited us. The budget is being mismanaged when we refuse to listen to God's directives. Jesus said, "Go and make disciples of all nations," and "Seek first his kingdom."

*Daniel E. Huth  
Milwaukee, Wisconsin*

## An unnecessary project

This is in response to two articles in the June 15 *Northwestern Lutheran*: "From this corner" (p. 178) and "But for the grace of God" (p. 179).

I hope many will be disturbed, as we are. "Make-ready" costs for the new hymnal will be \$50,000 per year. What will the entire cost be? In the other article we are asked, "Does it bother us to hear that world mission budgets have been pared, that the closing of one entire world mission field has been seriously proposed, that no new work can be put forward in the foreseeable future?" That bothers us *very much*. How far would the entire cost of a new hymnal go in the mission field? Where would our Lord Jesus rather see the money go?

In the first article a statement is made: "The present hymnal may be beyond the grasp of our next generation." Why? If we could grasp the meanings of the beautiful liturgy and hymns, why can't

they? We must take time to teach the ones growing up.

Why should we privileged Christians in this country have a new hymnal and beautiful churches when there are missions who possibly have no hymnals at all?

We are happy to give for the Lord's work, but not when it's used on unnecessary projects. How many laypersons were asked about a new hymnal? There are many people out of work — use the Lord's treasury where it is needed most — to spread the gospel.

*Mr. and Mrs. Clifford Neumann  
Gibsonia, Pennsylvania*

## Lutherans for Life have a place

The church's role is to preach the gospel of Jesus Christ to every creature (June 15, p. 181). No question about it! It is not to bring about social change in an ungodly world, though that may be a by-product. But how is the church to carry out this vital task?

Local congregations have been formed where the law and gospel can be clearly taught and proclaimed. Blessed are those who make use of this tool and invite others to join in hearing God's Word. But what about those who have no desire to go to church? How can you find opportunity to bring the gospel into their lives? The individual Christian can become active in civic and community affairs. He can be a good neighbor, open and friendly. He can thus create situations in which it is possible to give a witness for Christ. On a more unified effort Christians can strive to use their Christian day school as a mission tool. In Hong Kong we run an English Middle School. Less than 5% of the student body coming into this school were Christian. They were drawn by their desire to learn English, not learn of Christ. But over 50% of a graduating class left confessing Christ. A similar principle is followed in Africa with our medical dispensary. People come to have their sickness treated and we are given opportunity to speak to them also about their sin-sick souls. Shall such tools be abandoned because it isn't the church's role to heal the sick or teach English?

And shall we fear a group of WELS Lutherans who desire to open counseling centers which speak out against abortion? Are we so steeped in Christian inactivity that we are afraid to look for new doors by which we can be given opportunity to share God's law and gospel message? True, the church's work is not the repeal of abortion, but what wonderful opportunities can be found in this counseling center to bring the life-giving and soul-saving gospel into the lives of moth-

ers in crisis. What joy there must be in heaven when a baby who was headed for the abortion mill is instead brought by his mother to the baptismal font.

I support Lutherans for Life without fear and I thank God for the many ways in which he permits us to open new doors for gospel witness in our world.

*Kurt Grunewald  
Mt. Calvary, Wisconsin*

As a member of a WELS church planning to open a Pregnancy Counseling Center, I wish to respond to the lengthy letter regarding Synod's wisdom in organizing such centers.

What the letter writer does not realize is that our purpose is *not* to "corporately oppose the sin of abortion," but to corporately, with the help of the Holy Spirit, save souls for Christ's kingdom. Jesus said, "Whatsoever ye do for the least of these, ye do for me." So as we help the mother-to-be and her unborn child in a shepherding home, we can proclaim the gospel while we give her the love and help she needs. We can also bring her to *hear* the gospel in a WELS church.

Yes, Lutherans have always been for "eternal life" and now we are zeroing in on *eternal life* for the unborn that might never live if we were not there to help.

*Betty Newell  
Sacramento, California*

## After creation

In the June 1 issue (p. 170), Julian G. Anderson mentioned "the war in heaven between God's angels and Satan's angels" as being before creation. I was always taught that the angels were created on one of the seven days. Are we to understand he meant before creation was finished when he said before creation, thusly assuming angels were created in one of the first days and did battle before the seventh day?

*Kathy Schell  
Torrance, California*

(See correction in this issue on page 214)

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# The seven last plagues

## chapters fifteen and sixteen

*Slide 1* (15:1) Another *sign* in heaven, introducing another *new series* (see 12:1-3). This series is entitled "The Seven Angels With The Seven Last Plagues" — God's final warning to the people on the earth, for when they are finished, the *end* will come!

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### A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

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*Slide 2* (vv. 2-4) The earth is pictured again as the sea of glass (4:6), mingled with *fire*, signifying that God's plagues or punishments will *destroy* and *purify* it. By the sea stand the saints, victorious over the beast (last series), singing their song of praise to God for their salvation, mindful of Moses' song in Exodus 15:1-18.

*Slide 3* (vv. 5-8) A quick preview of what is to follow. God's Temple is *open* (v. 5), letting us *see* what God is about to do. *Seven* angels, symbolic of *all* God's angels, his messengers who carry out his will, come out of the Temple. Then one of the four living creatures, the agents of God's *providence* (see 4:6b-8) gives each of the angels a golden *bowl* filled with God's holy *anger* (v. 7), which they are going to *pour out* on the earth. The Temple is filled with smoke, which *blinds* the eyes, an ominous symbol of the effect of God's majesty and power has on all his creatures.

*Slide 4* (16:1) A *great voice* (God's) coming out of the Temple — "Go and pour the seven bowls of God's holy anger onto the earth!"

#### The first bowl

*Slide 5* (16:2) The *first* angel pours out his bowl, and ugly, painful *sores* break out on all the unbelievers (compare Exodus 9:8-10). This and the rest of the bowls are God's punishments on the unbelievers, mindful of the plagues sent upon the Egyptians in Exodus 7:4-12:36.

*Slide 6* (v. 3) The *second* angel pours out his bowl into the *sea*, and it becomes blood, and all sea creatures die (compare Exodus 7:14-21). This is a warning that worse plagues are to follow.

*Slide 7* (vv. 4-7) The *third* angel pours out his bowl on the *rivers* and *springs* of the earth, and they all turn into blood (v. 4), poisoning much of the water supply of the earth — a dreadful punishment. Then comes the voice of the angel of the waters, praising God for doing what is right, because of the murderous deeds of the unbelievers (vv. 5-6). Next the angel in charge of the altar in the Temple confirms the righteous acts of God.

*Slide 8* (vv. 8-9) The *fourth* angel pours out his bowl on the *sun*, intensifying its heat, so that the unbelievers are seriously burned by its heat (v. 8). But in response they blaspheme God and refuse to repent of their sins or give God the glory due him (v. 9).

#### The antichristian power

*Slide 9* (vv. 10-11) The *fifth* angel pours out his bowl on the *beast's throne*, where the antichristian power sits as it carries out its rule and wicked work, throwing the antichristian kingdom into *darkness*, so that the unbelievers gnaw their tongues in pain (v. 10). But they go on blaspheming God and blaming him for their pains, and still refuse to repent of their sins (v. 11).

*Slide 10* (vv. 12-16) The *sixth* angel pours out his bowl on the great river Euphrates, the river of Babylon which served as a huge moat to protect the city, which is the symbol of the antichristian power (see 14:8). As a result the river dries up, leaving the city open to the attack of her enemies (v. 12).

*Slide 11* Three frogs, working miracles, come out of the mouths of the dragon, the beast and the false prophet. Then they gather together the armies of the devil for the great battle against God on the day of his return (vv. 13-14), gathering them together on the plains of Armageddon, the great battlefield in northern Samaria, where so many great battles were fought. In a parenthesis God warns them that he is coming unexpectedly, and that men must be awake and alert for his return (v. 15, compare 1 Thessalonians 5:2 and Revelation 3:3).

#### The punishments are completed

*Slide 12* (v. 17) The *seventh* angel pours out his bowl into the *air*, and God's voice booms out from his throne, announcing that his punishments are *completed*.

*Slide 13* (vv. 18-21) We hear voices, lightnings and thunders, warning that God's power is about to *do* something special. This is followed by a gigantic *earthquake*, greater than any previous one, which destroys the city of Babylon (the devil's empire) as it receives the full fury of God's holy anger (vv. 18-19). The entire universe is also destroyed (v. 20, compare 6:14), while the unbelievers blaspheme God for his punishment (v. 21).

Thus we note that each of the four series of visions shows the great antagonism between God and the devil, depicting God's holy anger with the unbelievers and their attempts to destroy the Church. The first three series also show how God protects his Church and gives it the final victory, and the fourth series climaxes with the destruction of this present universe, which will take place on Judgment Day. □

**Correction** — In the June 1st issue (p. 170), Slide 7 should read, "This is a flashback going back to the time between the creation and the Fall of Adam and Eve. . . ."

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

## Pre-convention planning and preparation

When the delegates arrive in New Ulm for the forty-seventh biennial convention of our Synod, August 1-6, they will find everything ready for what we pray will, under God, be a fruitful and productive meeting, one that will foster the unity of the Spirit in the bond of peace, one that will strengthen us in our resolve to share the gospel of Jesus Christ with a perishing world. But few will be fully aware of the planning and preparation that has preceded their arrival.

The planning for Synod convention begins almost as soon as the preceding one adjourns. The Praesidium (the president and two vice-presidents) seeks to be alert and responsive to the state of the Synod in the early selection of a convention theme. The convention essay, which revolves around that theme must be assigned early so that the essayist has time to give it his best.



The delegate selection process, the nomination by the districts for various synodical offices begin a year before the convention. Early in the convention year the Synod Nominating Committee chooses candidates for the synodical offices which fall within its jurisdiction.

As soon as the district secretaries have certified their delegates, the Praesidium appoints the floor committees necessary to facilitate the convention's business. Members of floor committees are informed well in advance so that they may prepare carefully for their assignment. The outline for the daily devotions, again reflecting the convention theme, has been prepared and the leaders to open and close each session, the speakers in the opening and closing service have been chosen.

While this is going on the convention coordinator, appointed by the president of the host school, is organizing his committees at the convention site. Pre-convention mailings, transportation, registration, housing, food service, worship services, delegate seating, meeting rooms, duplication and distribution of materials — these are just a few of the details that make for an efficient convention.

Meanwhile the *Book of Reports and Memorials* (and for a month the office of the Synod secretary is almost a full-time position) has been assembled and distributed. It is then discussed in smaller groups so that every delegate may become thoroughly familiar with the business of the convention.

But doesn't all this attention to detail show a lack of trust in God, as though he could not function without all that help from us? Quite the contrary! He could indeed function very well without us. But in his amazing grace he has chosen to do the work of his Church through people, people who have been redeemed, restored, renewed by Christ. That calls for our very best in every area of kingdom work. God will overrule our plans if they do not coincide with his. But that does not excuse us from careful planning and preparation.

Carl H. Muschke

## With the Lord

### Marion Franzmann 1921 — 1983

Marion Franzmann, nee Maltz, wife of Professor Gerhard Franzmann, died on May 30 in Madison, Wisconsin after an extended illness. She was 61.

A native of Watertown, Wisconsin, she married Rev. Gerhard W. Franzmann in 1944. She served as her husband's co-worker in the ministry in parishes in Seattle, Washington; and New London, Dale, Fort Atkinson, and Wauwatosa, Wisconsin, as organist, choir director, and secretary.

For the past 24 years she lived in Watertown where her husband was a member of the Northwestern College faculty. She was a member of three regional choirs: the Lutheran Chorale of Milwaukee, Valley Lutheran Chorus of Appleton, and Vesper Singers of Watertown. She was also active in various civic and musical groups.

The funeral service was held on June 2 at Trinity Lutheran Church, Watertown, Wisconsin.

### Suzanne Rae Berg 1940 — 1983

Suzanne Rae Berg, nee Schwartz, wife of Principal Theodore Berg of St. Paul's, Howard Grove, Wisconsin died on March 14 at Sheboygan, Wisconsin. She was 42.

A 1962 graduate of Dr. Martin Luther College, she taught school at South Haven, Michigan for three years. When her husband accepted a call to Ann Arbor, Michigan as principal, she retired from the teaching ministry. At the time of her death she was at St. Paul's where her husband serves as principal of the Christian day school.

Mrs. Berg is survived by her husband; three children, Darrell, Joel and Bethel; her mother, Augusta Schwartz; a brother, Charles; and a sister Mrs. Rose Anne Schmidt.

The funeral service was held on March 17 at St. Paul Lutheran Church, Howard's Grove, Wisconsin.

The letter received by the Bishop of Ely was short but hardly sweet:

“Proud Prelate,

You know what you were before I made you what you are now. If you do not comply with my request, I will unfrock you, by God.

(Signed) Elizabeth”

The year was 1573. The place was England. The writer was Queen Elizabeth I, daughter of Henry VIII. At her birth Shakespeare has an old lady come to Henry requesting him to visit the newborn babe whom she reports “ ’tis as like you as cherry is to cherry.” Elizabeth settled what Henry started; much to the displeasure of the pope she put the Church of England on a firm foot-

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

ing. A papal decree declared Elizabeth “a heretic and an abettor of heretics, and those that cleave to her in the aforesaid matters to have incurred the sentence of anathema, and to be cut off from the unity of Christ’s body.”

How did the Church of England come to be? In Germany and Switzerland the concern for reform was primarily of a religious nature. The multiplication of churches was the result of differences in doctrine. In England the birth of this new church body was essentially political. Specifically Henry needed someone with a degree of moral authority to do what the pope refused to do: to declare Elizabeth legitimate. He found the English parliament willing to comply.

The story of Henry’s marriages is a long tale. He married six times; his six wives bore him one son and two daughters all of whom ruled England. His first wife, Catherine, was a hand-me-down. When Henry’s older brother died six months after marrying Catherine, the law of Deuteronomy 25,5, was invoked which stated: “If brethren dwell together, and one of them die, and have no child . . . her husband’s brother . . . shall take her to him to wife.” So Henry was engaged to marry Catherine though he was but 12 at the time. She was the aunt of Emperor Charles V and a real catch for an English king in the game of European politics. Catherine produced no male heir for Henry; only a daughter (Mary ) lived to adulthood. Henry was disappointed and troubled.

Not fifty years earlier the dreadful War of the Roses, fought over the question of who was the legitimate ruler of England, had finally come to an end. This was called



Henry VIII



Elizabeth I

by Winston Churchill “the most ferocious and implacable quarrel of which there is factual record.” Henry’s father emerged victorious and set about to bring peace and security to England. All classes of people had a overpowering desire for strong, ordered government. Henry feared that if he fathered no male heir, a new dynastic struggle might erupt (no woman had ever successfully ruled England).

What to do? Henry’s solution: divorce the aging Catherine and marry a younger woman who might produce that desired male heir. Henry and his advisors found an Old Testament law which was used for an appeal to the pope to dissolve the marriage: “If a man shall take his brother’s wife, it is an unclean thing . . . they shall be childless.” (Leviticus) Henry wasn’t quite childless; but he hoped close enough to satisfy the pope. However, the pope came under pressure from Catherine’s powerful nephew, the Emperor, to refuse the English king.

Henry persuaded the parliament to do what the pope would not do. An Act of Succession was passed 1534 which declared the marriage with Catherine invalid, transformed her daughter Mary into a bastard, and made it a capital crime for any person to question the validity of Henry’s marriage to Anne Boleyn.

Later that year parliament voted the decisive Statute of Supremacy which affirmed King Henry’s sovereignty over church and state in England, christened the new national church *Ecclesia Anglicana* (Latin for Church of England), and gave the king all those powers over morals, organization, heresy, and creed which had belonged to the Roman pope and bishops. Only the man at the top changed; in doctrine and practice Henry’s church followed the old ways.

Unfortunately Henry’s second wife did not produce the male heir he so much desired; a daughter Elizabeth was born. Henry soon found cause to divorce and hang her mother Anne for adultery. His third wife gave him a



# Church of England

male heir (Edward) but she died 12 days later. After three more marriages death came to Henry in 1547. He left a large sum to pay for masses for the repose of his soul.

Henry was not unaware of Luther and the other continental reformers. But religious reform did not rate high on his agenda for producing strong and stable government in England. Early in his reign Henry issued a sharply worded booklet denouncing Luther for his criticism of the seven sacraments of the Roman Catholic Church. The appreciative pope conferred on Henry the honorable title soon stamped on English coins: *Defensor Fidei* — Defender of the Faith.

The turmoil of the Peasants' War and the multiplication of sects reminded Henry too much of the War of the Roses in England. Though he made contact with the Lutheran princes for political purposes (and even married a Lutheran princess), he was not about to introduce doctrinal reform in the Church of England. After failing to reach a consensus with representatives of Henry, the Lutherans concluded: "The king does not seek the honor of God, but wishes to do just as he pleases." And Luther observed: "The king is a trifler and means nothing in earnest." Shakespeare speaks the final verdict on Henry: "Heaven is above all yet; there sits a judge that no king can corrupt"

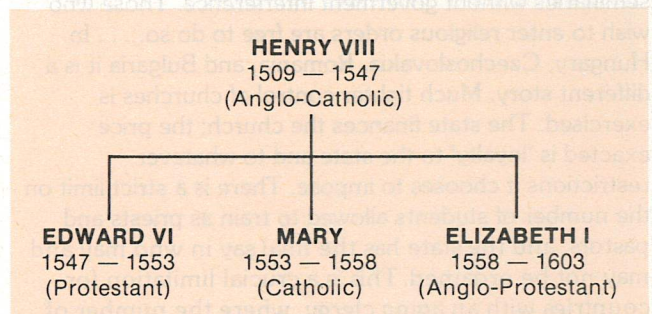
Three violent revolutions in ten years followed the death of Henry. His son Edward VI was young and sickly. Advisors made policy which was violently anti-Catholic. Religious reform (of the Zwingli-Calvinistic variety) was introduced wholesale into England. Two editions of a new order of worship in the English language (*Book of the Common Prayer*) were published, the work of Archbishop Thomas Cranmer. Reformed teachers from the continent were imported to Oxford and Cambridge (Melancthon was invited but declined). The Church of England was striving in rapid fashion to bring about reform. Not everyone was pleased with it.

All this came to a grinding halt with the death of Edward only six years into his reign. The eldest daughter of Henry, raised as a Catholic by her mother, came to the throne. Mary did all in her power to restore papal power. Many, including Cranmer, were executed; many more fled to the continent (especially to Geneva where Calvin held sway). History has accorded this queen the dubious accolade: "bloody Mary."

But she ruled only five years. At her death the famous Elizabeth began her reign of 45 years. The early education of Elizabeth included study of the Greek New Testament and writings of Melancthon. She was well versed in Protestant doctrine; but she was also Henry's

daughter. She effected what is termed the Elizabethan Settlement, a compromise which was reformed in doctrine but retained much of catholic ritual and church polity. Elizabeth found it far easier to control a score of bishops than dozens of elders; hence the episcopalian (Greek for "bishop") rather than the presbyterian (Greek for "elder") form of church government was retained by the Church of England. This accounts for the American name of this denomination: the Episcopalian Church.

Elizabeth gave royal assent to a confession of faith, the *Thirty Nine Articles*, but little was done to enforce uniformity of doctrine in the church. Uniformity of worship was, however, deemed essential. A revised edition of the *Book of Common Prayer* was issued. All clergy were required to adhere to this common form of worship, and all persons were compelled by law to attend church. There was to be only one official public church in England no matter what one might privately believe.



The *Book of Common Prayer* became the central characteristic of English church life. In addition to the Sunday liturgy, morning and evening prayer were customary. Much of the liturgical portion of *The Lutheran Hymnal* is from the *Book of Common Prayer*. The English church also gave us the King James translation of the Bible (1611).

Hymn singing was not originally a part of Anglican worship. Yet very shortly an English *Psalm Book* was published modeled after Calvin's *Genevan Psalter*. Psalm singing soon became established in the parish church and was especially fostered by those who came to be known as Puritans. They were part of the growing number of people dissatisfied with the Elizabethan Settlement. Still more churches were formed from these dissenters. □



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



## NEWS around the world

**J**anice A. Braun in a recent issue of the *Christian Century* assessed religious freedom in the countries behind the iron curtain. "Eastern-Bloc governments," she wrote, "have come to realize that religion is not as easy to eradicate as they originally thought. Generally they have had to accommodate the continued existence of churches. Government policy now is to keep tight control of what goes on in them. Only in East Germany, Poland and Yugoslavia are the churches reasonably free to manage their own internal affairs. In these countries churches are able to choose their own bishops and clergy, select candidates for theological education and run their seminaries without government interference. Those who wish to enter religious orders are free to do so. . . . In Hungary, Czechoslovakia, Romania, and Bulgaria it is a different story. Much tighter control of churches is exercised. The state finances the church; the price exacted is 'loyalty' to the state and to whatever restrictions it chooses to impose. There is a strict limit on the number of students allowed to train as priests and pastors, and the state has the final say in who may and may not be ordained. This is a crucial limitation for countries with an aging clergy, where the number of vacant parishes grows ever larger and the remaining clergy are grossly overworked. . . . Thus a third of Catholic parishes in Czechoslovakia have no priest."

**O**nly 48 percent of the Swedish population believes in God, according to a poll conducted by the State Institute for Investigation of Public Opinion (SIFO). In a 1947 poll by SIFO 80 percent said they believed in God. In 1968 the figure dropped to 68 percent, and the latest poll (in 1981) found only 48 percent believed in God — the lowest percentage of believers in Europe. The poll showed that the (Lutheran) Church of Sweden's attendance rate has increased by 324, 680 since last year, making the total church attendance for 1982 some 21.5 million. This means that five percent of the population goes to church every week. The typical churchgoer is an elderly woman who is rather well-educated, has a stable social background and has a wide sphere of contacts outside the church. The total number of people active in the church is about 1.4 million. The population of Sweden is about 8 million.

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

**O**n May 29 the Lutheran Church-Missouri Synod, the second largest Lutheran church body in the United States, dedicated its new church headquarters in St. Louis, Missouri. The new building, with 127,000 square feet of space on four floors, was under construction for two years. Cost of construction was \$10 million. The headquarters houses offices of boards and commissions which provide services and liaison for the synod's 6100 member congregations, 16 colleges and seminaries, 1500 elementary schools, and other agencies including 30 overseas mission operations. In addition to the offices where 300 employees work, the building includes a three-story chapel as its focal point, conference facilities for meetings, a commons/cafeteria, and various support areas.

**P**rof. Allan Sager of Trinity (Lutheran) Seminary, Columbus, Ohio used his sabbatical for an unusual project. He went to Lutheran leaders and asked them to nominate "particularly effective ministries" among their pastors. He narrowed the list down to 20 and then went visiting and interviewing to find out from pastors and layfolk why these ministries "worked." The following is a report on the project from Forum Letter, edited by Richard John Neuhaus: The study came up with 20 characteristics of effective pastors and #1 deserves citing at length: Effective pastors see themselves as leaders; they are willing to be up-front strong leaders as may be necessary. In recent years, Neuhaus goes on, the talented, trained and experienced have been under pressure to lead from the middle — to conceal their competence in interest of extending democracy. We have been "had" by the romantic notion, suggests Neuhaus, that anybody's word is as good as anyone else's word on any subject. Excellence has been dethroned. "The pastors I interviewed," reports Prof. Sager, "did not see service and leadership as being antithetical. Several noted that behind the abdication of leadership in the church lies a theological confusion. The assumption has been accepted that a minister is there only to do full-time what a layman can do only part-time. The difference is quantitative not qualitative, say those who deny the uniqueness of pastoral leadership. The effective pastors noted that the priesthood of all believers was never intended to un-priest the responsibly ordained, and that more churches have been hurt by pastoral default than have ever been hurt by pastoral domination."

**T**here are currently 301 member churches in the World Council of Churches. The total includes 61 African denominations, 19 from Australasia, 10 from the Caribbean, 30 from Eastern Europe, 19 from Latin America, 13 from the Middle East, and 35 headquartered in North America. The figure also includes 30 bodies whose membership is too small to qualify as full members by current criteria. The membership figures have been prepared in advance of the upcoming World Council of Churches Assembly this summer in Vancouver, British Columbia. □

# from the WELS

## WELS first vice-president dies suddenly

Pastor George W. Boldt, president of the Southeastern Wisconsin District and first vice-president of the Synod, died suddenly on Friday, June 10, following a heart attack.

He died in a Flint, Michigan hospital. He had gone to Flint to attend the confirmation of a grandchild.

Boldt, 64, was born in Milwaukee where his parents were members of St. Lucas Lutheran Church. In 1932 he entered Northwestern Preparatory School, Watertown, Wisconsin and eight years later graduated from Northwestern College. In 1943 he graduated from Wisconsin Lutheran Seminary.

His first call was to St. John's Lutheran Church of Lannon, Wisconsin. He also served churches at Theresa, Wisconsin, and Roscoe, South Dakota. On April 17, 1955 he was installed as pastor of Jerusalem Lutheran Church, Morton Grove, Illinois, the church he was serving at the time of his death.

In 1972 he was elected president of the Southeastern Wisconsin District, responsible for doctrine and practice in its 140

congregations. He was re-elected to the office five times.

In 1973 he was elected second vice-president of the Wisconsin Synod. He was re-elected to the vice-presidency five times. On the death of Synod's president, Oscar J. Naumann, he became first vice-president when the first vice-president, Carl H. Mischke, became president.

"In the death of Pastor Boldt the Synod has lost a respected leader," said President Mischke, "and the Conference of Presidents an esteemed colleague."

"Although Pastor Boldt served on a variety of boards and committees of the Synod and was elected to several of its key posts," President Mischke said, "he remained a pastor through and through. His pastoral approach, his obvious love for people, his burning desire to share Christ, were the hallmarks of his ministry which gave a special quality to his counsel and decisions as an administrator. He will be missed."

In 1943 Boldt was married to Anita Quade of Milwaukee. There are four children, Gretchen (Rev. Walter) Oelhafen, Annette (Rev.

Ralph) Scharf, Rachel (Rev. Lynn) Schroeder, and Paul (Laura) Boldt. There are 18 grandchildren.

Funeral services were held at Jerusalem Lutheran Church on June 12. President Mischke preached the sermon. A memorial service was conducted on June 13 at St. Lucas Lutheran Church. President Winfred B. Nommensen of Milwaukee, Pastor Boldt's successor as district president, preached the sermon. Interment was at Woodlawn Cemetery, Milwaukee.



Boldt

Free

## Free assumes first vice-presidency

At the death of First Vice-president George W. Boldt on June 10, Second Vice-president Gerald E. Free became the first vice-president, according to the WELS Constitution.

Free, 52, is pastor of Good Shepherd, Omaha, Nebraska, and since 1969 has also been president of the Nebraska District, responsible for doctrine and practice in 87 congregations scattered over ten states.

A native of Manitowoc, Wisconsin, Free is a 1955 graduate of Wisconsin Lutheran Seminary. He began his ministry at Bonesteel, South Dakota, and also served at Hadar, Nebraska before moving to Omaha in 1965.

Free was elected second vice-president in 1979 and re-elected in 1981.

## President Frey of A/C resigns

Citing a desire to reduce his work load, President Immanuel G. Frey of the Arizona-California District resigned his presidency. The resignation came in the middle of his ninth two-year term and was effective June 10.

During the 17 years Frey presided over the six-state district, the district experienced a dramatic growth, from 64 to 117 congregations, with four exploratory missions to be opened this summer with seminary graduates.

Frey will continue as pastor of Zion Lutheran Church, Phoenix. A 1939 graduate of Wisconsin Lutheran Seminary he has also served congregations in Council

Bluffs, Iowa; Platte, South Dakota; and Warren and Douglas, both in Arizona.

Frey will continue as a contributing editor of The Northwestern Lutheran, a position he has held since 1964.

According to the constitution of the district, the first vice-president of the district, Pastor Marcus C. Nitz of Garden Grove, California, becomes the district president.

Nitz, 52, is pastor of King of Kings Lutheran Church. Before coming to Garden Grove he had served a parish in Tucson, Arizona. For ten years he has been a member of the Synod's Board of Trustees, a position from which he has resigned, effective in August.

## Arizona

### Veteran's anniversary observed

On April 17 The Church of the Open Bible, the Lutheran Apache Mission in Whiteriver, celebrated the 35th anniversary of its pastor, Arthur Alchesay Guenther. All but two of those years have been spent on the Apache Indian Reservation where he was born.

The church was overflowing with 300 Apache and white members together with visitors and family members. Pastor William B. Kessel of the Evangelical Lutheran Synod, Guenther's nephew, was the guest speaker.

After the service 450 townspeople gathered in the Whiteriver school cafeteria for a beef barbecue. Among the speakers at the banquet was Nelson Lupe, Sr., former Apache tribal chairman, who spoke of his lifelong friendship with Arthur and with his father, Pastor E. E. Guenther, who installed Arthur in the field where he himself had already served for over 40 years.

All of Guenther's life — except for two years — has been spent on the Apache Indian Reservation. At his baptism in 1923 Chief Alchesay of the White Mountain Apaches was his godfather and carried Guenther down the aisle. Chief Alchesay was head of the Indian scouts for General Crook who captured Geronimo.

Guenther is a graduate of Dr. Martin Luther College and a 1947 graduate of Concordia Seminary,

Fort Wayne, Indiana. After serving on the Reservation for one year, he was called as pastor of churches at Safford, Morenci, and Clifton for two years before returning to the Reservation.

*Reported by William Schaefer II*

### Veteran mission figure retires

On May 15 Grace Lutheran Church of Glendale, Arizona honored its retiring pastor, Raymond H. Zimmermann, for 52 years of ministry in Arizona, 35 of which were spent at Grace.

Zimmermann was born in 1907 in Shickley, Nebraska. A 1931 graduate of Wisconsin Lutheran Seminary, he was assigned to Grace, Tucson. In 1935 he accepted a call to First Lutheran, Prescott. In 1947 he moved to Grace Lutheran.

Zimmermann held many mission posts during his ministry. He was chairman of the Board for World Missions, an elected position, for 20 years, from 1961 to 1981. He served as a member and later chairman of the Arizona Mission District mission board. When the Arizona-California District was created, he served as chairman of its mission board. He also served the Arizona-California District as first vice-president. In 1957 he was appointed field secretary of the Apache Indian Mission, a position which he still holds.

Zimmermann will continue to serve Grace as "assistant to the pastor" and live in a congregational home adjacent to

the church property. The present pastor of Grace is Dennis L. Halvarson.

*Reported by William Schaefer II*

## Kansas

### Chapel dedicated at Topeka

Beautiful Savior of Topeka dedicated its chapel on May 1. Guest speaker at the special service was President Gerald E. Free of the Nebraska District. The choir from Nebraska Lutheran High School of Waco provided special music for the service.

Beautiful Savior, organized in 1979, has a baptized membership of over 100. Curtiss W. Seefeldt, a 1979 seminary graduate, is the pastor.

*Reported by Tim Bauer*

## Michigan

### Site dedicated at Novi

"If you've never been involved in a mission congregation," said Pastor Gene E. Jahnke of Good Shepherd, Novi, "you may think the dedication of the chapel to be the first major step in building church facilities."

There is also a prior step of major importance, he said, "the selection and purchase of a suitable site. According to church planners there are three important factors in siting a church: location, location, and location."

"Recognizing the importance of this step, members of Good Shepherd in March dedicated the three-acre site they purchased recently as the site of their church facilities. The beaming faces of the 72 people who gathered for worship that morning attest to the importance. It's a step that tells the community we are here to stay. Join our dedication prayer that Jesus Christ will be taught and glorified on this site."

Attractive signs marking the future site of Good Shepherd were hung by David Yarmuth, president, and Rick Simpson, who designed and built the signs. Plans call for a chapel to be erected in 1984.

*Reported by Edward Schaefer*



Ladies' Guild members at Pastor Guenther's 35th anniversary.

## Minnesota

### Staab celebrates 25 years

On May 15 the Twin City High School Association celebrated the 25th anniversary of Rev. William E. Staab, an instructor at St. Croix Lutheran High School. Rev. Norman W. Berg, executive secretary of the General Board for Home Missions, was the guest speaker.

From 1958 to 1963 Staab taught at Detroit Lutheran High School East. In 1963 he joined the faculty of St. Croix. For the past 20 years he has taught religion and German, as well as serving as guidance counselor and registrar.

A graduate of Concordia, St. Louis, and Concordia, River Forest, he earned a master's degree in German from the University of Michigan. He also has a STM degree in historical theology from Wisconsin Lutheran Seminary.

*Reported by Pauline Rupprecht*

## Canada

### Chapel dedicated, Ontario

Divine Word of Barrhaven dedicated its first chapel in October 1982 in two special services. Guest speakers were Pastor Thomas Pfothenhauer of St. Paul's, Ottawa, and Pastor Edward Spreeman of Abiding Word, Orleans.

The land on which the church was built was purchased with a \$50,000 gift from St. Paul's, Ottawa. A loan from the Church Extension Fund enabled the congregation to construct the chapel.

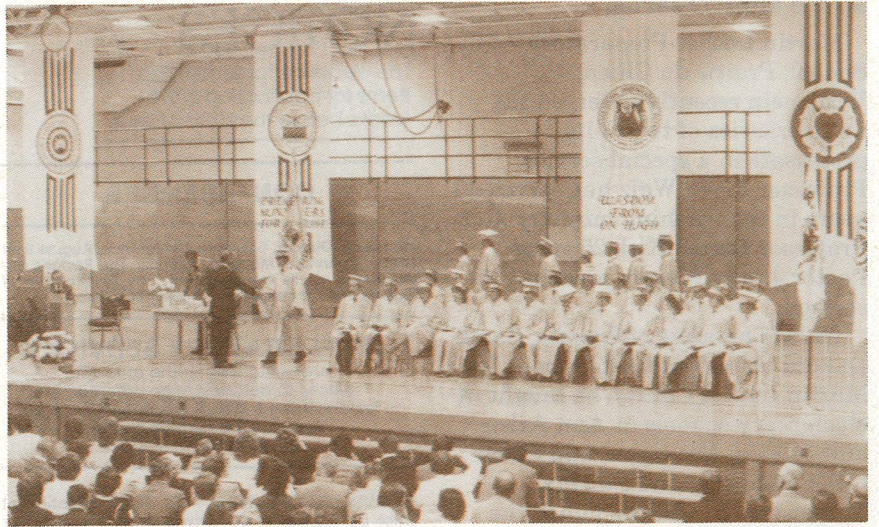
Divine Word was organized in 1978, the same year in which it received its first resident pastor, Allen L. Lindke, a 1978 seminary graduate. The congregation has 73 baptized members.

*Reported by Edward Schaewe*

## Wisconsin

### Zion, Kiel, observes centennial

On April 24 and May 1 Zion, Kiel (Louis Corners) celebrated its centennial with special services. Pastor Frederick W. Heidemann of New London, a son of the congregation, and Pastor Paul G.



**MEMBERS OF THE TERTIA CLASS** of Northwestern Preparatory School, Watertown, Wisconsin receive their diplomas from President William Zell. Of the 34 graduates, 15 intend to enroll at Northwestern College and three at Dr. Martin Luther College.

Hartwig of South Milwaukee, son of a former pastor, were the guest speakers.

The congregation was organized in 1883 as the German Evangelical Lutheran Congregation of Town Schleswig, Manitowoc County. Worship services were conducted in the local schoolhouse by Pastor Martin Denninger of Haven. Later that year the first church, still in use today, was dedicated.

The congregation was served by Pastor Martin Denninger until 1907 when the first resident pastor was called, Pastor George Denninger, son of Pastor Martin Denninger. The first resident pastor was installed by his father.

Over the years various improvements were made to the church. In 1939 the church was moved and enlarged. Three times it was renovated. In 1950, after 67 years as an independent congregation, it affiliated with the Wisconsin Evangelical Lutheran Synod.

Seven pastors have served the 350 member congregation. The present pastor, Adelbert F. Schultz, has served the congregation since 1962.

*Reported by Harlyn Kuschel*

### Globe acquires organ

On March 20 Immanuel of Globe (rural Neillsville) dedicated its new Hammond organ. Paul Tess,

principal of St. John's Lutheran School of Neillsville, was the guest organist.

Following the dedication service a brunch was served by the young people's society of Immanuel. Ralph O. Stuebs is pastor of Immanuel.

*Reported by David Kipfmiller*

### Centennial at Norwalk

During 1982 St. Jacob's of Norwalk celebrated its centennial. Special services commemorated the event with President Carl H. Mischke and Professor Jackson R. Petrie of Winnebago Lutheran Academy, Fond du Lac, a former pastor of the congregation, serving as guest speakers.

The culmination of the centennial observances took place on Sunday, June 13, in morning and afternoon services. Former pastors of St. Jacob's, Lloyd A. Hohenstein and Louis W. Meyer, were the guest speakers. Daniel R. Falck, the present pastor, and Alvin R. Aichele, a son of the congregation, served as liturgists.

As a thankoffering the congregation redecored and made improvements in the sanctuary, gave a gift of \$1000 to the Church Extension Fund, and made up a \$1000 shortage in their previous year's commitment to the Synod.

*Reported by David Kipfmiller*

## MLPS anniversaries

Martin Luther Preparatory School, Prairie du Chien, Wisconsin recently observed the anniversaries of two of its professors in a special service. Professor Ervin Walz has served 40 years in the teaching ministry and Professor Daniel Kirk 25 years. Pastor James Mumm preached the sermon.

Walz is a native of Bowdle, South Dakota. After graduation from Dr. Martin Luther College he taught in elementary schools in Ann Arbor and Adrian, Michigan; and Cedar Mills, Sanborn, and Fairfax, Minnesota. In 1971 he joined the Martin Luther faculty and is currently teaching English and composition.

Kirk is a native of Owosso, Michigan. After graduation from Dr. Martin Luther College, he taught school in Monroe and Flint, Michigan before accepting a call to Lakeside Lutheran High, Lake Mills, Wisconsin. In 1979 he was called to Martin Luther Preparatory School where he teaches English and religion.

## Two professors retire

Professor Frederick Manthey and Professor Heine Schnitker retired at the end of the school year from the faculty of Martin Luther Preparatory School at Prairie du Chien, Wisconsin. Manthey concluded 51 years of teaching and Schnitker 45 years.

Manthey, a native of Milwaukee, graduated from Dr. Martin Luther College and taught in schools in Tawas City, Michigan; and Rhinelander and Manitowoc, Wisconsin. In 1957 he accepted a call to Manitowoc Lutheran High. In 1964 he joined the Martin Luther faculty and taught English, speech and journalism.

Schnitker is a native of Minnesota Lake, Minnesota. After graduation from Dr. Martin Luther College, he taught in schools in Gaylord and St. James, Minnesota; and Princeton and Manitowoc Lutheran High in Wisconsin. In 1971 he accepted a call to the Martin Luther faculty and taught geography and chemistry. □

*Reported by Jerome Braun*

# NOTICES

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

## CONFERENCES

**Minnesota District**, Southern Conference, August 9, at Grace, Columbia, Missouri. Agenda: The Pastor's Expectations of His Congregation; The Relationship of Pastors and Congregations; Convention report.

## 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.

**CLOVIS, CALIFORNIA** — St. Peter, meeting at Best by Far, 3777 N. Clovis Ave., Fresno. For information call Mr. Norman Vander Poel, 209/251-6934 or Pastor Daniel Gawrisch in Modesto, 209/527-0563.

**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.

## 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.

**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.

**FAYETTEVILLE, ARKANSAS** — Pastor Douglas Lange, 2803 N. Erie, Russellville, Arkansas 72801; phone 501/967-2088.

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

**MIAMI, FLORIDA — SPANISH MINISTRY** — Pastor Herb Huhnerkoch, 9630 Montego Bay Dr., Miami, Florida 33189; phone 305/251-1744 or 305/235-0322.

**DODGE CITY, KANSAS** — Pastor Joel Frank, Box 222, Plymouth, Nebraska 68424; phone 402/656-3055.

**MANHATTAN, KANSAS** — Pastor Curtiss Seefeldt, 1044 Lilly Circle, Topeka, Kansas 66611; phone 913/267-4802.

## A PENNSYLVANIA VACATION

Peace parsonage is available to any pastor, professor or seminary student of our fellowship who would conduct service August 28 and/or September 4. Located near Valley Forge, Philadelphia, the Jersey shore, the mountains and much more, King of Prussia is an ideal vacation spot. Call Pastor Roger Huffman collect (215) 337-1997.

## WISCONSIN LUTHERAN SEMINARY AUXILIARY Eleventh Annual Meeting

All women of WELS congregations are cordially invited to the eleventh annual WLSA meeting to be held on October 1 at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Registration and a coffee hour will begin at 9:00 a.m. The meeting will begin with a worship service at 10:00 a.m. The day's activities will conclude at 4:00 p.m. Reservations should be made by September 19, 1983. Send \$6.00 (includes dinner) to the WLSA corresponding secretary, Mrs. Daniel Johannes, 1736 Mill Road, Jackson, Wisconsin 53037, payable to Wisconsin Lutheran Seminary Auxiliary. Include your name, address, telephone number, church membership and pastoral conference.

## NEW WELS CHURCHES

### Names Requested

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

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

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

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

\*Denotes exploratory services.

## INSTALLATIONS

(Authorized by District President)

### Pastors:

#### Ordained and Installed

- Fleishmann, Robert**, as pastor of Good Shepherd, Plymouth, Wisconsin on June 5, 1983, by K. Grunewald (NW).  
**Kunde, Arnold J.**, as pastor of Crown of Life, South Waukesha, Wisconsin on June 12, 1983, by T. Fischer (SEW).  
**Meier, Dennis W.**, as pastor of Grace, Casa Grande, Arizona on June 5, 1983 by C. Found (A-C).  
**Sorum, E. Allen**, as pastor of Garden Homes, Milwaukee, Wisconsin on June 12, 1983 by D. Kuske (SEW).  
**Stone, Scott J.**, as pastor of St. John, Victorville, California on June 19, 1983 by M. Nitz (A-C).

#### Installed

- Berg, John**, as pastor of St. Peter's, Theresa, Wisconsin on May 8, 1983 by N. Retzlaff (SEW).  
**Dietz, Michael W.**, as pastor of Zion, Olivia, Minnesota on June 12, 1983 by M. Zarling (MN).  
**Gawrisch, John**, as pastor of Star of Bethlehem, New Berlin, Wisconsin on April 24, 1983 by L. Gruendemann (SEW).  
**Horton, Thomas**, as pastor of Christ the Lord, Brookfield, Wisconsin on April 17, 1983 by A. Koepsell (SEW).  
**Maurice, Richard A.**, as pastor of Martin Luther, Neenah, Wisconsin on June 5, 1983 by J. Brandt (NW).  
**Meister, David**, as pastor of Hope, Louisville, Kentucky on April 17, 1983 by H. Wicke (SEW).  
**Peters, Gordon J.**, as pastor of Christ our Redeemer, Bend, Oregon on June 19, 1983 by W. Widmann (PN).  
**Scheele, Martin**, as pastor of Faith, Sussex, Wisconsin on May 8, 1983 by R. Ehke (SEW).  
**Schultz, Anthony E.**, as pastor of Trinity, Dundee, Wisconsin on June 5, 1983 by W. Mueller (NW).  
**Thierfelder, Paul**, as pastor of Our Savior, Burlington, Iowa on June 19, 1983 by P. Krieger (MN).  
**Varnum, Neil**, as associate pastor of St. John, Caledonia, Minnesota on May 22, 1983 by M. Doelger (MN).  
**Weinrich, Stanley**, as pastor of King of Kings, Scottsbluff, Nebraska on May 22, 1983 by B. Hannemann (NE).

#### Commissioned

- Horner, Thomas**, as missionary to Puerto Rico on December 19, 1982 by H. Essmann (SEW).

## ADDRESSES

(Submitted through the District President)

### Pastors:

- Berg, John**, 310 Menomonee St., PO Box 280, Theresa, WI 53091.  
**Dietz, Michael W.**, 507 S. 11th St., Olivia, MN 56277.  
**Fleishmann, Robert**, 614 Alfred St., Plymouth, WI 53073; 414/893-0207.  
**Found, Charles E.**, PO Box 50117, Phoenix, AZ 85076.  
**Gawrisch, John**, 17714 W. West Lane, New Berlin, WI 53151.  
**Halvarson, Dennis L.**, 5542 W. Palmar Ave., Glendale, AZ 85301; 602/937-7635.  
**Horner, Thomas**, PO Box 334, Guayama, Puerto Rico 00655.  
**Horton, Thomas**, 1635 Harvest Lane, Brookfield, WI 53005.  
**Kunde, Arnold J.**, 519 N. Hartwell Ave., Waukesha, WI 53186.  
**Lehmann, Edwin A.**, 3732 Wilkie Way, Fort Worth, TX 76133; 817/294-9303.  
**Liesener, Thomas A.**, Star Route Box 1420-F, 901 Joham Circle, Anchorage, AK 99502; 907/345-6129.  
**Maurice, Richard A.**, 432 S. Lake St., Neenah, WI 54956; 414/722-2782.  
**Meister, David**, 10415 Scarlet Oak Ct., Louisville, KY 40222.  
**Peters, Gordon J.**, 20179 Powers Rd., Bend OR 97702.  
**Scheele, Martin**, W244 N6349 Weaver Dr., Sussex, WI 53089.  
**Schewe, Erwin C.**, em, 745 E. Main St., Apt. 4, PO Box 292, Kewaskum, WI 53040.  
**Schultz, Anthony E.**, Route 2, Box 112, Campbellsport, WI 53010; 414/533-4138.  
**Sorum, E. Allen**, 5318 N. 33rd St., Milwaukee, WI 53209.  
**Stone, Scott J.**, 16700 Green Tree, Victorville, CA 92392; 619/245-3440.  
**Thierfelder, Paul**, 184 Crestview Drive, Burlington, IA 52601.  
**Varnum, Neil R.**, 1, Box 203, Caledonia, MN 55921; 507/724-5492.  
**Vathauer, Winfred F.**, em, Hillside Manor A3-9, 1513 N. Payne, New Ulm, MN 56073.  
**Weinrich, Stanley**, 2304 Avenue B, Scottsbluff, NE 69361; 308/632-7316.  
**Zimmermann, Raymond H.**, em, 7154 N. 55th Dr., Glendale, AZ 85301; 602/937-4675.

## DISTRIBUTION OF SYNOD PROCEEDINGS

Every congregation will receive five courtesy copies of the 1983 Synod Proceedings plus one copy for every active pastor and male teacher. The area high schools, colleges and seminary will receive courtesy copies for all male workers. Additional copies may be ordered from the undersigned at cost (\$1.50). Orders must be received by August 31, 1983.

Pastor David Worgull  
 WELS Secretary  
 1201 W. Tulsa  
 Chandler, AZ 85224

## 125th ANNIVERSARY

St. John's Lutheran Church, Red Wing, Minnesota, will celebrate the 125th anniversary of its church and school with special services September 11 and 18 and October 2 at 8:15 a.m. and 10:00 a.m. All former members, confirmands, friends and former teachers are cordially invited to attend. Historical displays will be shown on both dates. After the September 11 services a catered congregational dinner and program will be held. Nonmember reservations for the dinner should be made no later than August 12. Contact Jack Tomhave, 992 Hallstrom Drive, Red Wing, Minnesota 55066; phone 612/388-4216.

## AUDIOVISUAL AIDS

### CONCORDIA SEX EDUCATION SERIES

Sex education continues to be a highly sensitive subject and would therefore be inappropriate in many situations. This series is offered for those congregations who have carefully prepared an appropriate situation. Each of these filmstrips explains in some detail how human reproduction takes place. There are drawings and diagrams in place of actual photos. Actual sexual relations are mentioned as briefly as possible. Sex is described as a gift of God which is a blessing when used according to his will. The last filmstrip in the series, FS-421-SGP, is different from the others. It describes for parents the books available as an aid for teaching sex in the home.

- Each One Specially** (FS-416-EOS)  
 1983 6 min. color ages 3-5
- I Wonder Why** (FS-417-IWW)  
 1983 8 min. color ages 6-8
- How You Got to Be You** (FS-418-HYG)  
 1983 14 min. color ages 8-11
- The New You** (FS-419-TNY)  
 1983 13 min. color ages 11-14
- Lord of Life — Lord of Me** (FS-420-LLL)  
 1983 12 min. color ages 14 & up
- Sexuality, God's Precious Gift to Parents and Children** (FS-421-SGP)  
 1983 19 min. color adult

### FROM GENERATION TO GENERATION (FS-91-DMLC)

1983 10 min. color PIJSCA

Dr. Martin Luther College is the institution that prepares teachers for the Christian day school of the Wisconsin Synod. This filmstrip describes the life and work of a DMLC student. There is also a children's script which encourages young people to prepare for the teaching ministry.

### A STEP TO SERVICE (FS-90-MLPS)

1983 10 min. color PIJSCA

Martin Luther Preparatory School has designed this filmstrip as a recruitment tool. It speaks primarily to young Christians and their parents, inviting them to use this school as a step to service in the preaching and teaching ministry. Two scripts are provided, one directed especially to grade school children. This filmstrip will also give the members of the Synod an opportunity to see this newest addition to our worker-training system.

Order from: Northwestern Publishing House  
 AUDIOVISUAL AIDS  
 3624 W. North Ave.  
 Milwaukee, WI 53208-0902

## CIVILIAN CHAPLAINS

- Rev. Richard A. Froehlich**  
 Home Address  
 Effenspitz #7  
 6500 MZ Ebersheim 41  
 West Germany  
 Telephone 06136-7841
- Rev. Donald L. Tollefson**  
 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.

## CENTENNIAL

Trinity Lutheran Church, rural Austin (Dexter Township), Minnesota will celebrate its 100th anniversary on August 14 with special services at 10:00 a.m. (Pastor H. Muenkel guest speaker) and 2:30 p.m. (President Carl Mischke guest speaker).

## 60TH ANNIVERSARY

The 60th Anniversary of organization will be commemorated by Fairview Lutheran Church, Milwaukee, Wisconsin, on August 28. Services will be conducted at 8:00 and 10:30 a.m. with President Carl Mischke as guest preacher. All friends and past members of Fairview are cordially invited.

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# PERSPECTIVE

by Thomas B. Franzmann

**P**ERSPECTIVE. So much depends on our perspective. It is true of the whole Christian life. From the time we are called to faith until the time we are called home, our life is a pilgrimage, a walk in the footsteps of the Master. This view of life is distinctive. Only we Christians picture ourselves walking through life hand-in-hand with Jesus.

The trouble is, it is our nature to want to see where we are headed. Our Christian faith — sometimes dimmed by doubt — tells us that our destination is glorious, that our walk is worth all the effort.

But obscuring faith's vision are all kinds of obstacles and barriers. Temptations, like errant roadsigns, draw our attention away from the path we walk in Christ. Trials and hardships, like washouts and landslides, place "detour" signs across the road. Frustration and depression, like endless mountains and sun-baked deserts, leave us footsore and weary. When traveling the winding, rugged road, it is hard for the eye of faith to fix on the blessed destination. The glory fades, the traveler straggles.

What we need is a better perspective: to be able to rise above the obstacles and barriers; to see beyond them; to keep in view, always, the heavenly goal.

There is such a perspective — climb the mountain of Christ's Transfiguration. No road more difficult ever faced a traveler on earth than the one he faced. He discussed the path of his departure with Moses and Elijah there. Ahead loomed the ill-treatment of his enemies, the heartbreak of his disciples' faithlessness, the horror of the cross. Yet he walked that path — firmly planting every foot. He completed the journey.

How could he do it? On the mountain his resolve was reinforced by heaven — by comparing notes with heaven's citizens, by hearing the voice of heaven's Monarch saying: "This is my beloved Son." He marched down that mount, through the valley, beyond the cross, from the grave. He completed the journey.

On the same mountain we hear our heavenly Father saying: "Listen to him." With the voice of Jesus speaking in our hearts, the eyes of faith open up. They scan the panorama spread below. They see the path of Christian

life meandering through the plain toward the far horizon. From that perspective faith can see that the road is not blocked after all. It can be trod. It can be conquered. The glory of the destination will not be denied.

A few days after I had shared these words with my congregation there appeared on my desk an anonymous poem. I want to share that with you too.

*In my dream I was standing  
On a mountain high,*

*Looking down with inward fear;  
So alone was I.*

*On the plains below a long dark road  
Stretched into the gloom.*

*I knew it was the path of life,  
My future or my doom.*

*An oft-repeated phrase of childhood  
Echoed back to me:*

*"Prayer will help to give you courage."  
So, on bended knee*

*I asked the Lord, would he please  
Be my guiding light?*

*The path was steep, oft-times hidden  
From my anxious sight.*

*Then I felt a hand in mine,  
Heard a voice, soft, saying:*

*"You're not alone! I'll walk with you,  
I always hear you praying." □*



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