

THE NORTHWESTERN

# Lutheran

June 22, 1969

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# BRIEFS by the Editor

**IN THE NEXT ISSUE WE ARE PLANNING TO PRESENT** this year's graduates of our Seminary at Mequon, Wisconsin. The graduates of Dr. Martin Luther College, New Ulm, Minnesota, will be featured in the issue of July 20.

According to the procedure followed in our Synod, these candidates for the preaching and teaching ministry are given their first calls through an Assignment Committee. These candidates are gifts of God to His Church. They have been trained for their important work by the joint efforts of all members of the Synod. That these gifts may be employed where they are most needed and where they are best qualified to serve, the entire Synod through its representatives determines where they are to be placed. This is an orderly and brotherly arrangement for distributing these gifts with which the ascended Christ blesses His Church.

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*THE ASSIGNMENT COMMITTEE met on May 20 and 21 to place this year's candidates. Members of the*

*Committee were Synod President Oscar J. Naumann, chairman, and the nine District presidents: Pastors Immanuel G. Frey of the Arizona-California District, A. P. C. Kell of the Dakota-Montana District, Waldemar J. Zarling of the Michigan District, Manfred J. Lenz of the Minnesota District, Gerald Free of the Nebraska District, Theodore Sauer of the Northern Wisconsin District, George Frey of the Pacific-Northwest District, Adolph C. Buenger of the Southeastern Wisconsin District, and Carl H. Mischke of the Western Wisconsin District.*

*Present in an advisory capacity were the presidents of the Synod's worker-training schools: President Carl Lavrenz of Wisconsin Lutheran Seminary, Mequon, Wisconsin; Carleton Toppe of Northwestern College, Watertown, Wisconsin; Conrad Frey of Dr. Martin Luther College, New Ulm, Minnesota; Robert Voss of Wisconsin Lutheran College, Milwaukee, Wisconsin; Martin Toepel of Michigan Lutheran Seminary, Saginaw, Michigan; Daniel Malchow of Northwestern Lutheran Academy, Mo-*

*bridge, South Dakota; and Oscar Siegler of Martin Luther Academy, New Ulm, Minnesota.*

*Also in attendance in an official capacity were Pastor Norman Berg of the Board for Home Missions, Pastor Marlyn Schroeder, representing the Board for World Missions, and Professors Heinrich J. Vogel and Armin Schuetze of the Seminary faculty as well as Professors Victor Voecks, Arthur Schulz, and Howard Wessel of the Dr. Martin Luther College faculty.*

\* \* \*

**THIS YEAR THE ASSIGNMENT COMMITTEE HAD 244 REQUESTS** to consider. Of these, 220 were filled. The requests were as follows:

For Pastors .....	45
For Vicars .....	36
For Summer Vicars .....	6
For Men Teachers .....	43
For Women Teachers .....	103
For Tutors .....	13

Tutors are assistant instructors and dormitory supervisors at the Synod's worker-training schools. The assignments made by the Committee were as follows:

Pastors .....	38
Vicars .....	34
Summer Vicars .....	6
Men Teachers .....	40
Women Teachers .....	85
Tutors .....	13

After all assignments were made, there were throughout the Synod still  
*(Continued on page 224)*

*The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. I Kings 8:57*

## The Northwestern Lutheran

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# Editorials

**Parochiaid** Parochiaid is a term that has been coined in imitation of the more familiar Medicare and Medicaid. The word is sometimes used as a name for the vigorous effort being put forth in Wisconsin, Illinois, and elsewhere by some Roman Catholic officials to obtain financial support from the public treasury for their parochial schools.

The chief argument that they use is that parochial schools teach some secular subjects that cover the same ground as subjects taught in public schools, such as language, arithmetic, science, and history. Since parochial schools are thus doing part of the state's work, so the argument runs, it is no more than right that they should be compensated, especially since Catholic parents contribute equally with all other taxpayers to the support of public education. To avoid the charge that they are proposing a mixture of church and state, the advocates of such support say that the money would be given to the parents of parochial school children and not to the schools or churches. That's a fine point, and one must be pardoned if one fails to see the difference.

This move to pressure the state into support of parochial schools calls to mind the bitter fight that was waged in Wisconsin in 1890 over the Bennett Law. This law made school attendance between certain ages compulsory, it fixed the time and duration of school terms, it required that adequate instruction in reading, writing, arithmetic, and the history of the United States be given in English. The state superintendent of schools was given the power to decide as to the fitness of a teacher. "Fluency, correctness, and good taste in the use of English, and familiarity with the social customs of this country" were to be the measure of a teacher's fitness. If enforced, some of the provisions of the law would inevitably have forced many of our smaller schools to close their doors.

The fight over the law became extremely bitter. In a letter to a newspaper, Lutheran pastors were described as being as a rule "bigoted, intolerant, ignorant, and superstitious." A Methodist pastor in Oshkosh said in a sermon that Lutheran pastors believed that it was a sin to learn English and that the devil was in the language.

Lutherans and Catholics now joined forces and fought against the law before the Legislature in Madison. Professor Ernst of Northwestern College was a member of this joint committee. They contended that the law oppressed consciences and was a disguised attempt to close parochial schools and regulate part of the work of the church. The law was repealed before any attempt at enforcement was made, and a new school law was passed that was in every sense satisfactory and that in no way interfered with teaching in our parochial schools.

The pressure now being brought to bear on the Legislature by some Roman Catholic officials, in the attempt to get financial aid for their schools, is a com-

plete reversal of the pressure used in 1890 to preserve freedom of conscience and complete separation of church and state.

ERWIN E. KOWALKE

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**Prosperity and Prayer** Although there are no statistics to prove it, the Book of Proverbs is perhaps as much neglected as any book in the Bible. It is unfortunate that it is neglected because it is a storehouse of inspired wisdom, never outdated and often couched in most striking phraseology.

One of its more striking passages, chapter 30, verse 8, takes the form of a prayer: ". . . give me neither poverty nor riches . . ." Virtually everyone who has ever lived has in essence uttered the first part of this prayer, since being poor has never ranked high as a personal ambition. Few, on the other hand, have ever prayed the last part, beseeching God to withhold riches. This portion of the prayer is more likely to be applied to one's enemies.

In times of prosperity, such as those in which we live today, the reason for the second part of the prayer becomes especially clear. Wealth poses a special danger to faith and spirituality. It's a little hard to be spiritually-minded when one is gloating over returns on a successful investment, eating gourmet food, planning a luxurious house, comparing color TV's for prospective purchase, or choosing de luxe options to be included in the new Belchfire Eight. Dealing with material prosperity has a way of becoming an exclusive occupation, and spiritual concerns tend to become excess baggage when one is going first class.

Those who are old enough to have lived through the Great Depression of the Thirties are hardly praying for another opportunity to work for a dollar a day or to queue up in the breadlines. But they would probably be the first to admit that the limited privations they suffered at that time did them no harm spiritually. Our dependence upon God comes into focus most clearly in time of need.

As we thank God from our comfortable chairs for the material gifts which most of us share in these times, we might spend a little more time in the tent of the inspired scribe of Proverbs 30, looking at prosperity through his enlightened eyes and earnestly beseeching the Lord to protect us against its attendant dangers.

IMMANUEL G. FREY

\* \* \*

**No Generation Gap In Hypocrisy** Young people have so often charged their elders with being hypocrites that the indictment has come to sound like a truism, which no one can challenge.

They are right, of course. All their elders are hypocrites of one degree or other. Ever since Cain and Abraham and Jacob and Jacob's sons, men have been

(Continued on page 220)





## Studies in God's Word

### The Lord Blesses His People—Numbers 6:22-27

And the Lord spoke unto Moses, saying,

“Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

“The Lord bless thee and keep thee:

“The Lord make his face shine upon thee, and be gracious unto thee:

“The Lord lift up his countenance upon thee, and give thee peace.

“And they shall put my name upon the children of Israel, and I will bless them.”

#### Wearing God's Name

For most of us the first time that the Lord's name was “put upon” us was when we were baptized “in the name of the Father and of the Son and of the Holy Ghost.” Having the name of the Lord placed upon us has brought with it the blessing of His name. The name of the Lord not only titles Him; it entitles us to His blessing. His name is the vehicle that transmits His grace and creates anew. “In all places where I record my name I will come unto thee and I will bless thee” (Exod. 20:24).

Our Baptism has put us in a covenant relationship with the Triune God, the God of our salvation. Thus we stand in the same relationship with God as Israel of old. By faith we embrace the same Lord as the believing Israelites. By faith we are the children of Abraham (Gal. 3:7), and the blessing of the Lord spoken upon the descendants of Abraham is ours too.

In a sense the Aaronic Benediction is a restatement and renewal of the blessing of the Lord received by us in our Baptism. “The Lord . . . The Lord . . . The Lord . . .”

ought to be a forceful reminder of our Baptism “in the name of the Father and of the Son and of the Holy Ghost.” As our Sunday worship begins in the name of the Lord, so it closes with the name of the Lord ringing in our ears.

The Triune God is the source of all good that can come to us. The Aaronic Benediction reflects this. It does more. It imparts all good.

#### The Love of the Father

“The Lord bless thee and keep thee.” The blessings of creation and of preservation are thus stressed and conveyed. Here we think in particular of the blessings as listed by Luther in his explanation of the First Article of the Apostles' Creed and in his explanation of the Fourth Petition of the Lord's Prayer. Although we may well think of temporal blessings here, it must be remembered that the ultimate purpose of our creation and preservation is our eternal salvation. Thus our response to this blessing may well be phrased in the words: “I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this day from *all* harm and danger.”

#### The Grace of Our Lord Jesus Christ

“The Lord make his face shine upon thee, and be gracious unto thee.” As the sun can scorch and it can heal, so the face of God turned upon those who oppose Him is a terrible thing; but turned toward His children, His face beams with kindness and mercy and healing grace. The grace of God shines in our favor especially in the person and work of our Lord Jesus Christ. Here we think of Jesus as the “Light of the world” and as the “sun of righteousness . . . with healing in his wings.” The beams of truth and righteousness that emanate from Him bleach out our guilt and light up

the way to heaven. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Cor. 4:6).

#### The Communion of the Holy Ghost

“The Lord lift up his countenance upon thee, and give thee peace.” As Luther would say, this is the Hebrew way of saying that God, the Holy Spirit, will look upon us with His almighty and merciful favor. The countenance of a person, whether lifted up in a smile or fallen in a scowl, reveals his thinking and inner attitude. Through the operation of the Holy Spirit the heart of God is revealed, that His thoughts are “thoughts of peace and not of evil” (Jer. 29:11).

By nature we were enemies of God. Not that God ever was our enemy! But we thought so, like Adam, who hid himself because he was afraid. But since the wall of separation has been torn down by the Prince of Peace, the Holy Spirit has removed the scales from our eyes, so that we see that “being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

We are once again at peace with God. He is our Friend. He is our Father. We are His children. Having been brought together with Him again by the work of the Holy Spirit, we enjoy His fellowship, His communion. We are numbered with His “communion of saints,” the fellowship of all believers.

Thus has God's name been put upon us. May His name ring in our ears! May His blessing rest upon our lives! And may “the peace of God, which passeth all understanding,” keep our hearts and minds through Christ Jesus!

PAUL E. NITZ



# News FROM OUR Missions



## Japan Mission Visited

For several years the Executive Committee for Japan has had the questionable distinction of being the only unit of the Board for World Missions which had never visited the field. The intensive planning of the Synod and the repeated urging of the daughter Church in Japan brought matters to a head, and on Easter Monday of 1969 Mr. Clarence Krause, secretary of the Committee, and Pastor Karl G. Bast, chairman, left for Japan. In order that their pleasure might be doubled they asked their wives to accompany them.

Our missionaries had arranged a complete program of visitation of the various stations, worship services, fellowship gatherings and conferences. The fellow members in Japan supplied, in addition, their warm welcome, the hospitality of many homes, and unforgettable confessions of faith in and love for the Savior.

How does one evaluate the mutual blessings of such a visit and justify the expense to the Synod of plane fares for the two Board members? Obviously a committee, responsible for the work, can better carry out its assignment when names become people, places become chapels and worshipers, and programs become more than statistics.

But the value of such a visit to our Japanese believers also proved to be tangible. In the many closing prayers after gatherings, we caught the sound of our names as the only understandable words, and appended to Mr. Krause's name was the word "sensi." The missionary explained that the members had difficulty understanding that a layman would have the interest and take the time to come to visit them in the interest of their faith, so out of high regard for what he had done they spoke of him as "sensi," meaning pastor or teacher. Your fellow Christians also regarded this as the opportunity to impress upon us, as representatives of the "mother"

Church, their very deep appreciation for all that you have done to share with them the Gospel of the Savior. One of your fellow Christians rode the train for six hours, not just to bid us farewell on our departure date but to impress upon our consciences this message of thanks to you.

We are also grateful that we could spend an additional six days exploring places of historic and religious interest, for these moments will help us to appreciate



The group of missionaries, seminary students, and national workers who met the representatives of the Board for World Missions at the airport in Tokyo.

even more the deep-rooted heathenism which holds the land in its grip.

The return trip afforded us an opportunity to share our Easter joy with a group of your fellow members in Honolulu, Hawaii, in a special Sunday Communion service.

How quickly four weeks can pass, but time will never erase the fond memories of our fellow Lutherans in Japan and Hawaii and our common faith in and love for the Savior.

KARL G. BAST



Some of the worshippers at the joint service and fellowship gathering at Mito on April 13.



Mr. and Mrs. Clarence Krause (left) and Pastor and Mrs. Karl G. Bast pose for a picture at the cornerstone of the church in Mito.





# Our District Mission Boards - *Called to Serve*

## The Southeastern Wisconsin District

The name, Southeastern Wisconsin District, must certainly evoke a mental picture of a very small piece of territory. There was a time when this was true, when the Southeastern Wisconsin District was located in that corner of the state of Wisconsin. But since the Synod made the whole United States its missionary objective, the area of responsibility of the Southeastern Wisconsin District now also includes a small sliver of Illinois, and the whole of Indiana, Kentucky, Tennessee, Alabama, and Mississippi.

### How This Large Area Is Served

Much of this is quite new country for our Synod, and we are just beginning to sow the seed of God's Word in some of these states. In 1967 a congregation was started in Huntsville, Alabama, at a time when the operations for the United States space program were largely concentrated here. This is about halfway between the main body of our Synod and our churches in Florida. Since then, Pastor Myrl Wagenknecht, our pastor in Huntsville, has also begun services in Birmingham, Alabama. Farther up the line, Pastor Thomas Spiegelberg has been serving a congregation in Indianapolis since

the beginning of the year. This has the possibility of becoming the first of several congregations in that metropolitan area. Farther to the east, Pastor Frederick Knueppel has been serving a group in Fort Wayne, coming down from his own congregation in Sturgis, Michigan, on Sunday afternoons.

In the meantime referrals and appeals have come from various parts of Kentucky and Tennessee, asking for worship service. It is difficult to provide such service for people in these areas remote from any of our congregations. It may be necessary to work our way slowly—as resources permit—from Indianapolis and Huntsville, as well as south from Birmingham. Requests for service have also been made by individuals in Mobile and in parts of Mississippi.

Where there is a group, rather than just a family, some expedients can be found. In Indianapolis, for example, a group of Lutherans were content for a while to make use of our taped service program on Sundays, meeting in their own homes. Once a month the District missionary, Pastor John Raabe, came to provide a live service with Communion. In a reasonably short time this group grew large enough to organize as a congregation and call their own pastor. At the present time this congregation is engaged in acquiring land. The next step will be the erection of their own worship structure.

### The Milwaukee Area

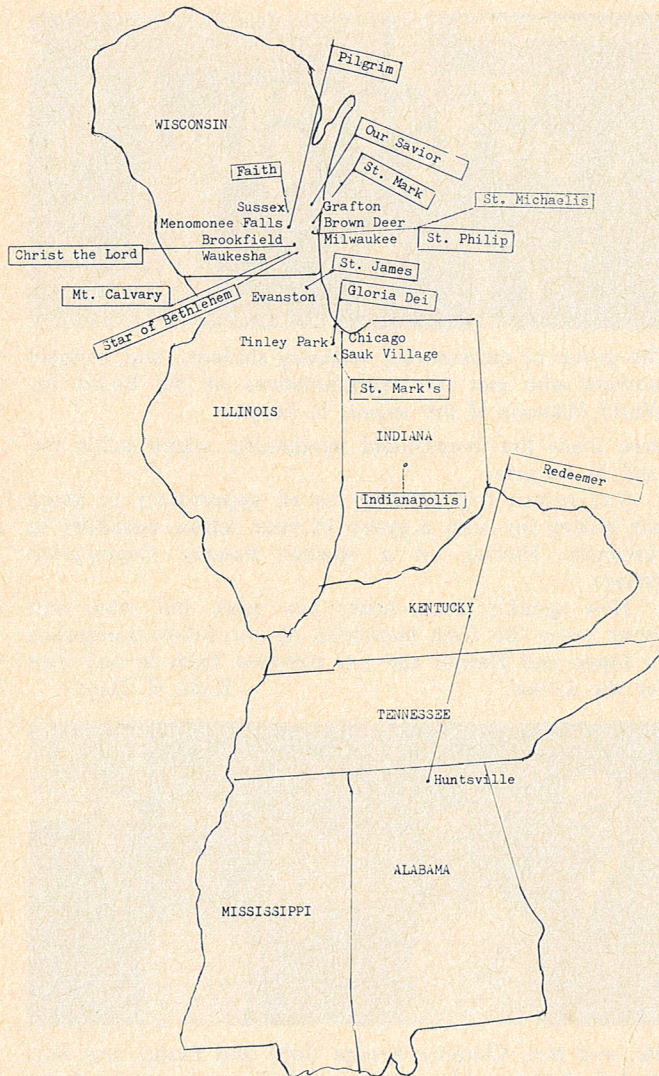
Part of the difficulty in administering these far-off areas is that the Southeastern Wisconsin District is also responsible for two large metropolitan areas, namely, those of Milwaukee and Chicago. Since Milwaukee is the birthplace of our Synod, it is natural that there should be a large concentration of members of our Synod here. Our concern is to conserve this membership as these people disperse over the surrounding area. Thus in the suburban areas of Milwaukee there are mission congregations at Brown Deer, Grafton, Menomonee Falls, Sussex, Brookfield, New Berlin, and Waukesha. Pastor Guenther Kern also conducts a German language mission, St. Michaelis, which meets in the Synod Administration Building. Pastor Gary Schroeder is in another specialized ministry, St. Philip's, which was organized in 1955 as a congregation of Afro-Americans.

### The Chicago Area

In Illinois the missions are developing largely along the southern end of "Chicagoland." Sauk Village and Tinley Park are our two mission stations here. On the northern extreme, in Evanston, is another older mission, connected with a campus ministry. With the tremendous population concentration in this area it is evident that much more attention needs to be given to this area. Mission work, after all, has to do with people. At present, exploratory services are being conducted in Aurora, and will be started in Palatine in summer.

### Campus Ministries

Two mission responsibilities of a different order are being carried out on several campuses of the District. Pastor Richard Ziesemer works out of the Lutheran Student Center at the University of Wisconsin at Milwaukee and shares similar duties at smaller colleges and schools in the Milwaukee area with Pastor Elmer Mahnke. From Evanston and Northwestern University



Missions of the Southeastern Wisconsin District.



Pastor Herbert Wackerfuss serves many other educational institutions in the Chicago area.

#### God's Blessings

At the end of 1968 one mission, Bethlehem of Menomonee Falls, which was started in 1960, became self-supporting. Mount Calvary in Waukesha, Gloria Dei in Tinley Park, and Star of Bethlehem in New Berlin are all hopeful of erecting new worship structures this year. It means much for a mission station to have its own

worship facilities to which it may then invite newcomers. Quarters that look temporary or unsettled are bound to repel people whose religious convictions are not yet very deep. Yet we are continually amazed at the results which our missionaries, under God's blessing, are able to accomplish, even under adverse conditions. Though there is much that remains to be done, we must be thankful to the Lord of the harvest for what has already been done.

REINHART J. POPE



## A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: Is the Devil Omnipresent?**

A reader asks whether the devil is omnipresent. Can he be present at the same time in many places? The thought is that unless he is omnipresent, he will not be able to tempt and mislead many people at the same time. And if that is so, we may wonder whether we are perhaps exposed to his attacks to a lesser degree than we usually are told.

#### The Devil Is Not God

To begin with, we do want to remember that the devil is not God, is not a kind of evil god. He does not possess the attributes of God. It is only of God that the Scriptures assert omnipresence (cf. Ps. 139:7-10). It is only the Lord God who can say: "Do not I fill heaven and earth?" (Jer. 23:24).

The devil, on the other hand, is an angel, one of God's creatures. Although Satan, too, was created as a good angel, Scripture tells us that he did not abide in the truth (John 8:44), that he kept not his first estate (Jude 6), that he sinned and was cast down to hell and delivered into chains of darkness (II Pet. 2:4). Although he is God's creature, God did not create him as an *evil* angel. The devil, and not God, is called the father of the lie (John 8:44). He is the originator of evil and wickedness, one of God's good angels who turned from the truth to the lie.

Is he then, like God, omnipresent? And omniscient? And omnipotent? The answer must be No. He has those attributes no more than do the holy angels of God who continue as God's ministering spirits (Heb. 1:14).

#### The Devil Is a Spirit

Does this mean that the devil is really not as dangerous as has often been claimed? In this connection, we must remember that the devil is a spirit. That means that he does not have flesh and blood, a physical body; he is not subject to time and space in the same way as we men are. That is difficult for us to understand. Exactly how a spirit moves about we do not know. Although the devil concerns himself with man who lives in time and space, we do not know what his relationship to these is or how they affect his activity.

#### The Devil Is Legion

Usually when we speak of Satan, or the devil, we speak in the singular. Perhaps we sometimes, as a result,

think of one single evil angel as being responsible for all of the evil in the world. Once when Jesus drove an unclean spirit out of a man, this evil spirit responded to the question, "What is thy name?" with the words, "My name is Legion: for we are many" (Mark 5:9). Note how the singular is used, "my name," and then the plural, "we are." The evil spirit that possessed this man was actually a whole host of evil angels. Scripture sometimes speaks of the devil in the singular. This may refer to the chief of the devils, Satan, Beelzebub, or it may use this singular in a collective sense, as in Mark 5:9. However, there are also many passages that use the plural, as in some of those we referred to earlier: "God spared not the angels that sinned" (II Pet. 2:4), and, "the angels which kept not their first estate" (Jude 6). Satan's host is great in number. This does not permit us to take comfort from the fact that each of them is not omnipresent.

#### Warnings of Scripture

Rather than concern ourselves unduly with questions about the devil that we cannot fully understand, we must simply listen to God when He warns us against Satan. Scripture warns that we must be on guard against Satan at all times. Peter writes: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith" (I Pet. 5:8,9). This allows for no time out. This calls for constant vigilance. The faith that resists Satan and his wiles must do so steadfastly.

St. Paul calls upon Christians to put on the whole armor of God as they take their stand against the wiles of the devil. He gives the reason: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Even though Satan is not omnipotent, his power is considerable.

Satan may not, like God, be omnipresent and omniscient and omnipotent; but the cunning of his wiles dare not be underestimated, the fierceness of his temptations dare not be brushed aside, and the persistence of his attacks dare not be ignored.

ARMIN SCHUETZE



# oh, come, let us worship!

## Our Lutheran Liturgy

### THE AGNUS DEI

"Agnus Dei" is the Latin for "Lamb of God." It is the liturgical hymn sung just before the Distribution. At this place it is a last reminder of the wonderful blessing we are about to receive. The *Agnus Dei* is based on John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." Just as John the Baptist pointed to Jesus as he was speaking to his own followers, so this hymn reminds us once more as we are about to partake of Christ's body and blood that this is truly the Christ, who has made complete atonement for us and for the sins of the entire world.

#### The Words "O Christ"

We wish to call attention to the words "O Christ," as we sing them in the *Agnus Dei*. The word "Christ" has been inserted into this hymn by the Lutherans. The Anglican Church does not use the *Agnus Dei* at all. The Roman Catholics translate the "Agnus Dei" as "Lamb of God" without using the word "Christ." In the Lutheran Church the insertion of "Christ" was made as early as 1528, when it appeared in the "Braunschweig Kirchenordnungen" (Brunswick Church Orders). The insertion is very fitting, for we of the Lutheran Church do not want to be left in doubt. The Sacrament of the Altar is not merely a remembrance of Christ; it is the Sacrament in which we receive the body and blood of Christ Himself; this gift is none other but God Himself!

#### Place in the Service

We may want to raise the question in regard to the place of the *Agnus Dei* in the service. When one studies Lutheran services as they were conducted in Luther's time, one will see that the practices were somewhat

different from our present-day services. In both services which Luther suggested, the Latin and the German, the *Agnus Dei* was sung *during* the Distribution. Some services even placed it after the Distribution. In either case we see, however, that it was always placed close to or even during the Distribution.

#### The Problem of the Larger Congregation

Larger congregations are often confronted with the problem of shortening their long Communion services, since the Distribution takes a long time. Here is a place where one or two minutes could be saved. In larger congregations the pastor usually has an assistant to help with the Distribution. Instead of having the pastors receive Communion at the close of the Distribution, they could receive it during the singing of the *Agnus Dei*. Another possibility would be to sing the *Agnus Dei* during the time when the first communicants partake; after the *Agnus Dei* the Communion hymn could be sung. Historically, Lutheran practice does not demand that it be sung before the Distribution; nor does it have to be sung in the same form. Variety is good; for that reason one could occasionally substitute Hymn No. 146, "Lamb of God, Pure and Holy," for the conventional *Agnus Dei*.

#### A Confession of Faith

The *Agnus Dei* is a threefold confession of Christ's vicarious (substitutionary) atonement, for by means of it we are three times emphasizing the fact that Jesus Christ, by means of His death, paid for the forgiveness of our sins. May this ever be the meaning that is called to mind as we sing the *Agnus Dei* just before we receive the body and blood of Jesus Christ!

MARTIN ALBRECHT

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### Editorials

(Continued from page 215)

hypocrites. There have always been inconsistencies between what they thought or said and what they did.

We may grant that there is something idealistic about the sensitivity of many young people to the older generation's apparent hypocrisy (we say "apparent" because only God can really identify it). They want a perfect world, or at least a more perfect world than we have. The older generation's failure to produce such a world offends and exasperates them. They should know, of course, that their idealism will inevitably be doomed by their own failures; sin will betray their hopes and dreams as it has ever betrayed all millennial dreams of their elders in their youth. No young man or woman living today will produce that perfect world, no matter how convinced he is that he and others who are likeminded will bring it about. God's irrefutable Word and unvarying human experience join in demonstrating that it will not be.

One reason why this brave new world will not come into being is that its young architects-to-be are themselves already infected with the virus of hypocrisy. If young people will apply to themselves the same kind of relentless criticism they apply to their elders in their search for hypocrisy in the older generation, they will discover the same sin is already a fibrous tumor in themselves.

Any young person who passes himself off as being more knowledgeable or more mature than he really is; any young person who represents himself as being better than he really is; any son or daughter who is not completely honest with his or her parents; any youth who practices deception in any form on his peers or his elders is a hypocrite, no less. And to profess to be above hypocrisy is perhaps the worst kind of hypocrisy.

The sin of hypocrisy asks repentance of all, both young and old. There is no generation gap there.

CARLETON TOPPE



## Pastor Carl Frederick Goldammer—A Pioneer Pastor Called To Serve

(Third Installment)

[Previous articles in this series related how Pastor Goldammer came to the United States under the auspices of the Langenberger Mission Society from Germany and established congregations near and in Manitowoc, Wisconsin.]

Meanwhile Pastor Memminger worked among a group of confessionally sound Saxons near Slades Corners in Kenosha County, Wisconsin. Church services were held alternately in the log cabins of the settlers and in schoolhouses. These people had neither church nor parsonage, and the pastor was quartered here and there among the members. He was often seen traveling along the dusty road with his few belongings. In 1855 he left this field to follow a call to Burr Oak, Wisconsin.

A preacher of the Reformed church came at set times from Sharon and also preached in schoolhouses and in homes of people. The Reformed considered Wheatland as their mission field. At New-Muenster the Romans gathered a congregation. Not far from Slades Corners on the Lake Geneva-Kenosha Road stood an English Baptist church. The Methodists were also active and above all others were attempting to win the Lutherans over to their beliefs. They began at once to work on each new immigrant. Although some roving Lutherans came and went, gradually a flourishing little congregation was gathered. At the time a layman named George Rosenhauer, who stood for pure doctrine, walked with his family to Slades Corners on Sundays and conducted a reading service. Off and on Lutheran pastors came from Racine and Kenosha and gave encouragement to the beginning of the small congregation.

Already in 1856 this layman made contact with the president of the Wisconsin Synod, who then sent preachers to do mission work in this region. Often people from Burlington came to the reading services conducted by Mr. Rosenhauer. Burlington was a small hamlet at that time. Most of the inhabitants belonged to the Roman church. Most of the business was done with driving rigs. The farmers often drove to Milwaukee to sell their produce. These people asked Mr. Rosenhauer to tell the preacher, when he came, to stop in Burlington, too, to hold services. This now came to pass.

### Pastor Goldammer Moves to Burlington, Wisconsin

In the summer of 1858 this small group of Lutherans in Burlington called Pastor Carl F. Goldammer from Manitowoc, and the congregation at Town Wheatland (Slades Corners) joined in the calling. At first the Reformed in the congregation resisted, for this was a step toward making the congregation Lutheran. Until this time no definite confession had been adopted and unionistic conditions prevailed in the congregation.

In August Pastor Goldammer began his work here, and already in October 1858 the congregation organized itself as an Evangelical Lutheran congregation of the unaltered Augsburg Confession. Pastor Goldammer conducted his office in an evangelical manner and stood

faithfully and conscientiously for the Lutheran confession. The ideas and practices of the Reformed often caused difficulties in the congregation, and all members were poor and had many debts. The Civil War had begun, and many members of the congregation were in the service. Times were very bad. Pastor Goldammer often had to accept his salary in grain and when he needed money, had to sell it to obtain hard cash. Yet the congregation grew, even though slowly.

In these war years, 1860-1864, many Saxons moved from here to Burr Oak, Wisconsin. This move seemingly harmed the cause greatly as the best Lutheran element was lost to the congregation. In the course of time, Pomeranians, Brandenburger, and Mecklenburger folk came and took their places. At the end of 1862 Pastor Goldammer followed a call to another field of labor. During the vacancy Lutheran pastors came from Racine and Kenosha and served the congregation with Word and Sacrament. Between times reading services were revived by George Rosenhauer.

### Jefferson, Wisconsin

Pastor Goldammer moved to Jefferson, Wisconsin, at the end of February 1863. He was installed as pastor of St. John's Church on Oculi Sunday by Pastor John Bading, president of the Wisconsin Synod.

The origin of this congregation reaches back to 1851 when a log church was erected on a two-acre tract of land, two miles east of Jefferson, known as the "Christberg." The same spring a number of German pioneers banded together as the "Ev. Lutheran St. John's Congregation."

Times were hard. It was a time of starving, both bodily and spiritually. The inhospitable virgin forest and the lack of roads brought many a sigh from settlers; money and jobs were scarce. The 64 families who founded this congregation had to be without a shepherd for seven years because none was to be had. In their need they were visited by vagabond wolves in sheep's clothing. It was a miracle of God that the members did not fall prey to the sects more than was the case and that 64 staunchly Lutheran families under those circumstances held faithfully to the Confessions of the Ev. Lutheran Church.

For 10 years this "Christberg" church was the gathering place of the founders of the congregation and additional families. There were hours of joy when such Lutheran pastors as Mayer, Biel, and Zink of Helenville, and Pastor Christian Sans of Watertown came. These men proclaimed God's Word, baptized the children, celebrated the Lord's Supper, and strengthened the members of the congregation in their faith. Such hours were



rare. Sometimes Sans sent his teacher to substitute, who was then prevailed upon to assume charge. Mr. Emil Ruppnow of Watertown served the congregation with great faithfulness for five years as the first resident pastor.

Outwardly the congregation made great strides. When the congregation grew to a point where the first church did not hold all the hearers, it was resolved to build anew. In the meantime the center of the congregation had shifted westward. When the question of the location for a new church confronted the members, they very

prudently resolved to remove to Jefferson. Here their new church was erected and dedicated April 1, 1861. At the end of the next year the congregation called Pastor Carl F. Goldammer, under whose direction a new constitution was drafted, which for the first time stated plainly that distinctly Lutheran doctrine and practice were to prevail here. This document was signed by 181 members. Pastor Goldammer served here till 1870, when he accepted a call to Green Bay.

ARMIN ENGEL

## Mentally Retarded Children . . . Special Gifts from God

From the beginning God blessed married people with many good gifts. He instituted marriage so that man would have companionship and shared responsibilities. "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." And even though men fell into sin with shameful unthankfulness, God continued to protect and bless the married state. He continued to cause people to be fruitful and multiply.

### Children, A Gift of God

Almost as a matter of course, married couples expect children to come to make their family complete. Many parents pray for the gift of children as did Isaac, Hannah, and Zacharias and Elizabeth. God hears these prayers of the people today as He did in former years. Children are a heritage of the Lord. They are precious gifts of God. "Every good and every perfect gift is

from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Dear Christian parents, no doubt you are well aware that your children came to you as a blessing from God, a mark of His favor. With this gift came also the responsibility of bringing up the child in the nurture and admonition of the Lord. You are willing and happy to assume this responsibility which God has given to you. Knowing that your child has a precious soul for which Jesus suffered and died, you will want to do everything that is in your power to lead your child to the Savior. You will pray to your Father in heaven for help and guidance in this great task.

Already during the time when you awaited the coming of your child you turned to the Lord in prayer. You prayed that your child would be healthy and normal, and would grow up as a child of God. This concern manifested itself when you at that time already began to plan ahead to the Baptism of your child. And when asked whether you were looking for a boy or a girl, you replied, "It really doesn't matter. We'll take what comes, just so it is normal and healthy."

You were ready to accept it and give it all the love of which your heart was capable. You were willing to train it with all the ability which your mind possesses. And you were willing to care for its physical needs with all your strength. This gift of God would be precious to you.

### A Special Responsibility

But if God gave you a child that is not very healthy, would you feel that this would be a mark of God's disfavor? Certainly not. It is a mark of God's favor. He entrusted this child to you for your intensive care of its special physical needs. You would love it and pray for it, perhaps even more than if it had been robust. You would pray for strength to care for it as you ought. You would get help from your doctor, and work to improve the health of your child. In giving you your child, God has given you the responsibility of its care, and in Christ He will bless your labors of love.

In a similar way you would receive from God the gift of a mentally retarded child, if He in His wisdom saw fit to entrust you with the bringing up of such an one of His little ones. Your responsibility toward this mentally retarded child would be in many ways the same as your charge over against a mentally normal one: Love it with a genuine Christian love, remembering that the Savior died because He loved your child



A special class for the mentally retarded was begun three years ago under the auspices of the Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches. Here Mrs. Robert Voss is teaching a Bible story.



too. Bring it to the Lord in Baptism that the Old Adam may die with all sins and evil lusts, and that again a New Man daily come forth to live in your child. Bring it up in the nurture and admonition of the Lord.

#### The Importance of Prayer

This will be a most difficult task. But remember, the Lord has chosen you to do this work of love. He gave you this child so that you might train it up in the way it should go. Therefore begin your task with fervent prayer. Pray for a wise and understanding heart so that you may aptly lead your handicapped son or daughter to the loving Savior. Pray for your child. Ask God to open its spiritual understanding to receive the saving Gospel. Pray without ceasing for these things. The Lord will hear these prayers which you pray in Jesus' name and according to His will.

#### Consult with Your Pastor

When you become aware that the Lord has entrusted you with a child that needs special care, tell your pastor about it. He is interested in your welfare and in the welfare of your child. He will pray with you and for you and your child. He will seek divine guidance as to the best course to follow for the spiritual well-being of you and your child.

Together with your pastor you can discuss the needs of your mentally retarded child. Will you be able to care for him and give him a Christian upbringing in your own home, or will he need the care of an institution for such special children? Perhaps your pastor will know of a God-fearing psychiatrist who can give you professional help in estimating the needs. One thing seems certain, children fare best in an environment as normal as possible. Perhaps you can adequately care for your handicapped child without too much strain on the rest of the family, and without overtaxing your own strength.

#### Helpful Materials

If this is possible, it would seem that this is your God-given assignment. You will need to know how to proceed in training up your child in the way that he should go. Helpful books can be purchased. *The Mentally Retarded Child and His Parent*, by Stella S. Slaughter (Harper Brothers, New York, 1960), contains excellent lists of suggested activities. Though not of a religious nature, *When a Child Is Different*, by Dr. Maria Egg (John Day Company, Inc., New York, 1964), gives hints on how to train a mentally retarded child without expecting too much of him. A book entitled *Wonder-Full*, by M. Arline Albright, Ph. D., and Lois A. Schoenfeld (Sponsored by Milwaukee County Association for Retarded Children, 1959), treats "Religion for Living; Living for God," with a religion teaching class in mind. It gives a course of religious instruction which also would give you material to use in helping your child realize the goal for which God gave him life on this earth, the salvation of his precious soul through faith in Jesus' blood. Perhaps your pastor can suggest other helpful books and materials for you.

#### Working with Others

At the same time you could learn much to help in caring for the bodily and spiritual needs of your child by meeting with parents of other mentally retarded

children, particularly, from such parents who are also of the household of faith. Perhaps your pastor knows of such parents, or group of parents, with whom you could discuss your mutual problems. It is also conceivable that you could unite with them in an organization to help special children in your area. Would not a Lutheran Day Care Center seem to be a worthwhile project?

#### Special Sunday-School Classes

When your child is ready to attend Sunday school to advance his growth in Christian knowledge and faith, would your congregation provide a special class for the mentally retarded child or children? Many congregations throughout our Synod have done so. Ask your Sunday-school superintendent what can be done in your congregation; ask also your pastor, for he is vitally interested, too. Hammond Publishing Company of Milwaukee has a catalog of Religion Class Supplies for the Mentally Retarded. The Book, *Wonder-Full*, could be used together with an activity packet also entitled *Wonder-Full*. A pamphlet, *Methods of Teaching*, was written by the author of *Wonder-Full*. A series of lesson packets for use in special classes for mentally retarded children, *Bible Lessons for Special Classes* (Concordia Publishing House, St. Louis, Mo.), has a detailed teacher's manual. It is a little more advanced than *Wonder-Full*. Perhaps some lessons of *The Story of God's Love* (Northwestern Publishing House, Milwaukee, Wis.), can be adapted to the needs of a special class of Sunday-school children.

You, the Sunday-school teacher, and your pastor are deeply interested in aiding the spiritual growth of the child. This Christian training and instruction could possibly lead to confirmation. If your child can be brought to the point that he can examine himself, this should be done by all means. At any rate, you as a Christian parent will want your child to grow spiritually to the fullest stature of which he is capable. Don't you want this for all your children?

(To be continued)

ARNOLD C. MEYER

[Pastor Arnold C. Meyer is a member of the Mission to the Mentally Retarded, a committee of the Wisconsin Ev. Lutheran Synod charged with this area of concern.]



Woodlawn Ev. Lutheran Church of West Allis, Wisconsin, makes a classroom available in its school for this special class. Mrs. Joyce Grimmer and Mr. Tom Wiedenhoef share the teaching duties with Mrs. Voss.



## HOPE EV. LUTHERAN CHURCH, SWARTZ CREEK, MICHIGAN, BECOMES SELF-SUPPORTING

Hope Evangelical Lutheran Church, Swartz Creek, Michigan, had its humble beginnings in the year 1947 when the Michigan District Mission Board asked Pastor Norman Maas of Durand, Michigan, to make a religious survey of the Swartz Creek area. This canvass was made May 20 and 21, 1947. On the basis of this canvass services were begun. The first service was held on June 15, 1947, in a rented facility with 25 people in attendance. The congregation was organized on February 16, 1949, with 27 communicant members.

On April 13, 1950, property was purchased by the congregation. This early purchase of land was made because of the ideal location and the possibilities for the erection of a chapel, parsonage, and Christian day school.

On December 4, 1950, the Mission Board granted the congregation permission to build their chapel, providing they could raise the necessary funds without the Synod's help. The members of the congregation were approached for donations and loans to make the chapel a reality. Under the blessings of God, enough

money was offered to build the chapel.

Ground was broken on May 26, 1951, with 35 people present for the service. Work was begun on the chapel on June 14, 1951. Only the foundation, the outside walls, and the roof were contracted by the congregation. The members completed the structure themselves.

The first services in the new structure were held in the basement on December 23, 1951, while the rest of the building was still under construction. There were 52 people present. On that evening the children of the Sunday school presented their Christmas service; the worshipers numbered 125.

For 15 months services were conducted in the church basement. On Palm Sunday, March 29, 1953, the first service was held in the church proper. In this service seven children were confirmed. It was a day of great rejoicing, not only for the members of the congregation, but for the many guests who shared the happiness of that day. The attendance at this service was 120.

On Sunday, June 21, 1953, with deep humility and gratitude to God,

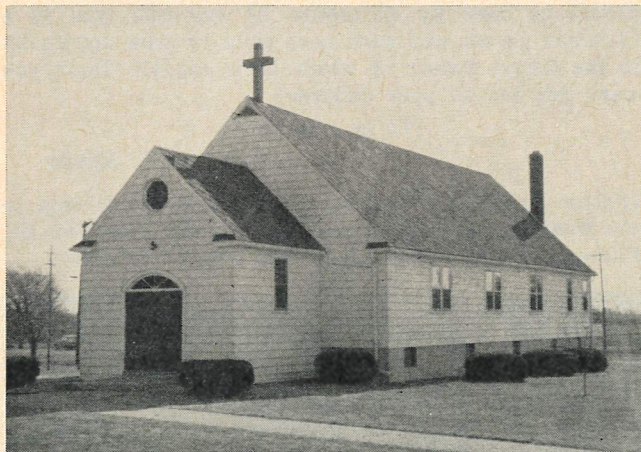
the congregation was privileged to dedicate its church to the glory and service of the Triune God. The final cost of the structure, completely furnished, was only \$25,000. In 1963 a parsonage was purchased adjacent to the church property at a cost of \$19,000.

This past Christmas Day, Hope Ev. Lutheran Congregation offered its praise and thanks to God as it brought its final offering for full payment of its church building. Their joy and enthusiasm was increased even more when, as of January 1, 1969, they became a self-supporting congregation, blessed by God with 139 communicant members and 228 souls.

The following have served as pastors of Hope Congregation: Norman Maas, 1947-1955; Myron Kell, 1955-1960; Erhart Schultz, 1960-1964; Richard MacKain, 1964-1968; and the undersigned.

We, the pastor and the members of Hope Ev. Lutheran Congregation, humbly thank God for His abundant blessings and pray that He will continue to guide us and bless us in His pure Word throughout the future.

ROBERT E. EHLERS



Hope Ev. Lutheran Church, Swartz Creek, Michigan, has made its final payment on this building and also become a self-supporting congregation.



The knotty-pine paneling lends a rustic, warm appearance to the interior of Hope Ev. Lutheran Church, Swartz Creek, Michigan.

### Briefs

*(Continued from page 214)*

30 pastor or professor vacancies, 12 men teacher vacancies, and 22 women teacher vacancies.

Of the Seminary graduates, one was called to Hong Kong as an assistant to the Friendly Counselor to

the Chinese Ev. Lutheran Church, and 21 were called into Home Mission stations, one of which is in Canada. Of these 21 stations, 10 did not previously have their own resident pastor. Seventeen states and two foreign countries are represented as fields of labor for the graduates.

How thankful we are as a Synod ought to be to the Head of the Church, our Lord Jesus Christ, who has provided us with such a large number of new laborers in His Vineyard! What cause for rejoicing there is also in the continued expansion of our mission thrust!



# What's Going on in PROTESTANTISM?

## Neo-Orthodoxy, Neither New Nor Orthodox

For a confessional church such as ours a stress on orthodoxy, that is, correct doctrine, must ever be one of the watchwords. In these days when faith in Biblical doctrine is being attacked, anything that can foster and promote correct doctrine deserves our attention and support.

When we hear a term like neo-orthodoxy, our natural inclination may well be to favor it. Even more is that the case when we hear the terms and expressions neo-orthodoxy uses, for our hearts will be warmed by the constant references to the Word of God, to sin and the need for atonement, to the cross and the resurrection of Christ.

But the very name bids us also to be on guard, for it calls itself a *new* orthodoxy. Here too we would heed Scripture's advice to "try the spirits, whether they are of God, for many false prophets are gone out into the world" (I John 4:1).

### The Historical Background: A Reaction to Liberalism

It may be easier to formulate some idea of what neo-orthodoxy is for if we first examine what it is against. Neo-orthodoxy is basically a reaction against liberalism. It came into being as a protest against the exalted view of himself that man held particularly since the days of Charles Darwin and his evolutionary theory.

The acceptance of this theory perhaps more than anything else represented man's declaration of independence from a sovereign and unchanging God. Man reasoned that if everything was evolving, getting better and better, there ought actually be no limit to what he could accomplish. Man became the measure of all things.

Armed with his "scientific method," man reduced Scripture to nothing more than a human, fallible book from which he could pick and choose what fit his theory. The loss of Scripture as an objective guide and rule seemed to him no loss because he needed no guide outside of himself. Christ was reduced to nothing more than a man, a good example to follow. Again, the loss of a Savior seemed no serious loss because he needed nothing more than a good example. He could take it from there.

This same optimism showed itself in his confident hope that he could also run the world economically and politically, but here the roof soon fell in. World War I showed conclusively that liberalism's boundless optimism in man was unfounded.

It was to the shattered and disillusioned world of 1918 that the Swiss theologian Karl Barth issued his call for men once more to "let God be God." In his monumental commentary on *Romans* he reasserted the sovereignty of God and the sinfulness of man, who by his self-centeredness is actually in rebellion against God,

and he advocated a return to the Word of God as man's standard of authority.

The financial difficulty of the '30s, World War II, the continuing unrest of a world living in the shadow of the bomb have all contributed to the theological climate in which neo-orthodoxy has grown and flourished for some 50 years now. It has gained followers because it has raised its voice against liberalism with its denial of the sovereignty of God and its glorification of man. We might agree then that neo-orthodoxy has been right in what it has opposed, but has it been orthodox in what it is for?

### Neo-orthodoxy Is Basically a Method

We should point out that neo-orthodoxy is known by a variety of names: Barthianism, Theology of Crisis, Dialectical Theology, among others. It has many proponents: Karl Barth, Emil Brunner, Rudolph Bultmann, Reinhold Niebuhr, to mention a few. Their writings are voluminous and their teachings not always in agreement with one another's—nor even with their own, for that matter, because they are fond of dealing in paradoxes or contradictory statements. This does not disturb them, for by their own definition, religion is not something that can be reduced to "propositions," that is, doctrinal statements which are objectively true.

Neo-orthodoxy is not so much a set of doctrines as a method of arriving at "truth." And it might be noted as an illustration of *paradox* that to its proponents truth and fact are not the same. It will be obvious that a discussion of the individual teaching of these men is not possible here, nor is it necessary, but we should take a look at their method. In this they agree. The method is basically to use old, familiar, orthodox terms but to give them entirely new meaning in the process of arriving at "truth."

### How Neo-orthodoxy Deals with the Bible

For example, neo-orthodoxy makes a strong claim for the authority of the Word of God. This sounds good to us until we find out that to the neo-orthodox the Word of God is NOT the Bible, but "God's revelation of Himself in Christ" as that comes to men through the medium of the Scriptures. The Word (Christ) is separated from the written word (Scripture).

Lest we seem to misrepresent them, let them speak for themselves. McConnachie, a disciple of Barth, says, "The Bible itself, it must be understood, is not actually the Word of God. The Bible is one thing and Revelation is another thing." Brunner puts it more strongly than that. "The habit of regarding the written word, the Bible, as the 'Word of God' exclusively . . . is actually a breach of the second commandment."

To the neo-orthodox Scripture is not a body of objective truth, the sum total of what the sinner needs for saving faith in Christ. It is rather a "witness to



revelation." It is a word about the Word. Some parts of the word are better than others, but to the extent that God uses it to reveal Himself, to that extent Scripture "becomes the Word of God," to use their expression.

It need hardly be stated that such a view of Scripture is far removed from St. Paul's, who could tell Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

We might add that some proponents of neo-orthodoxy flirt with the idea that perhaps even man's natural knowledge of God can serve as an adequate means of revelation and thus "become the Word of God." Despite its avowed emphasis on the Bible, neo-orthodoxy does not consider the Scriptures something unique nor even the only "witness to revelation."

#### The Current Slogan: Demythologize the Scriptures

With such a view of the role of Scripture in God's plan of salvation, it will not surprise us that neo-orthodoxy also plays fast and loose with the content of Scripture. To the neo-orthodox the Bible is full of "myths." One must demythologize, that is, penetrate beneath these myths in order to have Scripture yield its "true" meaning. "Myths" are not historical facts; but representations of eternal truths. Fact and truth, as we noted above, are not identical for them.

Thus, to take just one example, the account of Adam's fall (Gen. 3) is to them not a historical fact in the sense in which history is usually understood. Adam is not to be understood as a real person who lived in a real garden at the beginning of history, but rather he is a representation of man at every stage of his development. He represents you and me and all sinners. The story (myth) is not a historical fact, but it is nevertheless true because it conveys a truth, the truth of man's sinfulness.

In this way neo-orthodoxy deludes itself into thinking that it can dispense with the facts of the Bible but still retain the truths of the Bible. Brunner sees this

as a real plus. He says, "We may be grateful to historical science that it has eliminated the historical element from the story of Creation and the Fall, and in doing so has forced us to seek once more for the Divine Word concerning the Creation and the Fall of man."

Note that it is science that has supposedly eliminated the historical element from the Bible, and it is man who must seek once more for that which is true and valid in the Scripture. It will be apparent that neo-orthodoxy has come full-circle. It is right back to that which it set out to replace, namely the pre-World War I liberalism which needed no objective truth of Scripture to which to look for guidance but could determine its own standard.

#### A Deceptive and Intellectually Appealing Error

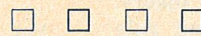
Neo-orthodoxy is not new, but a return to the previous error. It is not orthodox, for it undercuts the authority of Scripture and robs the child of God of his confidence in the Bible by making him the judge as to what is reliable and what must be rejected as myth and fable. The words and terms that neo-orthodoxy uses are the old and familiar ones, but the meaning has been changed and the heart has been taken out of them.

Neo-orthodoxy is primarily a temptation to the intellect and consequently it moves in the "best" circles. It is taught in name colleges and seminaries. It is proclaimed from the pulpits of famous preachers. But it is not restricted to these. It lurks also in our hearts. When we feel that we have heard or said about all that the Gospel has to offer, when we feel that we must do something to make the Gospel more relevant for modern, educated man, then we are vulnerable to the appeal which neo-orthodoxy makes, for it offers an intellectually respectable Gospel at the price of the saving Gospel. From this preserve us, heavenly Father!

ARMIN PANNING

[The author is professor of Greek and Religion at Northwestern College, Watertown, Wisconsin.]

What do you mean..



## Adiaphora?

### THE MEANING OF THE TERM

How many of our readers know what is meant by the strange word, adiaphora? I'm sure that our pastors and teachers, who have had some training in the field of dogmatics, know what it means. But what about you laymen and laywomen? Is it some prehistoric animal, too big for Noah's ark? Is it a new theological word, coined by some wild-eyed, existential man of the cloth? Is it perhaps taken from the so-called "in" jargon of "hippiedom"?

#### Definition

Actually, it is a coined word, of Greek origin, and means "things which are neither commanded or forbid-

den" by God. In German the word is "Mitteldinge," translated "middle things" or "indifferent things," also strange-sounding to nontheological ears.

Adiaphora is actually the plural of adiaphoron, and is used for the sake of economy. It is a substitute word, wherever it is used, for an entire sentence like "things or acts, which are neither commanded or forbidden in the Word of God." Hence, adiaphora are things in which we have Christian liberty, the right to do or not to do them, things which are ethically indifferent. These indifferent things may be in the matter of morals or ethics, or they may be ceremonial, having to do with the various forms of worship. More on this later.



### Historical Background

Here is a quick look at the historical background of our Lutheran Church's teaching on adiaphora. The Tenth Article of the Formula of Concord, which at his ordination every Lutheran pastor swears to uphold, grew out of the so-called Adiaphoristic Controversy, which plagued and disturbed the Church shortly after Luther's death. This Tenth Article is entitled: "Of Church Rites, Which Are Commonly Called Adiaphora, or Matters of Indifference." This Article can be briefly summarized as follows:

- I. **The Controversy:** Some say, that in adiaphora we may make concessions even if we do not agree in all doctrinal matters. Others say, that we cannot and dare not make any concessions.
- II. **The Lutheran Position:** We cannot classify those things as adiaphora that are plainly against the Word of God, neither certain ceremonies that would merely give the appearance of unity, nor those things that do not contribute to good order in the Church.
- III. **Settlement of the Controversy:** Every church has the right to change adiaphora in the interest of good order. But in times of controversy nothing can be conceded, even the matter of certain customs, on account of the confession of the truth and the consciences of the weak.

This seemed to settle the matter. Yet 100 years later another controversy raged in the Church over this same matter of adiaphora. It all started out as a good effort to bring the German people back to a higher and more Christian plane of living, following the breakdown in morals after the Thirty Years' War. But this effort finally got completely out of hand when a man named Philip Spener and his followers, called Pietists, condemned not only card playing and dancing, but even innocent joke telling and other pleasantries, such as taking part in a festive meal or even taking a walk. All things, these fanatics said, that do not directly serve God, their own or their neighbor's welfare, are a waste of time, and, therefore, sinful, and must go. Strange as it may seem, this wayout thinking eventually paved the way for liberalism and modernism in their present forms in the Church today.

Thank God, our Lutheran Church does not go to such extremes. Rather, in harmony with the Word of God, which states, "All things are lawful" (I Cor. 6:12), "Nothing is unclean in itself" (Rom. 14:14), and "All things are clean" (Rom. 14:20) that are not contrary to God's holy Commandments, and also in harmony with our Lutheran Confessions, especially the Formula of Concord, referred to before, we Christians can enjoy all of God's gifts to us, and no man, therefore, has any right to command or forbid what God has left free.

KENNETH W. VERTZ

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## Dedication, Grace Ev. Lutheran Church Durand, Michigan

Special services were held in April at Grace Ev. Lutheran Church, Durand, Michigan, in connection with the dedication of their new house of worship. On Easter Sunday, April 6, 1969, a special farewell prayer service took place in the old, converted house that had served the congregation as a church for 24 years. Later the same morning the dedication service was held at the site of the new and impressive chapel and education building just one mile north of the former house of worship. On the following Sunday, April 13, 1969, the Rev. Walter Voss, Sebewaing, Michigan, preached the sermon at the afternoon festival service.

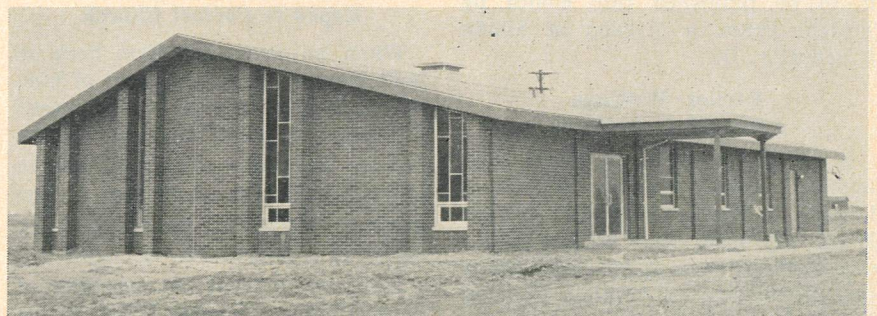
In 1945 Pastor Voss was serving as pastor of Salem Lutheran Church, Owosso, and was instrumental in initiating investigation for another Wisconsin Synod church in Shiawassee County. Canvassing of Durand and the immediate environs by pastors from Flint and Chesaning, with the assistance of Pastor R. Scheele, District missionary for the Michigan District, resulted in the decision of

the District Mission Board to establish a mission in Durand. Pastor Norman Maas began serving the infant congregation in May 1945. Later the same year the Mission Board purchased a house located about a block from Briggs (Tiger) Stadium in Detroit and moved it 65 miles to Durand. Remodeling of the house resulted in a small but attractive chapel.

By 1947 Grace Ev. Lutheran Church had been organized as a congregation, accepted into the Wisconsin

Synod, and incorporated under the laws of the state of Michigan. In January of that year the congregation numbered 24 communicant members. Also in 1947 Pastor Maas began working toward the establishment of another mission in nearby Swartz Creek. For the next 16 years Grace of Durand and Hope of Swartz Creek were served by the same pastor.

In March 1955 Pastor Maas accepted the call to Zion Ev. Lutheran Church, St. Louis, Michigan. He was succeeded at the Durand-Swartz



The members of Grace Congregation, Durand, Michigan, contributed a great deal of personal labor to make this new church on their large 13½-acre tract of land possible.



Creek parish by Pastor Myron Kell. Pastor Kell served the two missions for five years before accepting the call to Apostles' Ev. Lutheran Church, Toledo, Ohio, in 1960. The present pastor, the Rev. Erhart Schultz, began serving the dual parish later the same year. On January 1, 1964, Grace Lutheran Church of Durand became a self-supporting congregation while the Swartz Creek congregation remained a mission for another four years. With the end of the dual parish arrangement, Pastor Schultz accepted the call extended to him by the congregation at Durand.

In January 1962 the congregation began construction of a new, modern three-bedroom parsonage at the cost of \$15,600. In April 1965 a planning committee was selected to bring major recommendations to the voters'

assembly for the future of the congregation. Recommendations included a major building program, which involved the purchase of 13½ acres of land for the proposed new chapel-education building. On January 1, 1966, at a cost of \$10,000, the property was purchased. By January 1967 temporary floor plans of the proposed building were presented by the planning committee. An architectural contract with G. E. Associates was signed later the same year. In June 1968 construction bids were let, the contract being awarded to Perrin Construction Company of Durand for \$78,251.81. The new chapel-education building has 4,685 square feet of space on the main floor with a storage level above the narthex. In addition to the nave, sacristies, and chancel, the building

contains seven Sunday-school rooms, two restrooms, a cry room, conference room, and boiler room.

Much of the work on the new building was carried out by members of the congregation, including all painting, finishing, floor tiling, ceiling tiling, and all woodwork on the building's interior, including the chancel furniture. The parking lot, septic system, well, and carpeting were subcontracted outside of the general contract.

At the dedication of their new house of worship the church council stated: "It is this building that we in dedication give to our Lord. We pray that He dwell in it, meet with us here, and use it to save many souls."

RICHARD W. MACKAIN

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## Looking at the Religious World

### INFORMATION AND INSIGHT

#### A REBEL PRIEST AND HIS "NEW GOD"

"My God does not have to save me, because there is nothing to save me from; He does not redeem me, because I am not up for redemption."

These words were written by a man who once considered himself to be a devout Christian; in fact, until two years ago he was a priest within the Roman Catholic Church. His name is James Kavanaugh, and the statement quoted above appeared in the June 1969 issue of *Ladies Home Journal* in an article entitled "The Birth of My New God." The article is an excerpt from Kavanaugh's latest book, *The Birth of God*, which is to be published this month by Trident Press, a division of Simon & Schuster, Inc.

#### Earlier Writings Attacked Catholicism

Some of you, perhaps, recall reading an article entitled "I Am a Priest—I Want to Marry" in the March 12, 1966, issue of *The Saturday Evening Post*. It appeared under the pseudonym of "Father Stephen Nash" but was actually written by the same James Kavanaugh. Undoubtedly a number of our readers have become acquainted with this dis-

turbed ex-priest through the pages of his first book, *A Modern Priest Looks at His Outdated Church*, which was published by Trident Press in June of 1967. It is an angry, devastating indictment of the many false teachings and practices still prevalent in Roman Catholicism in spite of the much-heralded "reforms" of the Second Vatican Council. Although Kavanaugh is guilty of some exaggerations, oversimplifications, and sweeping generalizations, the book is worth reading and can currently be purchased in an inexpensive paperback edition selling for \$.95 (Pocket Book No. 77005).

#### Hoped to Correct Church

When he wrote his first book in 1967, Kavanaugh still thought of himself as a good Catholic and expressed a desire to remain a priest. In the *Preface* he stated: "I write not in bitterness, but in love, not in the anger of demolition, but in the challenge of construction. I need my church, for without the strength of Christ it gives I cannot live." In the *Epilogue* he vigorously asserted: "I believe in God and the power of His victory in Christ. I believe in a

Resurrection that rescued man from death. I believe in an Easter that opened man to hope. I believe in a joy that no threat of man can take away."

#### Left Priesthood

Those statements still had a *Christian* ring to them. Today, two years later, Kavanaugh no longer talks like a Christian. In October 1967, just four months after his first book was published, he resigned from the Roman Catholic priesthood and went to work as a marriage counselor at the nonsectarian Human Resources Institute in La Jolla, California. Since that time he has married, in line with his expressed hope to "find God and meaning" through a "close personal relationship with a woman."

#### Kavanaugh's "New God"

According to his latest article in the *Ladies Home Journal*, ex-priest Kavanaugh believes that he has found a "new God" outside the walls of traditional Christianity:

"I do not mean the God of religious tradition, not Christ, nor the loving Trinity religious writers describe. I cannot reduce my God to personal dimensions. I cannot contain Him in any kind of an image.



"Perhaps He is the Life-force of the world, the Unity of all creation, the pervading Spirit of all existence. But, to me, these are just words. I can only grasp my God as a kind of meaning in my life. He—and I hesitate to call Him 'He'—lives at the very root of my own loneliness and somehow makes my life intelligible.

". . . My God does not have to save me, because there is nothing to save me from; He does not redeem me, because I am not up for redemption . . . He does not want credit or gratitude. He does not want a 'thank you' before I eat or a meditation on His goodness when I am enjoying myself. My God asks nothing of me. He does not demand my homage as the egotistical and controlling God created by men who want to rule in His place . . . My God is, and He lets me be, and in such a relationship there is the essence of love and the fullness of faith."

#### When and Where "God Is Born"

Kavanaugh feels the need for frequent unstructured moments of solitude and reflection to look at his life and evaluate his place in it. He

claims that he comes away from such moments of introspection "a different man." "It is then that I can look at my world and watch *the birth of God*.

"I know that whenever a man is finding meaning, wherever a man is helped from darkness and again finds beauty and joy in his life, God is being born. I do not have to call Him 'God', for 'God' is but a word. . . . It is enough that a man smiles, or enjoys his work, or rejoices in the birth of his child. Then I know God is being born because man has meaning in his life. . . .

"I see the birth of God in the struggle to end poverty, in the protests that hope to end war, in the comedian who makes me laugh, in a heart transplant, in the excitement of the Kentucky Derby, in a child's attempt to walk. . . .

"God is not in the churches, and He is not in the legends and myths that frightened and resentful men have fashioned. God is in the struggle of honest men to be themselves, in the effort of brave men to care, in the courage of weak men to do the best they can."

#### A Tragic Blunder

On and on it goes. Kavanaugh has no clear concept of who or what his "God" is, but he sees that "God" being "born" whenever people are happy or finding some obscure "meaning" to their life. What a tragic turn of events for a gifted man who once claimed to have the Risen Christ as his source of hope and joy. We can appreciate how disturbed and frustrated Kavanaugh—like Luther—felt under the tyranny of Rome's legalistic teachings and practices. But—unlike Luther—Kavanaugh has committed the all-too-common blunder of throwing out the baby with the bathwater! He has failed to distinguish between *Rome's falsehoods* and the *Scriptural truths* which Rome still teaches. Reacting violently, Kavanaugh has lumped them together and thrown them all overboard. Let us hope that he sees the emptiness and hopelessness of his present path and returns before it is too late to the eternal truths of the Gospel wherein alone a man can find abundant joy and real meaning to his life now and forever.

MARTIN W. LUTZ

## Direct from the Districts

### Northern Wisconsin Anniversaries

A special service to celebrate the twenty-fifth anniversary of Pastor Ralph Unke was held at Fox Valley Lutheran High School some months ago. Pastor Unke was graduated from the Seminary at Mequon in 1942. Thereafter he taught and was acting principal at Good Shepherd Lutheran School, West Allis, Wisconsin. Beginning in 1943, he served the Herrick-Platte parish in South Dakota and thereafter the Fort Morgan-Las Animas parish in Colorado. His next charge was Butterfield-Darfur, Minnesota. Returning to Wisconsin, he served the Town Gibson-Two Creeks churches. In 1960 Pastor Unke came to Appleton's Fox Valley Lutheran High School. He married Laverne Spanley of Milwaukee in 1943. The Unke's have four children.

St. Paul's Ev. Lutheran Congregation of North Fond du Lac, Wis-

consin, celebrated 27 years' service in the ministry with a thanksgiving service for Pastor Bernhard G. Kuschel. Most of these years were spent at North Fond du Lac. Pastor Kuschel was graduated from Northwestern College, Watertown, Wisconsin, in 1939. In 1942, after finishing his studies at the Seminary at Mequon, Wisconsin, he was ordained by Pastor E. Behm at Forest, Wisconsin.

He served one year at Forest. Thereafter, in 1943, he was installed at Holy Cross, Daggett, and St. Mark's, Carbondale, Michigan. He was called, in 1948, to North Fond du Lac. The afternoon service on April 20, 1969, was conducted by the Rev. Marcus Schwartz of Menomonie, Wisconsin, a brother-in-law. The pastor was presented with gifts, and refreshments were served by the Ladies Aid.

Pastor Kuschel married Miss Diana Beckmann in 1943. They have two sons, both of whom are studying for the ministry.

### Centennial 1868-1968

August 18, 1968, was a day of praise and thanksgiving unto the Lord our God for St. John's Ev. Lutheran Congregation, R. 3, Kaukauna (Town Woodville, Calumet County), Wisconsin. On that day, the congregation was privileged, by the grace of God, to observe the centennial of its founding.

Three services were conducted. Pastor Alfred Hertler, Longmont, Colorado, delivered the sermon in the morning service; Pastor Frederick Thierfelder, Appleton, Wisconsin, occupied the pulpit in the afternoon, both being former pastors of the congregation. Pastor H. Pussehl, Wrightstown, was guest speaker in the evening service.

St. John's Congregation was organized in August 1868 under the leadership of Pastor Albert Kluge, Reedsville. He served the new congregation for almost two years, having services regularly in the home of Mr. Christian Lukow.

Since Pastor Kluge was serving several congregations, it seemed the Woodville congregation would be bet-



ter served from Wrightstown. Accordingly Pastor Haak of Wrightstown served for about two years, conducting services in a public school near the present location of the church.

Under the pastoral care of Pastor Haak the congregation built its first church. It was dedicated to the service of the Lord on the ninth Sunday after Trinity, 1871, by Pastor Haak and Pastor Kluge.

Pastor Haak was succeeded by Pastor K. Havener and Pastor Schug. These pastors, successively, served the congregation until March 1876. Then Pastor Reinhold Pieper, who had accepted the call to Wrightstown, served the congregation from Wrightstown. Since the congregation was a subcharge of Wrightstown, the rapid change of pastors there also left Woodville without a pastor for months at a time. During these years, various neighboring ministers were asked to serve St. John's on different occasions. Such calls were extended to Pastor E. Althof and Pastor J. Haase of Town Freedom.

In 1878, the members of the congregation called their own pastor in the person of J. G. Oehlert, who was installed on December 8, 1878. During his pastorate the first parsonage was built. Pastor Oehlert was succeeded by Pastor G. W. Albrecht, who was installed on October 24, 1880. Under his leadership a new church was built and dedicated October 17, 1886. The following pastors served the congregation after G. Albrecht: T. Eppler, October 1887-1893; F. Schumann, June 1893-1900; J. J. Meyer, August 1890-1903; Theo. F. Finck, October 1903-1907; Br. Gladosch, 1907-1912, during whose pastorate a new parsonage was built; John Reuschel, April 1913-1941; Fr. Thierfelder, April 1941 to December 1946; Albert Sippert, 1947 to May 1954; Alfred Hertler, November 1954 to May 1957; Paul C. Eggert, June 1957 to the present.

May the Lord Jesus Christ, the Lord of the Church, extend His protecting hand over St. John's Congregation, so that His Word may be taught in truth and purity and the holy Sacraments administered according to His institution, to the honor of His name and salvation of many souls for many years to come!

#### Music Contest

On April 26 a solo and ensemble contest was held at Winnebago Lutheran Academy at Fond du Lac, Wis-

consin. Eighty-three entries from Northwestern Preparatory School, Fox Valley Lutheran High, and Winnebago Lutheran Academy, and their affiliated grade schools met here. Winnebago Lutheran Academy and grade school members from St. Peter's, Faith, and Redeemer schools of Fond du Lac, as well as St. Paul's of North Fond du Lac and Grace Lutheran of Oshkosh accounted for 46 entries. These scored 26 *firsts*, 17 *seconds*, and 3 *thirds*. The three entries of Mr. Robert Kuehn of Grace Lutheran, Oshkosh, each received *firsts*.

#### Area High Schools

At Fox Valley High School, Appleton, a concert of musical variety was presented by several bands on Sunday, April 20. The director was Mr. L. Prahl. The concert consisted of selections from symphonies of the late 1800's and marches of today. Several movements from Dvorak's "New World Symphony" were highlights of the program.

The fourteenth annual science fair was held in April, featuring varied individual projects, ranging from the life of a tiny gerbil to the operation of an amateur radio.

The future teachers' club of Fox Valley visited Dr. Martin Luther College in March to view campus life there.

Four sophomores attended the "Trees for Tomorrow" program sponsored by the Wisconsin-Michigan Power Company at Eagle River, April 9-12. The purpose is to educate stu-

dents in the conservation of natural resources. The high-school advisor was Mr. Baer.

At Winnebago Lutheran Academy the annual senior class play, under the direction of Mrs. Walter Hoepner, was given on April 20.

The annual spring concert at Winnebago Lutheran Academy was held on May 18. Mr. T. W. Zuberbier is director of the chorus and Mr. W. Fuhrmann of the band.

At Manitowoc Lutheran High School a rally was held on Sunday, May 4. Pastor Martin Janke of Faith Church, Fond du Lac, was the speaker. The annual activities banquet took place on May 10. Students who have contributed to extracurricular activities, journalism, and athletics were recognized. The annual spring concert was given here on May 20. The graduation date here was June 6.

LEROY RISTOW

## Michigan

### Kalamazoo Celebrates Groundbreaking

Despite a daylong downpour the spirits of 63 pastors, teachers, Wisconsin Synod members, and friends were not dampened as they gathered together on Sunday, May 18, 1969, for the groundbreaking ceremony for the proposed chapel-school building of St. Stephen Ev. Lutheran Church, Kalamazoo, Michigan. The Rev. Elton R. Bickel, pastor of the mission congregation, officiated.

At one time a congregation of the Michigan Synod was located in Kalamazoo, but that church eventually



Groundbreaking for the chapel-school of St. Stephen Ev. Lutheran Church, Kalamazoo, Michigan, took place May 18, 1969, in a downpour.

(Kalamazoo Gazette, Photo)



affiliated with The Lutheran Church — Missouri Synod. For some time area pastors of the Wisconsin Ev. Lutheran Synod saw the need for a church of our confession in the Kalamazoo area. Many families from congregations of our Synod in Michigan were moving into Kalamazoo to find work. Many of these expressed a desire for a church of their own Synod. In June 1964 the Michigan District Mission Board sent a team of canvassers into the area to conduct a survey. As a result of encouraging replies the Mission Board decided to hold exploratory services later the same year.

The first worship service took place on September 20, 1964, in the Venetian Room of the Burdick Hotel in downtown Kalamazoo. Pastor Louis Meyer, Jr., Battle Creek, served as pastor of the new mission. During the first few months attendance ranged from as few as 10 to as many as 40. In January 1965 the Mission Board began calling for a full-time resident pastor. In May of the same year the Board requested a candidate from the assignment committee. The new pastor, Elton R. Bickel,

was commissioned on June 27, 1965. Pastor Bickel graduated from Northwestern College and the Wisconsin Lutheran Seminary. His year of vicarage was spent at Grace Ev. Lutheran Church, Tucson, Arizona.

Plans were begun immediately to find an area in which the congregation could establish itself, and the Mission Board concurred with the decision of the congregation to locate in the northeastern section of Kalamazoo. The Board also allocated about \$12,000 for the purchase of an eight-acre site.

With the coming of their own pastor, the congregation began to grow steadily and gradually. Within four months the attendance at worship services increased to 70 per Sunday. The interest of the members soon became evident. They chose the name of St. Stephen Ev. Lutheran Church and immediately began work on a constitution. A complete schedule with a confirmation class for children, adult class, Sunday school, and Bible class began in the fall of 1965. Because of pressure on the children from the Scouting movement, the Lutheran Pioneers and Lutheran Girl

Pioneers began holding meetings in the spring of 1966.

In the summer of 1966 the Synod permitted the infant congregation to engage an architect to develop a master site plan. Permission to have the architect draw up plans for a parsonage was given by the Mission Board shortly thereafter. In May 1968 the Synod informed St. Stephen Lutheran Church that they could begin plans for building their first unit. On the advice of the Mission Board the congregation decided to use the allocated money for the first unit of a building that could serve as a parochial elementary school. Three classrooms have been planned for the first unit, two to be used temporarily as the chapel. There will also be a kitchen, offices, boiler room, storage rooms and restrooms. Total cost will be about \$100,000. In April 1969 the congregation submitted the plans for construction bids. St. Stephen Ev. Lutheran Church looks forward to having its own house of worship and being able to carry on the work of the Lord's kingdom in Kalamazoo.

RICHARD W. MACKAIN

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## SIXTH LUTHERAN FREE CONFERENCE TO MEET

The sixth in a series of annual Lutheran free conferences will be held July 29-31, 1969, at the Blackhawk Hotel, Davenport, Iowa.

The announcement was made by the Rev. Armin W. Schuetze, chairman of the Arrangements Committee and a member of the faculty of the Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The conferences are being held, according to the announcement, to provide a forum "for mutual strengthening of all those who are deeply interested in an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church."

In calling the sixth conference the Arrangements Committee noted that "many pastors and laymen share its concern about 'liberalism' which marks much Lutheran thought today."

The theme of the sixth Lutheran Free Conference will be "God, The

Holy Spirit, Acts," a study of the Gospel and Sacraments.

Scheduled to serve as guest speakers at the Conference are the Rev. Arthur Drevlow, St. James, Minnesota, of The Lutheran Church — Missouri Synod; Prof. Bjarne Teigen, Mankato, Minnesota, of the Ev. Lutheran Synod; and the Rev. George Tiefel, South Lyon, Michigan, Prof. Martin Lutz, Mequon, Wisconsin, and Prof. Paul Eickmann, Watertown, Wisconsin, all of the Wisconsin Ev. Lutheran Synod.

The Rev. Norman W. Berg, Milwaukee, Wisconsin, executive secretary of domestic missions for the Wisconsin Synod, who was moderator at the first five free conference meetings, has been named to moderate the sixth meeting.

Pastor Berg pointed out that the purpose of the conference is "for mutual strengthening of conservative elements" only. He said it was neither the desire nor intention of the conference to attempt the "restructur-

ing of conservative elements which are found in all Lutheran church bodies, even though these elements have shown much interest in the meetings."

The fifth Lutheran free conference was held last year at Minneapolis and attracted 272 registered pastors and laymen from 22 states in eight Lutheran church bodies.

At a free conference the registrants do not speak for or bind their respective church bodies.

The Arrangements Committee for the free conference is composed of 22 pastors and laymen from four Lutheran bodies.

Other officers of the Arrangements Committee are the Rev. Kent E. Spaulding (American Lutheran Church), Tacoma, Washington, vice-chairman; the Rev. Vernon H. Harley (Lutheran Church — Missouri Synod), Fairmont, Minnesota, secretary; and Gerhard L. Freundt (Lutheran Church — Missouri Synod), Elmwood Park, Illinois, treasurer.

JAMES P. SCHAEFER



## NOMINATIONS — DMLC

The following men have been nominated for the three new professorships at Dr. Martin Luther College, New Ulm, Minn.:

### ENGLISH

Rev. Richard Balge — Madison, Wis.  
Mr. Gerhard Bauer — Bloomington, Minn.  
Rev. Gary Bauml — East Brunswick, N. J.  
Rev. Walter Beckmann — Annandale, Va.  
Mr. Arlyn Boll — Milwaukee, Wis.  
Mr. Howard Dorn — Morton Grove, Ill.  
Prof. Raymond Duehlmeier — New Ulm, Minn.  
Rev. Vilas Glaeske — Houston, Tex.  
Mr. Richard Grunze — Princeton, Wis.  
Mr. Donald Helwig — Milwaukee, Wis.  
Rev. Max Herrmann — Mauston, Wis.  
Mr. Frank Italiano — La Crosse, Wis.  
Rev. Martin Janke — Fond du Lac, Wis.  
Prof. Harris Kaesmeyer — Saginaw, Mich.  
Mr. Paul Kock — St. Paul, Minn.  
Rev. Silas Krueger — Tucson, Ariz.  
Rev. David Kuske — Bangor, Wis.  
Rev. Thomas Kuster — Madison, Wis.  
Rev. William Leerssen — Winner, S. Dak.  
Prof. Frederick Manthey — New Ulm, Minn.  
Rev. Robert Mueller — Livonia, Mich.  
Rev. John Parcher — La Crosse, Wis.  
Prof. Sylvester Quam — Watertown, Wis.  
Mr. James Raabe — Wonewoc, Wis.  
Mr. John Raymond — Excelsior, Minn.  
Mr. Allen Rosenthal — Tomah, Wis.  
Mr. Edmund Schafer — Kenosha, Wis.  
Prof. Loren Schaller — Manitowoc, Wis.  
Mr. Morton Schroeder — West St. Paul, Minn.  
Mr. Gerald A. Schultz — Evanston, Ill.  
Rev. Wayne Schultz — Aberdeen, S. Dak.  
Rev. Walter Schumann — Watertown, Wis.  
Rev. Paul Siegler — Albuquerque, N. M.  
Rev. David Tetzlaff — South Haven, Mich.  
Rev. Ernst Wendland —  
Lusaka, Zambia, Africa  
Rev. Daniel Westendorf — Minneapolis, Minn.

### MATHEMATICS

Prof. Harold Kaiser — New Ulm, Minn.  
Mr. Thomas Kriewall — Madison, Wis.  
Mr. Kenneth Leverage — Waukesha, Wis.  
Mr. Elwood Lutze — Manitowoc, Wis.  
Mr. Norbert Manthe — Onalaska, Wis.  
Prof. John Micheel — New Ulm, Minn.  
Mr. David Pelzl — Appleton, Wis.  
Prof. Theodore Pelzl — Moberg, S. Dak.  
Prof. Milton Spaude — Saginaw, Mich.  
Prof. Harold Yotter — Milwaukee, Wis.

### MUSIC

Prof. Robert Bame — Saginaw, Mich.  
Mr. Fred Biedenbender — Kenosha, Wis.  
Prof. Kurt Eggert — Milwaukee, Wis.  
Prof. Eldon Hirsch — New Ulm, Minn.  
Mr. John Jenschold — Mequon, Wis.  
Mr. Edward Meyer — Jefferson, Wis.  
Mr. Ronald Schilling — New Ulm, Minn.  
Prof. Francis Schubkegel — Milwaukee, Wis.  
Mr. Franklin Zabell — Milwaukee, Wis.

The Board of Control will meet at Dr. Martin Luther College at 10 a.m. on June 30, 1969, to call a man from each of these lists. Correspondence concerning any of these nominees should be in the hands of the undersigned no later than June 28, 1969.

Darrell Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Ave. South  
Minneapolis, Minn. 55409

### NOTICE

The next regular meeting of the full Board of Trustees is scheduled for August 4, 1969

at New Ulm, Minnesota, prior to the Synod Convention.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least ten (10) days before the scheduled meeting.

Norbert E. Paustian, Secretary  
Board of Trustees

### CLOSING DATES FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

July 24, 1969

August 24, 1969

Norris Koopmann, Treasurer

### CHANGE OF PLACE OF WORSHIP

Divine Savior Ev. Lutheran Church  
Indianapolis, Indiana

Now worshipping at the Lawrence Lions Community Building, 4749 Richardt Ave., Indianapolis, Ind. 46226.

Sunday worship, 10 a.m.; Sunday school, 11 a.m.

Thomas C. Spiegelberg, Pastor

## CALENDAR OF CONFERENCES

### MINNESOTA

#### REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: June 24, 1969.

Time: 2—9 p.m.

Place: Zion Church, Olivia; I. Lenz, host pastor.

Agenda: The Book of Reports and Memorials for the Fortieth Convention of Wisconsin Ev. Lutheran Synod.

Please send excuses to the host pastor.  
Dale W. Arndt, Secretary

#### RED WING DELEGATE CONFERENCE

Date: June 24, 1969.

Time: 9 a.m. Opening Holy Communion service for pastors and delegates.

Preacher: E. G. Hertler (alternate, W. Heinrich).

Place: St. John's, Nodine, Minn. Host pastor, F. Mueller.

Agenda: Study and discussion of the Book of Reports and Memorials to the 1969 Synod Convention.

D. G. Bruemmer, Secretary

### NORTHERN WISCONSIN

#### FOX RIVER VALLEY CONFERENCE

Date: June 23, 1969.

Time: 9 a.m., Communion service, H. Bergholz, preacher.

Place: Communion at St. Paul's Ev. Lutheran, Appleton. Convention at Fox Valley Lutheran High School, Appleton.

Agenda: Discussion of Reports and Memorials to the 40th Convention of the Wisconsin Ev. Lutheran Synod.

W. Gaulke, Secretary

#### RHINELANDER DELEGATE CONFERENCE

June 23, 7 p.m.

Christ Ev. Lutheran Church, Eagle River, Wis. Order of Business: Matters to Come Before Synod.

N. Stellick, Secretary

### PACIFIC NORTHWEST

#### DISTRICT DELEGATE CONFERENCE

Place: St. Paul's, Tacoma, Wash.

Date: June 24-26, noon to noon.

Communion service: June 24, 7:30 p.m.

Preacher: Prof. Carl Lawrenz.

Agenda: Essay by Prof. Lawrenz; Study of Reports and Memorials for the Synod Convention.

A special District session will convene the first afternoon to act on recommendations re: election procedures.

If unable to attend, please inform host pastor.

David Bode, Secretary

#### RESULT OF COLLOQUY

On the basis of a colloquy held on May 18, 1969, Mr. Elmer H. Dobberstein, now serving at the Concordia Collegiate Institute of Bronxville, New York, is declared eligible for a call into the secondary school system of the Wisconsin Ev. Lutheran Synod in the area of mathematics and coaching.

First Vice-President Carl H. Mischke  
District President Waldemar J. Zarling  
Professor Martin Albrecht

#### APPOINTMENTS

Pastor Arnold E. Lemke to the Board of Student Aid in place of Pastor James Humann, who has moved into another District.

Pastor L. A. Dobberstein as second vice-president of the Dakota-Montana District to replace Pastor Roland F. Zimmermann, who has accepted a call into another District.

Arthur P. C. Kell, President  
Dakota-Montana District

#### OFFER

Used white, green and purple paraments for altar, pulpit and lectern, to any mission congregation willing to pay postage. Write to:

Mrs. Patrick Pepperd  
Mt. Calvary Lutheran Church  
P.O. Box 954  
Flagstaff, Ariz. 86001.

#### COMMUNION SET WANTED

Immanuel Ev. Lutheran Church, a mission congregation in Salem, Ore., needs a communion set. The congregation is willing to pay any transportation costs. Contact:

Pastor W. F. Bernhardt  
1605 Summer SE  
Salem, Ore. 97302

### ORDINATIONS AND INSTALLATIONS

#### Installed

#### Pastors

Fritz, Hugo, as pastor of St. John's Ev. Lutheran Church, Ixonia, Wis., by W. Gieschen; May 18, 1969.

Stelter, Edward F., as pastor of St. John's Ev. Lutheran Church, Two Rivers, Wis., by A. L. Schmeling, assisted by G. Unke, A. T. Degner; Sept. 8, 1968.

### CHANGE OF ADDRESS

#### Pastors

Bernhardt, William F.  
1605 Summer S.E.  
Salem, Ore. 97302

Voigt, W. G.

Ra Mar Apt. No. 1  
820 S. Lakeshore Dr.  
Lake City, Minn. 55041

#### NOTE!

Mailing Address of our Pastor in Vietnam (first class only):

Rev. Melvin Schwark  
% Wisconsin Ev. Lutheran Synod  
Box 56 APO SF 96243

Street address in Saigon (for servicemen in Vietnam):  
329 VO TAHN Telephone: PTT 22429