

The Northwestern Lutheran August 30, 1981



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Comments by the Editor

This We Believe — Coming issues of *The Northwestern Lutheran* will present a discussion of *This We Believe*, the booklet presenting the doctrinal position of the Wisconsin Evangelical Lutheran Synod.

The history of this 24-page booklet goes back to the 1955 convention of the Synod, which requested that a committee be appointed by the Conference of Presidents to draw up such a confession of faith. Since the Synod at that time was wrestling with the matter of fellowship with The Lutheran Church-Missouri Synod, no action was taken until 10 years later. The committee appointed in 1965 consisted of Teacher H. Ihlenfeldt, Mr. J. Metzger, and Prof. Armin Schuetze.

After completing the preliminary draft, the committee submitted each article to the Commission on Doctrinal Matters (now the Commission on Inter-Church relations) and the Advisory Committee on Doctrinal Matters. Their suggestions were incorporated into the final text, and thus *This We Believe* is a product of the entire commission.

The booklet was presented to the Synod in convention in 1967. The Synod resolved "that we acknowledge that this doctrinal presentation concisely sets forth both positively and negatively the Scriptural truths that are being taught from our pulpits and in our classrooms."

That was 1967. Why review it in 1981? The doctrinal position of most churches, not only Lutheran, has deteriorated strikingly in recent years. No longer do most churches look upon the Bible as the inspired Word of God or base their teachings solely on the express words of Scripture. Instead, most of them are guided by their own interpretation of Scripture, an interpretation that has its roots in their own philosophy. Since their teachings are no secret, our members are also subjected to such influence. Thus a review is in place periodically. The individual articles will be written by members of the Commission on Inter-Church Relations.

Only Synod Rules? — That a review such as suggested above is needed becomes clear when we read how Prof. W. Poovey in the ALC's *The Lutheran Standard* (issue of July 17, 1981) answers a lady whose daughter was marrying a Wisconsin Synod Lutheran man.

His answer reads in part: "Don't be too concerned. The teachings of the Bible as stressed during the Reformation have been so imprinted on Lutherans that almost all confess the same fundamentals such as justification by faith, salvation by grace, and the real presence of Christ at communion. The Lutheran Confessions are accepted by almost all groups that call themselves Lutheran, including the ALC and the Wisconsin Synod." We, on our part, would seriously question how the ALC understands the Lutheran Confessions and whether all of its clergy uphold the fundamentals mentioned above.

Professor Poovey continues: "But Lutheran bodies do differ in emphasis and practice. The Wisconsin Synod . . . is very strict about some church practices. The synod refuses membership to lodge members. It refuses to sponsor Boy Scout troupes, substituting its own Lutheran Pioneers. It opposes a military chaplaincy paid by the government and has its own chaplains, paid by the church. The synod practices completely closed communion, and its members do not pray with those with whom they are not in total agreement. The Wisconsin Synod does not ordain women. All these restrictions are matters of church practice, although they become matters of doctrinal importance in the Wisconsin Synod."

We do not agree that the above matters are no more than matters of church practice. They are matters decided by the Scripture.

His final paragraph reads: "If your daughter joins the Wisconsin Synod, she may find some of the synod rules restrictive and hard to justify." We would counter, "Not if she is willing to accept what Scripture teaches."

*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*

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The Cover

Shown is part of the group of youngsters that met at St. Philip's Lutheran Church, Milwaukee, Wisconsin, for Vacation Bible School. Five inner-city churches were involved in planning an all-out effort in mid-summer to contact the children of their neighborhoods and to share with them the message that "Jesus Cares." See page 280.

Editorials

The Pursuit of Happiness "God wants me to be happy, doesn't he?" This question, usually asked with a good deal of emotion, is not unfamiliar to most parish pastors. It is put forth as the clincher. It is intended to silence all further admonition and put an end to any further discussion.

Of course God wants us to be happy. Unfortunately, however, this truth can be perverted to justify almost anything you want to do. It is often appealed to by professed Christians who are contemplating steps not in conformity with the Word of God. Underlying their position is the assumption that it is up to them to determine what is best for them, and it is up to God to cooperate.

Spoiled children think the same way, but God does not. And we do not need a direct pipeline from heaven to know what God thinks. He has revealed his thoughts to us in his Word.

He has pointed out to us the way to happiness. In Psalm 128, for example, God inspired the Psalmist to write: "Blessed is everyone that feareth the Lord; that walketh in his ways." That is the way to happiness — respecting the Lord and following his directives, not elevating our own desires to a position of supreme authority.

Those who second-guess God and count on their own preferences to bring them happiness are guaranteed nothing but a disappointing surprise as the future unravels.

Immanuel Frey

What It Takes to Profess Christ There is a significant difference between confessing the truth, and confessing the whole truth; between saying what should be said, and saying everything that should be said. It is the church's responsibility to speak the whole truth of God's Word. Failing to do so is a failure to confess Christ.

Luther is to the point: "If I profess with the loudest voice and clearest exposition every portion of the truth of God except that little point which the world and the devil are at that moment attacking, I am not professing Christ, however boldly I may be professing Christ!"

The Wisconsin Evangelical Lutheran Synod teaches the Scriptural doctrine of the Holy Christian Church; but if, a generation ago, it had not also established its Scriptural position on prayer fellowship, when that was a crucial issue in the Synodical Conference, it would not have been professing Christ. The WELS teaches salvation by grace without works; but if it does not clearly teach that the religion of the lodges and scouts denies this truth, it is not professing Christ. A crucial issue for churches is their position on the authority of Scripture. If the WELS merely

declares that it accepts the Bible as God's Word but does not explain why it rejects the higher criticism of Scripture, to that extent it is not professing Christ.

If the issue today is abortion, the WELS must make clear to its people its stand on abortion; if tomorrow the issue will be euthanasia, it will need to declare its position on that issue. To repeat the historic confessions of the Lutheran Church on the Christian ministry is not professing Christ when the issue today is women's ordination. When social justice is a current issue, it is not enough for the church to repeat its doctrine of justification by faith. If living together before marriage is an issue today, then repeating the classic definition of marriage will not suffice.

The church must give answer to the moral and spiritual issues that confront its members today. Merely contending that we teach the Word of God in its truth and purity and quoting historic confessions won't do it.

Carleton Toppe

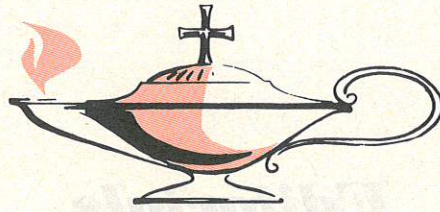
Good Neighbors Our next-door neighbors for the last 10 years have just moved from here to a fringe of the continent. The daily views and the constant suggestions of the empty house are a stern reminder. It is so easy to be heedless time and again about the praying and living implications of the phrase Luther includes in the Fourth Petition list of the good things in temporal life we are to pray for — good neighbors. Joel and Lillian and their children were such good neighbors.

The good gift of good neighbors is easily overlooked on the hill on which we live because there are so many of them on all the other sides. The good gift of good neighbors is easily overlooked in a society so concerned about suburban flight, privacy rights and noninvolvement that we can lock our doors to the needy neighbor. Remember Kitty Genovese? She knocked on 39 neighborhood doors in her desperate need and 39 doors remained shut.

These are basic considerations. My next-door neighbor is the first instance of my efforts in God-pleasing living. My relations with him are what the Second Table of the Law is all about.

The bottom line is not that we *have* good neighbors but that we *be* them. With Luther we will all pray for good neighbors. Such prayer rids us personally of all concerns that the next next-door dwellers might not be good neighbors. Pray with and for us that we be good neighbors to them and also to those at the continent's fringe who by the Savior's classic definition in the Good Samaritan story are still good neighbors.

Edward Fredrich



Studies in God's Word

Gospel Gems from The Revelation to John

And I saw an angel coming down out of heaven, having in his hand a great chain. He seized the dragon . . . who is the devil, or Satan, and bound him for a thousand years. . . .

I saw thrones on which were seated those who had been given authority to judge. . . . They had not worshiped the beast or his image. . . . This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power over them" (Revelation 20:1-6).

The 20th chapter of the *Revelation* is no doubt one of the best-known portions of the last book of the Bible. The chapter may be well known, but it is not well understood. The misunderstandings center largely around the millennium, the "thousand years" that John speaks of. To many interpreters John's words have suggested a grand and glorious phase in the life of the church where, for a period of a thousand years before Judgment Day, the gospel will be riding high, believers will be enjoying peace and prosperity, and a golden age in general will prevail. Scripture nowhere supports such an optimistic view of the end times. In fact, quite the opposite is the case.

While misunderstandings regarding the thousand years are current, they are hardly new. Hopes for an earthly kingdom plagued Christ's ministry. Ideas of a millennial golden age surfaced in the Christian Church as early as the second century. Note such writings as the apocryphal *Epistle of Barnabas*. At the time of the Reformation,

particularly the enthusiasts took up the notion of a visible, triumphant church in the world. Hence the framers of the Augsburg Confession found it necessary to warn against the opinion "that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed" (Article XVII).

If John is not speaking of a literal, thousand-year reign of Christians in the world, what does he promise? Recall that we have spoken of the symbolic use of numbers, noting that 10 and multiples of 10 refer to definite, complete, fixed quantities. In the letter to the church at Smyrna John told them that they would undergo persecution for *ten days*, i.e., for a short, fixed time, definitely limited and controlled by a gracious God (2:10).

Satan Bound

A thousand years (10x10x10) is decidedly longer, but just as definitely fixed and determined, a time limited by God. And that is what John describes here. By his coming into the world Christ has defeated the "strong man" Satan, has bound him and despoiled him of his kingdom (Luke 11:22). As the "Stronger One" Christ has now set up his own kingdom and enlarges it through the Word which Satan is powerless to hinder.

Satan's confinement during the New Testament era is graphically pictured to us when John says: "And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked

and sealed it over him, to keep him from deceiving the nations any more until the thousand years were ended" (20:1-3). What relief to know that *God*, not Satan, is in charge!

Church Enlarged

The counterpart to the thousand years of confinement and restriction placed on Satan is the corresponding growth of Christ's kingdom. Again the time designated is "a thousand years," fixed and definite, controlled by God. Again it is not a literal number, but a symbolic representation of the whole New Testament era in which souls are being added to the kingdom, one by one. Souls formerly dead in trespasses and sins are made alive by faith in Christ. This is what Christ spoke of when he stated: "I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live" (John 5:25).

But the believer not only has life; he may also be said already to have passed through judgment. Christ says, "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life" (John 5:24).

Believers Enthroned

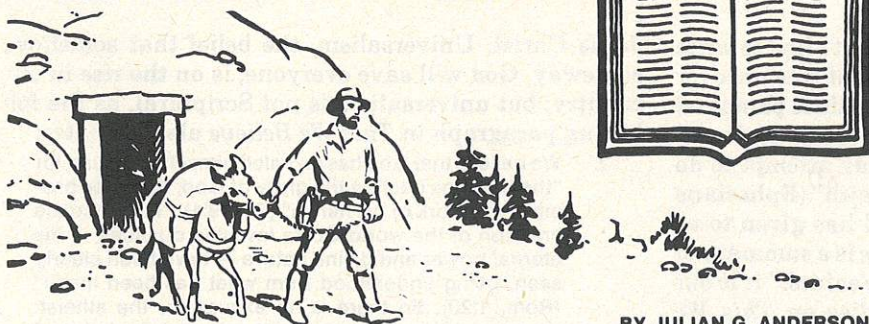
But more than that! Not only will the believer not be judged, he will be one of the judges! This is the point of a second vision in which believers still living and sainted martyrs are joined to form a panel of judges. John reports: "I saw thrones on which were seated those who had been given authority to judge." These judges are the believers who have "not worshiped the beast or his image." Rather, by faith in Christ "they came to life and reigned with Christ a thousand years. . . . This is the first resurrection" (20:4,5).

The "thousand years" are in progress right now. God is completely in charge of the course of his church. And by faith in Christ he has allowed us to have a part in it. We still have to undergo temporal death and the grave, but that is no disadvantage. He will see us through Judgment Day, for he promises, "Blessed and holy are those who have part in the first resurrection. The second death has no power over them."

Armin J. Panning

Mining the Treasure of God's Word

Matthew 6:19-34
Luke 12:13-34



BY JULIAN G. ANDERSON

Wise Words for People Today!

Today we'll continue our mining in Luke and Matthew, taking up where we left off last time, at

Luke 12:13-21

This little story would seem to have been told especially for the people of our twentieth-century world, because it speaks to us about two of our greatest problems — greed and the love of money and earthly pleasures. The setting involved a family dispute over money (v. 13); and the lesson Jesus meant to teach is stated before he told the story (v. 15). Underline and memorize this verse, because it is one of the finest nuggets in Scripture. To state it clearly and simply: "A person's life is not just having a lot of money and things." Wise words, indeed!

Then comes the story which illustrates this truth so clearly (vv. 16-20). Isn't the man a perfect picture of the typical money-grubbing business man today! And verse 19 states perfectly such a person's philosophy, or view of life, and pictures the man who "has it made." Then note well God's critique of such a man and his philosophy, neatly expressed in the first two words of God's answer (v. 20a, underline and hi-lite). Next follows the shocking climax — God's announcement (v. 20b), and God's haunting, crushing, thought-provoking closing question (v. 20c, underline). Now look up the great truth underlying this whole discussion, stat-

ed so simply and well by the Apostle Paul in 1 Timothy 6:7 (underline) — another valuable nugget that you should memorize and think about often.

Next study Jesus' closing warning, in which he applies all this to every one of us (v. 21). The closing phrase can well be translated, "... but isn't rich in the things that have to do with God."

Now then, we are ready to learn and consider the true Christian philosophy, or view of "Life," as Jesus presents it to us in the next section, shifting to

Matthew 6:19-21

You probably noticed that we skipped this section when we studied the Sermon on the Mount, since Luke's order is better than Matthew's here. Notice how perfectly this section follows the story above, which shows that money and earthly things are really not "riches" at all, since they have no eternal value whatever. Here then, Jesus discusses the subject of *true* riches (compare the last phrase in Luke 12:21). Verse 19 summarizes the subject of false, counterfeit riches (underline), and verse 20 summarizes the subject of *true* riches, explaining that they must be things having a *heavenly* value. And this prepares us for the main discussion, in

Matthew 6:24-34

This is one of the greatest passages of Scripture for the people of our mod-

ern world, because it sets forth so very clearly the true value of earthly things, and what our relationship to all such things should be.

And this is introduced by a point of supreme importance in verse 24, a nugget of immense value (underline and memorize). The fundamental truth set forth here should never be forgotten, that the First (and greatest) Commandment forbids us Christians to regard money and things as an object of our *love* and desire, or as something we *trust* in as a source of help in time of need.

Then follows Jesus' discussion of what our relationship to all such material things *should be* (vv. 25-33), namely, that all such things are really nothing more than the simple necessities for our daily physical well-being. And note that the whole subject is reduced to a discussion of our *two main needs*, food and clothing (vv. 28-30). In both cases the primary point is that a *child of God* need not *worry* about such daily needs. Jesus' arguments are unassailable (vv. 26 and 28-30). And the key words are "*your Father*" in verse 26 and "God" in verse 30 (hi-lite), thus echoing the important truth that Jesus taught us in Matthew 6:9 and 11 and Luke 11:2,3, that God is our heavenly Father. Compare Luther's beautiful discussion of the Address to the Lord's Prayer and the Fourth Petition in his Small Catechism. The truth in the Address lies at the very base of our Christian *faith*.

Therefore Jesus stresses the folly of *worrying* about such things (vv. 25a and 28a, and especially v. 27, underline, and vv. 31 and 32). Underline and memorize verse 32b. This sums up completely the subject of our proper relationship to material things, really a *simple* topic!

Jesus' summary in verse 33 forms the proper conclusion. First and most important, it points us in the right *direction* regarding the proper object of our desires and affections, and our aims and purposes in life (v. 33a). Hi-lite "righteousness" in the KJV and NIV. This is the key thought here, that the *true* heavenly "treasure" is Christ's perfect *righteousness*, which we receive by faith, because it makes us perfect in God's sight! See what Paul says about this in Philippians 3:8,9 (underline and memorize!).



This We Believe

I. God and His Revelation

Some 2,000 years ago Jude wrote, "I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints" (Jude 3). The little pamphlet *This We Believe*, prepared by the WELS Commission on Inter-Church Relations, is a present-day attempt to do the same. There is just "one Lord, one faith" (Ephesians 4:5), one body of truth which the Lord has given to us once for all in his Word. *This We Believe* is a summary of a part of this "faith . . . entrusted to the saints." It is our hope that through this series of studies on *This We Believe* we will be reinforced in our conviction that the doctrinal position of our church body today is in accord with the Scriptures and therefore that which the true church has always held.

This We Believe begins with the subject of "God and His Revelation," which answers such basic questions as, "Who is God?" and "How has he made himself known to us?"

1. We believe that there is only one true God (John 17:3). He has made himself known as the Triune God, one God in three persons. This is evident from Jesus' command to his disciples to baptize "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). Whoever does not worship this God worships a false god, a god who does not exist, for Jesus said, "He who does not honor the Son does not honor the Father, who sent him" (John 5:23).

Father, Son and Holy Spirit — this is the God, the only God, of our salvation.

So say also the ancient creeds of the church: "Whoever wishes to be saved must, above all else, hold the true Christian faith. Whoever does not keep it whole and undefiled will without doubt perish in eternity. This is the true Christian faith, that we worship one God in three persons and three persons in one God" (The Athanasian Creed).

One of our Lutheran confessions, which we as Lutherans accept because they are in agreement with the Scriptures, puts it this way: "These articles of the Creed (which speak of the work of the Triune God) . . . divide and separate us Christians from all other people upon earth. For all outside of Christianity, whether heathen, Turks, Jews, or false Christians and hypocrites, although they believe in, and worship, only one true God, yet know not what his mind towards them is, and cannot expect any love or blessing from him; therefore they abide in eternal wrath and damnation. For they have not the Lord Christ, and, besides, are not illumined and favored by any gifts of the Holy Ghost" (Large Catechism, The Creed, Article III).

Contrast this with the statistics compiled by Dr. Lawrence Kersten in his book, *The Lutheran Ethic*: Just 43 percent of the LCA and 52 percent of the ALC pastors surveyed agreed that salvation is only through faith in

Jesus Christ. Universalism, the belief that somehow, somehow, God will save everyone, is on the rise in our country; but universalism is not Scriptural, as the following paragraph in *This We Believe* also indicates:

2. We believe that God has revealed himself in nature, for "the heavens declare the glory of God; the skies proclaim the work of his hands" (Ps. 19:1). "For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made" (Rom. 1:20). So there is no excuse for the atheist. However, we have in nature only a partial revelation of God and one that is wholly insufficient for salvation.

In nature we can see God only as a God of power and wisdom, but not as the God who saves. Therefore God in love has given us a further revelation of himself:

3. We believe that God has given us the full revelation of himself in his Son, our Lord Jesus Christ. "No one has ever seen God, but God the only Son, who is at the Father's side, has made him known" (John 1:18). Particularly has God revealed himself in Jesus as the Savior God, who "so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

Jesus, the "Word made flesh" (John 1:14), is God's way of proclaiming to the world his mercy and love. "For God did not send his Son into the world to condemn the world, but to save the world through him" (John 3:17). But how can we know about Jesus? How can we know for sure who he is and what he has done for us? *This We Believe* goes on to say:

4. We believe that God has given the Holy Scriptures to proclaim his grace in Christ to man. In the Old Testament God repeatedly promised his people a divine Deliverer from sin, death and hell. The New Testament proclaims that this promised Deliverer has come in the person of Jesus of Nazareth. The Scriptures testify of Christ. Jesus himself says of the Scriptures that they "testify about me" (John 5:39).

Here we see the primary purpose of the Bible. As Martin Luther put it in his introduction to the Old Testament: "Here (i.e. in the Bible) you will find the swaddling clothes and the manger in which Christ lies, to which the angel directs the shepherds. Plain and ordinary are the swaddling clothes; but dear is the Treasure, Christ, which lies in them" (*What Luther Says*, #213).

Sometimes those who hold the Bible in high regard are accused of bibliolatry, that is, worship of a book. True evangelical Lutherans don't worship the book; they worship him about whom the Book of books testifies — Christ. But they place deep value on the Bible, for they would know nothing about Christ and salvation without it.

From where did this book, this revealer of Christ, come?

5. We believe that God gave us the Scriptures through men whom he chose, using the language they knew and the style of writing they had. He used Moses and the prophets to write the Old Testament in Hebrew (some portions in Aramaic) and the evangelists and apostles to write the New Testament in Greek.

God chose some 40 men who wrote over a period of about 1,600 years to give us the 66 books of our Bible. We can have confidence in what these men have written, for . . .

6. We believe that in a miraculous way that goes beyond all human investigation God the Holy Spirit inspired these men to write his Word. These "men spoke from God as they were carried along by the Holy Spirit" (2 Pet. 1:21). What they said, was spoken "not in words taught us by human wisdom but in words taught by the Spirit" (1 Cor. 2:13). Every thought they expressed, every word they used was given them by the Holy Spirit by inspiration. St. Paul wrote to Timothy: "All Scripture is God-breathed" (2 Tim. 3:16). We therefore believe in the verbal inspiration of the Scriptures, that is, a word-for-word inspiration. This, however, is not to be equated with mechanical dictation.

The Holy Scriptures, then, are not the record of men's search for ideas about God, but are rather the product of the Holy Spirit's "breath." Such has always been the conviction of the church. We confess in the Nicene Creed that the Holy Ghost "spake by the prophets." Our Lutheran Confessions likewise assume the fact of the divine inspiration of the Bible. For example, the Formula of Concord speaks of "the article . . . which *the Holy*

Ghost through the mouth of the holy apostle so earnestly charged his church to preserve" (Thorough Declaration, X).

The "how" of inspiration was not revealed. Quite obviously it was something other than a mechanical dictation since the styles of the writers vary considerably. But the fact of inspiration, that we have in the Bible the "words taught by the Spirit" (1 Corinthians 2:13), is clearly taught. For this reason we call the Bible the Word of God as did our Lutheran forefathers. The Formula of Concord speaks of "the pure Word of God, the Scriptures of the holy prophets and apostles" (Thorough Declaration, VIII).

Therefore,

11. We reject all views that fail to acknowledge the Holy Scriptures as God's revelation and Word. We likewise reject all views that see in them merely a human record of God's revelation as he encounters man in history apart from the Scriptures, and so a record subject to human imperfections.

Likewise,

12. We reject the emphasis upon Jesus as the Word of God (John 1:1) to the exclusion of the Scriptures as God's Word.

This is not to say that Jesus is not the Word who is God and who by taking on human flesh revealed God to us. But, as we have seen, without the Bible as the Word of God we would know nothing about Jesus, the Word, our Savior.

(Continued on page 282)

Continuing in His Word in Japan

As these lines are written another three-week Summer Quarter is in session at the Wisconsin Lutheran Seminary, Mequon. Nearly 60 students and 11 instructors are participating in a program of study on a graduate level offered every year to pastors, professors, high-school teachers and male Christian-day-school teachers. The schedule includes courses in all theological disciplines. It is encouraging to note the increased interest and participation in this program which provides an opportunity for theological study and professional growth to men already active in the public ministry. A diploma neatly framed and hanging on the wall is a constant reminder that the time for study has not ceased. It has just begun.

A program of continuing study after graduation is especially needed in a world mission field for both missionaries as well as national pastors. In their daily struggle for survival in strange

circumstances missionaries can easily find their daily schedules completely taken up by all sorts of trivia. After the national pastor has graduated from a seminary and returns to work among his own people, he is strongly tempted to think that now he can rest on his laurels. The real battle, however, has just begun. The temptation to be taken

"captive through hollow and deceptive philosophy which depends on human tradition," as the Apostle Paul warns, is especially strong where Christians are in the minority, and where this human tradition rests entirely on "the basic principles of this world rather than on Christ" (Colossians 2:8).

It was encouraging, therefore, to hear that the seminary program in Japan is offering ongoing study programs for its pastors and missionaries

(Continued on page 286)



Hard at work!

Inner City VBS Project



VBS Teachers (left to right) — Rear: Kevin Hanke, Tom Hall, Tom Nitz, Rebecca Yonker, Robert Rebers, Rev. Mark Haefner, Donna Heup — Front: Vicar Mark Wagner, Andy Nitz, Linda Meyerchick, Sylvia Sprenger, Shirleen Maertz, Laurie Maertz, Rachel Luetke.

From June 14 to July 5, 1981, college students from DMLC, NWC, and the Milwaukee Campus Ministry volunteered their services to the Inner City VBS Project. The purpose of this program, which serves St. Marcus, St. Philips, Siloah, Jerusalem and Zebaoth, is really twofold: 1) to acquaint our future pastors and teachers with cross-cultural ministries, and 2) to aid inner-city congregations by providing manpower to carry out such a large-scale program. The volunteers were housed at Wisconsin Lutheran College.

The schedule for these volunteers was a rigorous one. An entire week was spent preparing for the work of reaching out to the inner-city community and teaching the children. During the first week inner-city pastors and teachers presented workshops and lectures on such topics as central-city culture, canvassing, evangelism, lesson overview, and story preparation. The afternoons were set aside for canvassing in the areas served by the above churches. An estimated 5,000 homes were canvassed by the volunteers, with the aid of schoolchildren, youth and lay helpers from the five churches. This year the project also made use of the Mass Media Ministry's VBS Radio Spots.

During the next two weeks the actual vacation Bible school classes were

held. After an hour of preparation at their assigned churches and a brief prayer or devotion, it was time to share the message that "Jesus Cares" with those who had come to hear it. A low estimate of the number of children taught by the volunteers together with the called and lay teachers would be about 470. Although classes ended at about noon, the day was still far from over. Most of the afternoons were spent either canvassing or making follow-up calls.

Lest someone think that the project was all work and no play, various extra-curricular activities were scheduled and supervised by Vicar Mark Wagner, the project coordinator. Some of these activities included a day at the Museum, the Zoo, and Summerfest; fellowship nights at the Wagners and Haefners; a tour of Northwestern Publishing House, the Synod offices, and the Seminary; sing-a-longs, movies, and talent night.

As a direct result of this program some parents have already sought membership in our churches and some have already enrolled their children in our Christian day schools. But even if no one had joined one of the five churches, the project would nevertheless have been worthwhile. Certainly the experiences gained by the volunteers will be invaluable for them and

the church. And just think of all the children who had the chance to hear the theme of this year's project, "Jesus Cares" for you! They heard — some for the first time! — about how Jesus cared enough for them to come to earth and to suffer and die on the cross so that they might have eternal life. Certainly there must be rejoicing in heaven that so many "little ones" had the opportunity to hear the pure gospel. May God grant us many more faithful volunteers and many more worthwhile VBS projects!

Rev. Mark A. Haefner
Project Director

Group Scenes



Scholarship Information

When we talk about our Wisconsin Synod Scholarship Funds we are of necessity also talking about our Synodical schools and what it costs the parents of our future pastors and teachers to train their sons and daughters for full-time work in the Lord's kingdom.

Inflationary factors in our economy over the past few years have widened the gap between actual costs at our Synodical schools and the portion of those costs covered by the students. Therefore, the 1981-82 fee schedule adopted by the Commission on Higher Education of our Synod calls for a substantial increase in student tuition, room and board fees. For example, there is a \$472 increase for 1981-82 over last year at both Doctor Martin Luther College and at Northwestern College, with smaller increases at our Wisconsin Lutheran Seminary and at our Synodical Academies.

In the "Report of the Commission on Higher Education" to our August Synod Convention the above fee changes are explained. The following paragraph accompanies the explanation:

"With these substantial increases in fees there may well be growing needs for scholarships and aids. We would not want young people to be denied the privilege of service simply because of their inability to pay their way."

The Wisconsin Synod Scholarship Fund is maintained by the Synod as a means for providing financial assistance to needy pastor/teacher students at our worker-training schools. It is administered by the Commission on

Higher Education through a standing committee of three members. The commission distributes monies from the fund to the Synod schools in proportion to the number of pastor/teacher students enrolled at the respective schools. The schools themselves determine which students are to receive scholarship grants and what amounts are to be awarded to the individual students.

From January 1, 1980, to December 31, 1980, congregations and individuals remitted \$12,956.74 to the Scholarship Fund in the form of gifts, offerings, bequests, and memorials. It is hoped that these receipts reflect a continuing interest in the fund and an earnest effort on the part of the Synod's membership to make use of it as a means for helping those worker-training students at our Synodical schools who need financial assistance. In order to encourage such effort all congregations, and their pastors and teachers, are urged to make use of Scholarship Fund brochures and memorial cards. These materials are available for the asking. To obtain them please write to: Commission on Higher Education, 3512 West North Avenue, Milwaukee, Wisconsin 53208. All remittances should be sent directly to the treasurer of the Synod at the same address.

Distribution

On April 28, 1980, the Commission on Higher Education authorized the distribution of \$15,820 from the fund to four of our Synodical institutions. Because Michigan Lutheran Seminary

and Wisconsin Lutheran Seminary had other scholarship monies available to them, they waived their claim to a share in the distribution. During the 1980-81 school year the four remaining schools, with a total of approximately 1,560 pastor/teacher students, distributed their respective allocations to 74 students: 41 college students and 33 preparatory school students.

On May 5, 1981, \$15,610 was released to the same four schools, again not including MLS and WLS. Each school will again determine its own recipients of the grants.

Minority-Group Scholarship Fund

As a supplement to the regular scholarship fund a Synod Scholarship Fund for Minority-Group Students is also maintained. Its purpose is to provide assistance to minority group pastor/teacher students enrolled either in the Synodical preparatory schools and colleges or in the Lutheran high schools. Eligible students are to make application for this special assistance through their Synod school presidents or through their Lutheran high school principals.

Synod Scholarship Endowment Fund

A Synod Scholarship Endowment Fund is also maintained in addition to the regular scholarship fund. It is intended that by means of larger gifts and bequests this Endowment Fund may be built up, and that its earnings may provide a growing income for the regular scholarship fund. When such larger gifts and legacies are remitted to the Endowment Fund they should be expressly designated for: The Wisconsin

(Continued on page 287)

NINTH ANNUAL MEETING WISCONSIN LUTHERAN SEMINARY AUXILIARY

All women of WELS congregations are cordially invited to the ninth annual WLSA meeting to be held on October 3, 1981, at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Registration and a coffee hour will begin at 9:00. The meeting will begin with a worship service at 10:00. A noon dinner will be served in the Seminary dining room.

Included in the day's agenda will be reports on the work of the auxiliary during the past year. The ladies will also vote on the projects proposed for the coming year. There will be guest speakers. Tours of the buildings will be available. The day's activities will conclude at 4:00.

Reservations should be made by September 21, 1981.

Fill in the form below, and send it along with the fee of \$5.75 (includes dinner) to the WLSA corresponding secretary, Mrs. Phyllis Henrich, W132 S6680 Fennimore Lane, Hales Corners, WI 53130. Make checks payable to the Wisconsin Seminary Auxiliary.

Name _____
Address _____
Telephone _____ Church _____
Church Address _____
Pastoral Conference _____
Enclosed is my check for \$ _____

Direct from the Districts

DAKOTA-MONTANA
Reporter Thomas Schmidt

Growing in the City of "The Stampede"

"Stampede" is the Canadian term for rodeo. The stampede in Calgary, Alberta, is world famous for its quality. We have a mission congregation in the city of "The Stampede," also known for its quality (precious gospel-preaching quality), St. Paul's Lutheran. Its pastor is William D. Heiges. Though people are not stampeding into St. Paul's, it is growing. Some 1,800 door-knob hangers and flyers were recently distributed in Calgary. In late summer a team of canvassers from Northwestern College worked the area and the congregation is now broadcasting their spot-announcement tapes from the Synod's Mass-Media Ministry.

The world never stampedes to the gospel. The gospel must always be brought to the world. That's why Jesus said, "Go!" St. Paul's in Alberta is doing just that, and it's growing.

MINNESOTA
Reporter Del Begalka

Deaf Confirmed

Confirmation Day is always special both for the confirmands themselves and for the entire Christian congregation. But confirmation is not unusual. It takes place annually in virtually every one of our congregations.

Confirmation Day, May 3, 1981, was special and extraordinary at Cross of

Christ Ev. Lutheran Church, Coon Rapids, Minnesota. In addition to the eighth-grade class, three teenage deaf girls became communicant members through the Rite of Confirmation.

The confirmation of these three girls was the culmination of an effort which was begun three years ago when the former pastor of Cross of Christ and one lady from the congregation began to instruct Melissa Erdman and Theresa Brunotte, two deaf girls from member families. Soon a third deaf girl, Delaine Anderson, a friend of Melissa's and Theresa's, started coming to class with them. Two more members of the congregation who had an interest in communicating with the deaf were soon brought into the fledgling deaf-ministry program. Soon a Sunday-morning Bible class was offered for the deaf and periodically parts of the Sunday-morning service were interpreted with sign language.

Pastors always try to impress upon their confirmands that confirmation is not the end of their study in God's Word but that through continuous, lifelong use of the Means of Grace their faith and life is to be built upon the basics taught in confirmation class. Cross of Christ intends to help the three girls and others to grow in faith and life by offering a continuous deaf ministry. We also hope to evangelize as much as possible among the deaf community in our area.

To do this we hope soon to offer signed services every Sunday (currently signed services are offered two or three Sundays a month) and to offer an adult information and/or Bible class for the deaf. We also plan to have

the youth group topics, discussions and meetings signed. In short, it is our goal to make everything that the church offers to hearing people available for the deaf too.



Pastor, signers, and class of deaf confirmands. — Front: Delaine Anderson. Center: Mrs. M. Lomker, Melissa Erdman, Theresa Brunotte. Rear: Mrs. S. Hanson, Pastor R. Schmidt, Mr. J. Hieb.

To maintain and enlarge the deaf ministry at Cross of Christ more people than the original four (the pastor and three lay people) must be trained as signers and then worked into the program. This past year five additional members of the congregation have taken sign-language courses at various levels. Several of the newer people have assisted with the signing of various parts of the service.

The Coon Rapids area has a large concentration of deaf and hearing-impaired people in its population. They too need to "hear" the gospel of Christ. It is the hope and prayer of the people of Cross of Christ that the confirmation of our deaf girls is the firstfruits of our deaf ministry and that the joyous event on May 3, 1981, signals the beginning of a continuous and fruitful ministry to the deaf in our community.

This We Believe (continued)

From the fact of inspiration three logical truths can be drawn, each of them taught in the Scriptures: the inerrancy, authority and sufficiency of the Scriptures:

7. We believe that Scripture is a unified whole, true and without error in everything it says, for our Savior said: "The Scripture cannot be broken" (John 10:35). We believe that it, therefore, is the infallible authority and guide for everything we believe and do. We believe that it is fully sufficient, clearly teaching us all we need to know for salvation, making us "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15), equipping us for every good work (2 Tim. 3:17). No other revelations are to be expected.

Opponents of Biblical inerrancy like to say that the idea of inerrancy is a relatively recent one and that those who hold to it are thus adding to "the faith that was once for all entrusted to the saints" (Jude 3).

But is such the case? Jesus himself said, "The Scripture cannot be broken" (John 10:35). In agreement with this statement of our Lord the revered church father, Augustine (d. 430 A.D.), wrote to Jerome: "I believe most firmly that no author in these books (i.e., the canonical books) made any error in writing" (Epist. 82). Luther wrote: "The Scriptures have never erred" (W² 15, 1481). Our Lutheran confessions likewise claim, "I and my neighbor and, in short, all men, may err and deceive, but

the Word of God cannot err" (Large Catechism, Baptism); "God's Word is not false, and does not deceive" (Formula of Concord, Epitome, VII).

Contrast this humble attitude toward the Word with the one displayed in an article in a recent issue of *The Lutheran*, official publication of the Lutheran Church in America. In the article a pastor (of the LCA presumably) is writing to a friend who is thinking about leaving the Lutheran Church to join a fundamentalist congregation in the area. He writes, in part: "The major difference between us I suspect . . . is on the issue of inerrancy, the infallible verbal inspiration of the Bible — that the Bible is factually true and is totally accurate in every word and detail. We do disagree on this. I do not believe this of the Bible, nor do I believe it to be an idea in any way central to the Christian faith. In fact, it is a notion which is no more than 300 years old. Calvin did not believe this. Luther . . . certainly did not believe it. Augustine and Jerome did not believe it. Neither did Paul, whose often breezy and casual style would belie such a view" (*The Lutheran*, April 1981).

Quite obviously the author of this letter is playing loose with history. The church has always taught inerrancy simply because that's the attitude Christ himself took toward the Word. Because this is what the Scripture teaches and what our Lutheran confessions therefore uphold,

10. We reject any thought that makes only part of Scripture God's Word, that allows for the possibility of factual error in Scripture, also in so-called nonreligious matters (for example, historical, geographical).

God has been gracious to us. Not only has he given to us a Savior, but he has also given us a trustworthy testimony about our Savior — the Holy Scriptures, true and reliable in all their parts.

Because the Scriptures are totally reliable, we look to them as our "infallible authority and guide for everything we believe and do" (*This We Believe* I, 7). The Formula of Concord begins with these words: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone" (Epitome, Of the Summary Content, Rule, and Standard).

But, some might ask, how can the Scriptures be used to establish doctrines since they are open to so many kinds of interpretation? Our little pamphlet, *This We Believe*, speaks also about the proper principles of Bible interpretation:

8. We believe and accept Scripture on its own terms, accepting as factual history what it presents as history, recognizing a metaphor where Scripture itself indicates one, and reading as poetry what is evident as such. We believe that Scripture must interpret Scripture, clear passages throwing light on those less easily understood. We believe that no authority, be it man's reason, science or scholarship, may stand in judgment over Scripture. Sound scholarship will faithfully search out the true meaning of Scripture without presuming to pass judgment on it.

So also wrote Luther: "Scripture . . . wants to interpret itself by a comparison of passages from everywhere and

wants it understood that it alone is mistress. And so the safest of all ways to search for the meaning of Scripture is to strive for it by a comparison of passages and by observation" (*What Luther Says*, #297).

In his "Babylonian Captivity of the Church" Luther writes, "We should retain (the words of God) in their simplest meaning and take them in their grammatical and literal sense, unless an obvious circumstance plainly forbids it, lest we give our adversaries occasion to make mockery of all Scripture" (quoted in *What Luther Says*, #283).

In a recent article in "The Sunday Paper — a Journal for Pastors" a Lutheran clergyman and professor in the American Lutheran Church, commenting on the Gospel for Transfiguration Sunday, wrote: "It would be improper to treat the Transfiguration story as an incident in the life of Jesus. It is best to treat it as a legend. . . . Legends communicate meaning, not facts. Legends, indeed, are more powerful and symbolically rich than doctrines, flat statements, historical reports."

This is an example of what happens when one leaves behind soundly Scriptural and Lutheran principles of Bible interpretation and sets out on a trail that elevates man's reason, science and scholarship above the clear words of Scripture. To quote Luther again: "I must bring my own ideas into captivity and assent to the Word even if I do not understand it" (St. Louis, vol. 1, col. 32).

Since all doctrine must be drawn from and conform to the teaching of the Scriptures, what is the proper place of the confessional writings of the church?

9. We believe that the three ecumenical creeds, the Apostles', the Nicene and the Athanasian, as well as the Lutheran Confessions as contained in the Book of Concord of 1580 give expression to the true doctrine of Scripture. Since the doctrines they confess are drawn from Scripture alone, we feel ourselves bound to them in our faith and life. Therefore all preaching and teaching in our churches and schools must be in harmony with these confessions.

Since we see in our Lutheran confessions (The Augsburg Confession and its Apology, or defence; the Small and Large Catechisms; the Smalcald Articles; and the Formula of Concord) as well as in the Ecumenical Creeds (Apostles', Nicene, Athanasian) a true exposition of Scriptural teaching, we bind ourselves to them — not *insofar* as they are correct but *because* they "give expression to the true doctrine of Scripture." The confessions help to define to ourselves and to others what we confess to be the truths of God's Word.

Therefore,

13. We reject every effort to reduce the confessions contained in the Book of Concord to historical documents that have only relative confessional significance for the church today. We likewise reject any claim that the church is bound only to those doctrines in Scripture that have found expression in these confessions.

This statement rejects two false extremes. The one would look upon the confessions as fine historical statements of faith but as not being necessarily valid today since our understanding of the Scriptures has changed over the years.

(Continued on next page)

The other false extreme is to say that whatever subjects the confessions don't specifically discuss, e.g., divine creation, may be so-called "open questions" within the Lutheran Church. Francis Pieper, author of the monumental *Christian Dogmatics*, makes a fine statement regarding the danger of such a method of determining doctrine: "All doctrines revealed in Holy Scripture are to be accepted and believed, for the very reason that they are propounded in Holy Scripture, no matter whether 'decided' in the Symbolical Books and agreed upon by the theologians or not. To declare doctrines revealed in the Bible to be 'open' or 'free' for the reason that they are not yet 'symbolically fixed' in the confessions of the orthodox church, or not yet accepted by all orthodox theologians, would, in fact, be the same as to put the church, her confessions and theologians, in

the place of Holy Scripture, and to ascribe to the church and her theologians the authority of establishing articles of faith" (quoted by Kurt Marquardt in "What is Theology? Or: In Defence of Dogma").

Rather, as our Lutheran confessions themselves say: "The Word of God shall establish articles of faith and no one else, not even an angel" (Smalcald Articles, II, II). This is an echo of the Apostle Paul who said, "Even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!" (Galatians 1:8.)

This is what Scripture teaches about God and his revelation. This we believe, teach, and confess.

David J. Valleskey

Joel C. Gerlach

Looking at the Religious World information and insight

Churchman Discounts Humanism's Influence

"I have seen graffiti that have had more influence than the Humanist Manifestos." So says Dr. Martin Marty, Lutheran clergyman and church history professor at the University of Chicago. In an address delivered at St. Olaf College, Northfield, Minnesota, Marty debunked the idea that secular humanism is "the root problem of American life — in education, morals, values, living styles and philosophies."

Marty belittled the idea of a "conspiracy" by which "275,000 secular humanists have 220 million Americans in their thrall." Marty insists that it simply is not true that humanists have "infiltrated higher, secondary and elementary education," and are "well planted at all decisive places to promote their anti-Christian ideology."

Marty concluded: "When the 1973 Manifesto came out, I checked and found the median age of the signers was 77. So it is hardly the wave of the future." That observation sounds more like an attempt at humor than an assessment of history. We agree that humanism is not the wave of the future. It is the flood of the present.

Whether or not the Humanist Mani-

festos of 1933 and 1973 are responsible for the pervasive influence of secular humanism today is beside the point. The fact of the matter is that secular humanism is currently the dominant influence "in education, morals, values, living styles and philosophies."

Erasmus of Rotterdam, Luther's contemporary, said, "Humanists seek not to center earthly life in God, but rather in man after the fashion of the Greeks and Romans of antiquity." A person must have his head in the sand not to know that contemporary culture is thoroughly man-centered rather than God-centered.

About the same time that Dr. Marty was assuring his St. Olaf audience that secular humanism was the bogeyman of evangelical Christians, *Christianity Today* devoted an issue to a series of articles assessing the influence of secular humanism in America today. It appears to us that in this case Dr. Marty attempted to strain out a gnat and swallowed a camel.

Tidal Wave Theory Suggests Early Exodus

A Mediterranean tidal wave may have caused the parting of the waters of the Red Sea to allow Israel to escape from Egypt. That is the theory of Dr. Hans Goedicke, reputable Egyptolo-

gist and chairman of the department of Near Eastern studies at Johns Hopkins University.

Goedicke believes the Exodus can be linked with the volcanic eruption on the island of Thera in the 15th century before Christ. Presumably the same volcano was responsible for the destruction of the Minoan civilization.

Goedicke's theory calls into question the late dating of the Exodus proposed by liberal Bible scholars for the past century. Conservative Bible scholars generally hold that the Exodus occurred in the 15th century B.C., 480 years prior to the dedication in 966 B.C. of Solomon's temple (cf. 1 Kings 6:1). Adding those two figures suggests the year 1446 B.C. as the date of the Exodus.

According to Goedicke, the volcano which destroyed Thera erupted in 1477 B.C., a date more compatible with conservative Bible scholarship's timing of the Exodus. Goedicke observed that his studies provided the first "solid historical evidence for fixing the date of the Exodus" and "verified the biblical account to an unexpected degree." Another Near Eastern expert, Dr. Frank Cross of Harvard, called Goedicke's theory "highly controversial."

The Bible itself is still the only completely reliable source of information

about the Exodus. Goedicke's theory is interesting. But it doesn't really help Bible students to determine the time of the Exodus. Christians don't rely on natural phenomena to help explain the parting of the waters of the Red Sea. God was perfectly capable of parting them without help from a tidal wave. Israel's escape was not coincidental. It was providential.

"Disabled Doesn't Mean Unable"

The Postal Department has issued a commemorative stamp (first day of issue, June 29, Milford, Michigan) to publicize the U.N.'s International Year for Disabled Persons. The stamp serves as an appropriate reminder that Jesus has made "the halt, the maimed and the blind" special objects of Christian concern.

One remarkable apostle to the disabled is Joni Eareckson of Woodland Hills, California. Joni began to encourage Christians to show Christlike concern for disabled persons long before the U.N. decided to call attention to the special needs of disabled persons. Joni is herself a quadriplegic. She lost the use of her arms and legs in a diving accident in 1967 when she was 17.

Eareckson is currently involved in a number of programs designed to build bridges between able-bodied and disabled church members. One is a two-day seminar called *The Joy of Caring*. The seminar has been scheduled for various cities in the United States following a test run in Seattle. A follow-up to the seminar, *People Plus*, offers a program to teach members of churches how to care for the handicapped. Her organization, *Joni and Friends*, designated a Sunday in May as Handicapped Awareness Sunday. She has also produced a feature film depicting the story of her accident and rehabilitation.

In addition to her involvement in programs promoting the cause of the disabled, Joni has achieved a measure of fame as an artist. She taught herself to paint holding a brush between her teeth. She paints by moving her head.

If you need inspiration to become involved on behalf of the disabled during this year of the disabled, you might get it by reading one or both of the books Eareckson has authored, *Joni* and *A Step Further*.

Ecuador Expels Wycliffe Translators

Jaime Roldos, late president of Ecuador, has given the Wycliffe Bible translators one year to leave the country. The reason for the action, President Roldos said, was his "government's belief that the activities presently being undertaken by the Summer Institute of Linguistics (the Wycliffe team) are incompatible with development priorities."

The executive order by President Roldos was his last official act. He and his defense minister and their wives were killed in a plane crash two days after the order was issued.

The president's decision came without advance notice and stunned Wycliffe authorities. The government's nationalistic spirit seems to have been the prime reason for the expulsion. Wycliffe's 70 expatriate workers constitute the second largest mission agency in the country. Their primary interest was to make portions of the Bible available to Ecuador's Indian tribes.

Wycliffe's workers hope to use the time prior to May 30, 1982, to interest Spanish-speaking Protestants in Ecuador in the task of reaching Indian tribes with the gospel — something for which evangelical Christians in Ecuador have shown little interest heretofore.

The government's action is just one more reminder of Jesus' warning about the coming of the "night when no man can work."

When Is A Baby Not A Baby?

"The pertinent question is not: When does life begin? Rather it is: How does a just society properly balance the rights of a zygote and a fetus with the rights of a woman?"

That is the opening paragraph of an editorial which appeared in *The Milwaukee Journal* on May 3, 1981. The editorial asserts, "Unfortunately, anti-abortion forces in Congress are focusing on the wrong question and, as a result, have come up with the wrong answer: the Human Life Bill sponsored by Jesse Helms."

The editorial concludes with an appeal to "focus on the bill's potential impact. That alone should convince reasonable people to oppose this bill

simply because it would impair society's best alternative to abortion: birth control."

By way of contrast to the tendentious reasoning of the *Journal's* editorial, we'd like to offer for comparison a portion of another editorial which appeared in the *Phoenix Gazette* on April 7, 1981.

Recently a baby born in Phoenix attracted national notice. What made the birth different is that had the baby been born dead it shouldn't have been a baby. It would have been a fetus.

Fetus used to be a perfectly respectable medical term. Now it's one of a number of code words that pro-abortionists use to avoid having to say baby.

The fetus only became a baby girl when "it" refused to die during the abortion sought by her mother. "It" acquired personhood at the magic moment when she was expelled from the womb and lived. Did the air make her human?

... The horror of the mother's dilemma is only exceeded by the horror of the deed itself. If ever a story had a moral, this one has: Semantics can't change reality. Life begins with conception, it continues with birth and is ended by abortion. Babies, born and unborn, alive or dead, are still babies.

The *Journal* dismisses the question: When does life begin? as being impertinent. It suggests that "reasonable people" are rightly concerned about properly balancing "the rights of a zygote and a fetus with the rights of a woman." We think that anyone who seriously considers the force of the *Gazette's* editorial will not have any difficulty deciding which side sound reasoning supports.

Clearly the *Journal* is pandering to prejudice while the *Gazette* is pounding reason.

Charismatics Gain Papal Approval

Rome was the site of this year's Fourth International Leader's Conference of the Catholic Charismatic Renewal. The site selection proved to be an auspicious one. The 523 delegates

(Continued on next page)

Japan (continued)

in the form of annual seminars. A year ago the first such seminar made a thorough study of the Apostle Peter and his epistles. One can appreciate that a study of Peter must have been very helpful, since his epistles were written to Christians living as minority groups in isolated circumstances. This year's seminar, held in May in Tsuchiura, studied Isaiah II, with special reference to the new English translation of Professor Pieper's commentary. A study of the Word, we see, is Japan's way of seeking rejuvenation "from the wells of salvation" (Isaiah 12:3).

Prof. Harold Johne who conducted the seminar comments: "We are confident that the Holy Spirit used this seminar to grant all the participants a deeper understanding of the gospel, greater appreciation for the wonders of our Lord's plan of salvation, and increased zeal to bring this life-giving message to others."

E. H. Wendland

Religious World (cont.)

were received in a special audience by Pope John Paul II.

"Your choice of Rome as the site of this conference is a special sign of your understanding of the importance of being rooted in the Catholic unity of faith and charity which finds its visible center in the See of Peter," John Paul told the delegates. In effect he assured them of his blessing as long as they remain true to the Catholic Church and con-

tinue to recognize the Pope as the vicar of Christ and the successor of Peter as head of the church.

Charismatic conferences in the USA usually draw participants from many denominations. The agenda at the annual International Lutheran Conference on the Holy Spirit in Minneapolis regularly features Catholic charismatics. Charismatics pride themselves in their ability to promote fellowship across denominational lines. They contend that a common experience of their distinctive baptism in the Holy Spirit is a sufficient basis for joint worship and work.

In view of what the Pope told the Leader's Conference in Rome, Protestant charismatics may wish to ask themselves whether an alleged baptism in the Holy Spirit is really a sufficient basis for involvement with Catholic charismatics who acknowledge the presumptuous claims of the Pope to be the only legitimate head of Christ's church on earth.

Twenty years ago the Vatican viewed the charismatic movement with an eye of suspicion. The present Pope offers charismatics his blessing.

Rome's change can be readily explained. Both Catholics and charismatics place the emphasis in their teaching on Christ *in* us rather than on Christ *for* us. The subjective experience of the individual supplants the objective promises of God's grace. When Rome discovered that charismatics were almost like twin sisters, the eye of suspicion gave way to the hand of fellowship. Why not?

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Ordained and Installed

- Bader, Paul William**, as pastor of St. John's, Stanton, Nebraska on July 12, 1981, by D. Waage (Nebr.).
- Bartsch, Mark O.**, as pastor of St. John's, Rising City, Nebraska, on July 5, 1981, by W. Hilgendorf, and of St. Paul's, Columbus, Nebraska, on July 5, 1981, by D. Lemke (NE).
- Belter, Dennis W.**, as pastor of Good Shepherd, Midland/Odessa, Texas, on July 12, 1981, by W. Diehl (Ariz.-Calif.).
- Brunner, Mark F.**, as pastor of Divine Savior, Belleville, Illinois, on July 5, 1981, by W. Mueller (WW).
- Cortright, Charles L.**, as pastor of Ascension, Escondido, California, on July 5, 1981, by L. Smith (Ariz.-Calif.).
- Guthmiller, Mark R.**, as pastor of St. John's, Helen Township, Glencoe, Minnesota, on July 12, 1981, by F. Fallen (Minn.).
- Horner, Thomas H.**, as pastor of Star of Bethlehem, New Berlin, Wisconsin, on July 12, 1981, by L. Gruendemann (SEW).
- Huffman, Roger W.**, as pastor of Peace Lutheran, King of Prussia, Pennsylvania, on July 12, 1981, by R. Balza (Mich.).
- Kelm, Daniel W.**, as pastor of Divine Savior, Indianapolis, Indiana, on July 12, 1981, by C. Papenfuss (SEW).
- Kruschel, Jonathan M.**, as pastor of St. John's, Herrick, South Dakota, on July 11, 1981, and of Grace, Burke, South Dakota, and of Peace, Carlock, South Dakota, on July 12, 1981, by H. Kruschel (Nebr.).
- Laabs, Terry L.**, as associate pastor of Pilgrim Lutheran, Minneapolis, Minnesota, on July 12, 1981, by H. Hempel (Minn.).
- Meister, David W.**, as associate pastor of Trinity, Crete, Illinois, on July 12, 1981, by H. C. Lyon (SEW).
- Schuetze, John D.**, as pastor of St. John's, Montrose, Colorado, and of St. Paul's, Grand Junction, Colorado, on June 28, 1981, by R. Kaiser (Nebr.).
- Schumann, James R.**, as pastor of Immanuel, Woodville, Wisconsin, and of First Lutheran, Hershey, Wisconsin, on July 5, 1981, by J. May (Minn.).
- Tollefson, Donald L.**, ordained and commissioned as Chaplain to Europe at St. Luke's, Vassar, Michigan, on July 12, 1981, by E. Lehninger (SEW).
- Unnasch, John F.**, as pastor of St. Paul's, Stratford, Wisconsin, and of Grace, Mosinee, Wisconsin, on July 12, 1981, by F. Mueller (WW).
- Wier, Russel G.**, as pastor of Grace, Town of Main, Wausau, Wisconsin, on July 5, 1981, by R. Hoenecke (WW).

Installed

- Backus, Glenway P.**, as pastor of Emmanuel, Hudson, Wisconsin, on July 12, 1981, by M. Petermann (Minn.).
- Schultz, Jonathan E.**, as pastor of Peace, Boulder, Colorado, on July 19, 1981, by T. Bauer (Nebr.).

Teachers:

- Bousley, Arnold, J.**, as teacher at Trinity Lutheran School for St. Luke's Lutheran Church, Watertown, Wisconsin, on July 12, 1981, by E. Vomhof (WW).
- Noack, David, W.**, as teacher at First Lutheran, Elkhorn, Wisconsin, on June 21, 1981, by F. Kosanke (SEW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

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Rt. 1, Box 197
Wausau, Wisconsin 54401

Zahn, Prof. Allen A.

- 613 S. 12th Street
Watertown, Wisconsin 53094

Teachers:

- Bousley, Arnold J.**
906 S. 5th Street
Watertown, Wisconsin 53094
- Dahlberg, Prof. Leland A.**
128 S. Concord Avenue
Watertown, Wisconsin 53094
- Fillner, Douglas K.**
306 W. Sugnet Road
Midland, Michigan 48640
- Klukas, Larry W.**
59 Reid Terr. #15
Fond du Lac, Wisconsin 54935
- Noack, David W.**
322 N. Broad Street
Elkhorn, Wisconsin 53121
- Welke, Joel A.**
2514 Kimber Drive
Muskegon, Michigan 49444
- Zimmer, Ronald C.**
6130 Monterey Hwy., Space 150
San Jose, California 95138

Scholarship (cont.)

sin Synod Scholarship Endowment Fund. Additions to this fund for 1980 totalled \$5,000. Earnings transferred to the regular scholarship fund amounted to \$1,861.11

In conclusion, we wish to emphasize that our scholarship funds provide an excellent opportunity for each one of us to help in the future spread of God's Word. May God bless our use of them to his glory!

A. H. Siggelkow, Secretary

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: September 15, 1981; 10:00 a.m.
Place: St. Paul's, Valley City, North Dakota.
Agenda: Report on the Synodical Proceedings.
D. Linn, Secretary

MICHIGAN

NORTHERN PASTORAL-DELEGATE CONFERENCE

Date: September 21-22, 1981.
Place: Grace Lutheran, Alma, Michigan; G. Stawicki, host pastor.
Agenda: Monday (pastor-delegate conference): Convention Reports by Northern Conference Delegates to the Synod Convention; "Setting the Scene: Our Present Application of the Role of Men and Women in Holy Scriptures"; J. Tiefel; "Historical and Contemporary Thought Within and Without the WELS Which Questions Our Present Application of the Role of Men and Women"; F. Bivens; **Tuesday (pastoral conference):** "Historical and Contemporary Thought on the Scripture's Use of the Words *Isha* and *Gine* in Pertinent Passages"; J. M. Brenner; "How Do the Examples of Deborah and Priscilla Relate to the Role of Women in the Church?"; J. Seifert.
Note: Please send excuses to the host pastor.
J. C. Seifert, Secretary

MINNESOTA

CROW RIVER PASTORAL CONFERENCE

Date: September 15, 1981; 9:30 Communion service.
Place: Christ Lutheran, Brainerd, Minnesota; P. Hoyer, host pastor.
Preacher: C. Reiter; D. Schaffer, alternate.
Agenda: Exegesis of Titus 2: P. Hoyer; Fellowship Principles and How They Have Been Understood: S. Smith; Application of the Principles of Fellowship in Our Congregations: W. Henrich; Conference Business.
Note: Please excuse to host pastor.
S. Smith, Secretary

NEBRASKA

CENTRAL PASTORAL CONFERENCE

Date: September 21-22, 1981.
Place: Christ Our Savior Lutheran, Fremont, Nebraska.
Preacher: F. Berger, alternate, D. Lemke.
Agenda: Exegesis of Romans 6:1-10: D. Lemke; Isagogical Study of Zephaniah: W. Bruss; Sermon Study of the Historic Epistle for Christmas, Titus 2:11-14: P. Zarlring; The Pastor and His Family As An Example to His Congregation and the Community.
D. Lemke, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: September 14, 1981; 9:00 a.m. Communion service.
Place: Christ Lutheran, Hiles, Wisconsin; M. Koepsell, host pastor.
Preacher: E. Kock; alternate, D. Kock.
Agenda: Exegesis of Mark 2:25ff.: D. Kock.
C. J. Siegler, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: September 21, 1981; 9:00 a.m. Communion service.
Place: Immanuel Lutheran, Campbellsport, Wisconsin; A. Capek, host pastor.
Preacher: J. Hoenecke; P. Huth, alternate.
Agenda: Exegesis of James 5: P. Huth; Alcoholism Awareness: WLCFS staff member.
S. G. Stern, Secretary

LAKE SUPERIOR SST CONVENTION

The 52nd annual meeting of the Lake Superior Lutheran Sunday-School Teachers' Convention will be held on September 20, 1981, at 2:30 p.m. (EDT) at Christ Lutheran Church, 612 - 11th Avenue, Menominee, Michigan; host pastor, J. E. Lindquist. Prof. Jerald Plitzuweit will speak on "Charismatics." Pastor Paul Wilde will speak on "Cults."
Mrs. R. H. Berth, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: September 14-15, 1981; opening at 1:00 p.m.
Place: Peace Lutheran, 16791 Cleveland Road, Granger, Indiana; W. Meier, host pastor.
Preacher: D. Semenske; R. Pasbrig, alternate.
Agenda: Exegesis of Ephesians 2: C. Lyon; alternate: Exegesis of Ephesians 3: D. Thompson; Post-convention Report: Conference delegates; Examination of the Terms in our Traditional Baptismal Rite: V. Vogel; alternate: The Role the Pastor's Wife Should Play in His Ministry: K. Gawrisch.
R. W. Pasbrig, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: September 15, 1981; 9:00 a.m.
Place: St. John's Lutheran, Slades Corners, Wisconsin; R. Ziebell, host pastor.
Preacher: T. Kraus; J. Martin, alternate.
Agenda: Exegesis of Romans 11:1-10; J. Schroeder (alternate: Romans 11:11-24; F. Schulz); Transcendental Meditation — What is It? M. Turiff (alternate: Improperly Administered or Non-administered Ex-communication and Its Complications: D. Witte).
Note: Excuses are to be made to the secretary or host pastor.
D. Gruen, Secretary

METRO NORTH PASTORAL CONFERENCE

Date: September 21, 1981.
Place: St. John Lutheran, 1616 W. Mequon Rd. 112N, Mequon, Wisconsin; R. Siegel, host pastor.
Preacher: A. Walther; C. Weigand, alternate.
Agenda: Exegesis of 2 Thessalonians 2:11-17: D. Simons; The 700 Club: J. Berger; The Elmbrook Community Church: J. Westendorf.
Note: Please excuse to the host pastor or conference secretary.
D. Rosenow, Secretary

METRO SOUTH PASTORAL CONFERENCE

Date: September 21, 1981; Communion service at 9:00 a.m.
Place: St. Paul's Lutheran, Franklin, Wisconsin; R. Raabe, host pastor.
Preacher: J. Aderman; G. Albrecht, alternate.
Agenda: Exegesis of Mark 11:27-12:12; N. Engel (Mark — Which? A. Siggelkow, alternate); Report on the Synod Convention.
Note: Excuses are to be made to the host pastor.
M. Bitter, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: September 8, 1981; 9:00 a.m.
Place: St. Peter's Ev. Lutheran, Allenton, Wisconsin.
Preacher: N. Retzlaff; L. Pautz, alternate.
Agenda: Exegesis of 2 Timothy 4:1-8: T. Knickelbein; *Formula of Concord, Article VIII* "Of the Person of Christ."; L. Pautz; Reports of Conference Delegates to the Synod Convention; Reports on NWC and NPS.
M. Bater, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 22, 1981; 9:30 a.m.
Place: St. Paul's, Woneewoc, Wisconsin.
Preacher: E. Breiling; D. Falck, alternate.
Agenda: Exegesis of 1 Timothy 6: A. Werre; The Work of the Holy Spirit in the Old Testament: M. Herrmann; Instructing Our Children in the Techniques of Prayer: D. Miller.
R. W. Kloehn, Secretary

CHIPPEWA RIVER VALLEY WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: September 14-15, 1981, at the Hollidome in Stevens Point, Wisconsin.
Preacher: M. Falck; L. Fritz, alternate.
Agenda: Exegesis of Hebrews 7: N. Hansen; Alcoholism Workshop — WLCFS staff; Value Clarification: R. Schultz; Commercialism: W. Kirchner.
Note: Information on lodging, etc., will be mailed to all pastors; excuses are to be sent to the host secretary.
H. Prah, Secretary

NEW WELS CHURCHES

Names Requested

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

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

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

Alaska	Kenai
Arizona	Deer Valley (Northwest Phoenix)
California	Rancho Cucamonga*
Florida	Coral Springs* Daytona Beach* Keystone Heights Lehigh Acres* Melbourne
Georgia	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Michigan	Novi Perry Jefferson County*
Missouri	Helena
Montana	Miles City* Rochester*
New York	Charlotte*
North Carolina	Hendersonville Englewood Bartlesville*
Ohio	Medford*
Oklahoma	Pendleton*
Oregon	Fredericksburg* Killeen/Ft. Hood* Tyler*
Texas	Barre*
Vermont	Manassas*
Virginia	Chippewa Falls* Cottage Grove* Merrill* Port Washington
Wisconsin	Casper Calgary*
Wyoming	Toronto*
Alberta	
Ontario	

*Denotes exploratory services.

TIME AND PLACE

HARRISBURG, PENNSYLVANIA

Ascension Ev. Lutheran Church, the WELS mission in Harrisburg, Pennsylvania, is now worshipping at Capitol Travel Lodge, 4646 Jonestown Road, East shore, on Hwy. 22, one block east of Colonial Park Plaza. Service is held at 9:00 a.m. Please submit names of WELS members or prospects to Pastor Daniel Luetke, 6231 Warren Ave., Harrisburg, Pennsylvania 17112; phone: 717/652-8285.

MANASSAS, VIRGINIA

WELS members in the Manassas, Virginia, area are now worshipping at 9:30 a.m. Sundays at Seton School, which is located at the corner of Quarry Rd. and Maple St. in the city of Manassas. This is just one block off Highway 28.

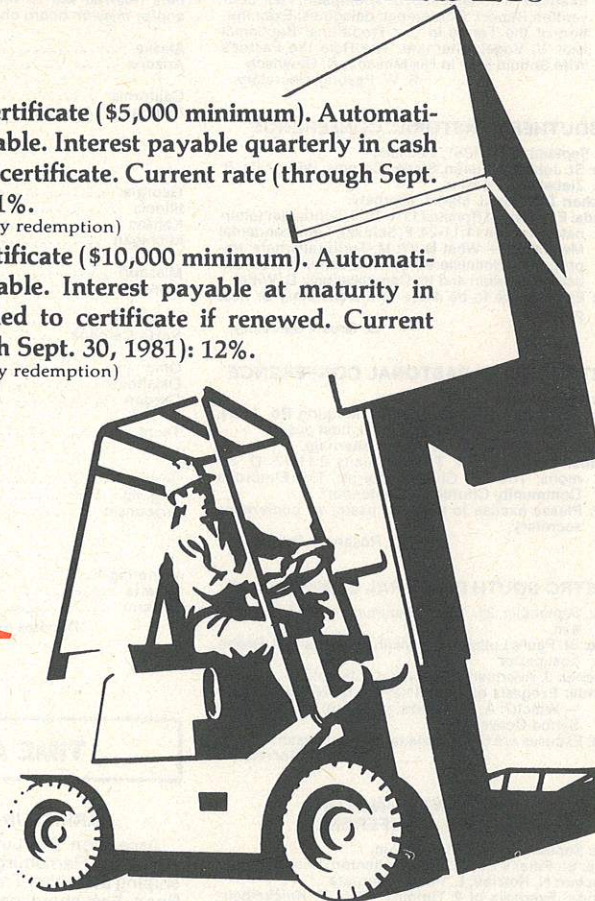
Those visiting the area or moving into it are invited to contact Pastor Paul Ziemer for more directions or information by calling 703/368-5345. The parsonage address is 8938 Rolling Rd., Manassas, Virginia 22110.

TWO NEW BUILDING BLOCKS

TO HELP YOU BE A BUILDER!

1 30 month certificate (\$5,000 minimum). Automatically renewable. Interest payable quarterly in cash or added to certificate. Current rate (through Sept. 30, 1981): 11%.
(Penalty for early redemption)

2 6 month certificate (\$10,000 minimum). Automatically renewable. Interest payable at maturity in cash or added to certificate if renewed. Current rate (through Sept. 30, 1981): 12%.
(Penalty for early redemption)



WISCONSIN EVANGELICAL LUTHERAN SYNOD
3512 W. NORTH AVENUE, MILWAUKEE, WI 53208 (414) 445-4030

Please send application for the 30 month, 6 month certificate.
 Please send information/application on other CEF plans.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
CONGREGATION _____

EXPLORATORY

MEDFORD, OREGON

Saved By Grace Lutheran Mission of the WELS has a new location in Medford, Oregon. Services are now held at 2320 Siskiyou Blvd., near the Rogue Valley Hospital. Adult class and Sunday school are at 9:30 a.m. followed by worship services at 10:30 a.m. To obtain or forward information contact Pastor Edward Zell, 916 Murphy Rd., Medford, Oregon 97501; phone: 503/772-8808.

FALL PASTORS' INSTITUTE

God willing, the 1981 Pastors' Institute at Wisconsin Lutheran Seminary will take place on five Monday afternoons, the first of which is September 28. Sessions will be held from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the Seminary library. The following topics will be presented:

The Message of Job, an Isagogical-Exegetical Study — Professor John Jeske.

First John — Professor Armin Panning.

The registration fee is \$7.50. Registrations are to be sent to President Armin W. Schuetze, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092.

Pastor Paul A. Manthey, Secretary,
WLS Board of Control

WORKSHOP FOR TEACHERS OF THE MENTALLY RETARDED

The Western Wisconsin District Special Ministries Board invites teachers and prospective teachers of the mentally retarded to a workshop at Eastside Lutheran Church, 2310 Independence Lane, Madison, Saturday, September 19, 1981, from 10:00 a.m. to 3:00 p.m. Sunday-school teachers, parents, and other concerned Christians from congregations within or outside the district are welcome. Presentations: "Starting and Conducting a Special Sunday-school Class" (Mrs. Carol Voss); "Working with the Parents of the Retarded" (Mr. John Juern); "How I Teach My Class" (several experienced teachers); open forum. Registration (\$3 fee, including cost of lunch) begins at 9:30 a.m.

Paul E. Eickmann
Western Wisconsin DSMB

SUNDAY SCHOOL COURSE DISPLAYS

Displays have been prepared for the new nursery and kindergarten Sunday-school materials. In addition to the displays, sample teachers' guides, pupils' leaflet packets and project booklets are available to those conducting Sunday-school teachers' conferences and institutes. To receive these materials, please write to Pastor William Fischer, 3614 W. North Ave., Milwaukee, Wisconsin 53208. When making your request, please be sure to give the date when the material will be needed and the place to which it is to be sent.

CHOIR ROBES

Twenty royal-blue choir robes with white stoles available to any congregation for the cost of shipping. Offered by St. John's Lutheran Church, 135 S. Old Baltimore Pike, Christiana, Delaware 19702. Contact R. Balza at 302/834-5495.