

# *The Northwestern Lutheran*

*February 15, 1982*



First Service in Portland, Maine



Farewell to the Editor ..... page 50

From Maine to California .. page 57



## Comments by the Editor

As you read these lines, Pastor Harold E. Wicke will have been retired for a fortnight from the editing of this magazine.

I think he believes that he can quietly slip away from a post which he has held for ten of his 44 years in the active ministry. As much as he would have liked that, such is not to be.

Pastor Wicke spent his youth in Fond du Lac, Wisconsin, and graduated from Winnebago Lutheran Academy. He went on to Northwestern College and in 1937 graduated from seminary.

For 32 years he served congregations — always large congregations — in Hortonville, Weyauwega, and Wauwatosa, Wisconsin. In 1969 he became literary editor for the publishing house and part-time editor of this magazine in 1970. When the editorship became full-time he accepted the call as editor in 1974.

In days when not many of our pastors were writing for publication, Pastor Wicke wrote a *Catechism of Differences* which documented for the general reader the differences in doctrine and practice among the various Lutheran church bodies. The booklet, now out of print, was a good seller and went through several printings.

From 1959 to 1967 he was a member of the Board of Trustees, first as secretary and then as chairman. Since 1967 he has served on the Commission on Inter-Church Relations. He also served as vice-president in two of the districts.

Thus far the bare facts. Now for the commentary.

I have worked closely with Pastor Wicke for two months, I looking over his shoulder or he over mine. No one has had a more patient and under-

standing mentor. As we discussed changes — some of them suggested by Pastor Wicke — he was supportive beyond the capacity of the normal old adam to endure.

Most of the changes which the reader will see in the next months have been discussed at some length with Pastor Wicke and have received his endorsement. I do not say this to spread the fault around — that I assume solely. It is meant to indicate the warm, evangelical, positive personality of this quiet person, who can graciously accept, no, make that *encourage* change from the way he did things.

There is an immense amount of detail work in the editing of a 16-page, semi-monthly magazine, and Pastor Wicke accepted it without complaint. As chairman of his division I was astonished that he never insisted on an editorial assistant, a secretary, who could have relieved him of so much detail. He was always so "cost-conscious."

The only reason he could do it at all was because of his wife, Thekla. Though his budget said very plainly that she was only his part-time secretary, in the later years she was almost constantly at his side helping here and helping there to keep things moving. And several years ago when Pastor Wicke underwent heart surgery, it was she who saw to it that not one deadline was missed.

And so we bid farewell to this good man of God who never wished for anything more than to serve God's people quietly and faithfully with that still, small voice of the gospel. We will remember that he did it so well. Thank you Harold — and Thekla!

James P. Schaefer

**The Cover** — A picture of the worshipers at the first service conducted in the Portland, Maine, area. Seated on the far right is Pastor Richard H. Schleicher. See page 57 for more.

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

## The Northwestern Lutheran

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THE NORTHWESTERN LUTHERAN

## Editorials

**Seed Catalog** The first seed catalog that came to our house arrived on the coldest, stormiest day of the winter. The more enthusiastic gardener in the house immediately filled out a sizable order and sent it off in the next mail. The bleak outlook outside seemed to enhance the lure of the lush colors and the luxuriant growth the catalog depicts.

An earthly thought with broad appeal. Visions of spring and seedtime, of green and growth warm us all amid the worst of winter's weather. It doesn't take Christian faith to find this warmth. Even the atheist can close his poem with the well-known line: "If Winter comes, can Spring be far behind?"

The believer, however, remembers at the same time that a gracious God once especially assured us of this hope of ours in wintertime. His rainbow promise reads: "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease."

That is the Savior God, we likewise recall, who turned his Son's Lenten ordeal to Easter triumph. That is the God who transformed our spiritual death to spiritual life and who called us to the enduring seedtime of the saving gospel.

Edward Fredrich

**Only Evolution or Religion?** In one respect one can hardly deplore last month's court decision that overturned an Arkansas law requiring the public schools of that state to teach "scientific creationism" alongside evolutionism. Public schoolteachers would have been required to present Genesis 1-11 whenever they presented the evolutionary theories of Darwin and Huxley. A number of Baptist clergymen in Arkansas opposed that. They rightly pointed out what would happen if the average product of a secular teachers college education were to present the biblical account of creation. Considering what many Lutheran clergymen do with Genesis 1 and 2, what kind of treatment would the Bible account receive at the hands of those public schoolteachers who are not Christians or whose Christian knowledge and understanding are weak or have been infected by humanism?

There is an aspect of this trial in Arkansas that we do deplore as citizens, not necessarily only as Christian citizens. It appears that American citizens don't have the privilege of stating that the evolutionary explanation of the origin of this universe, the earth, and man is not only questionable, but unscientific, and irrational, and just plain wrong.

With each passing year scientists discover more evidence of the amazing complexity of this world and of

man. As a result, the evolutionary (e.g., *National Geographic*) explanation of the origin of matter and life is seen to be more and more simplistic, if not irrational. To quote an eminent scientist referred to by George Will: "If all the banging and sloshing of the universe produced, through sheer randomness, mankind, that was an improbability comparable to a typhoon blowing through a junkyard and producing a computer." But when one points out publicly how unscientific and irrational evolutionary scientists are in their explanation of the origin of mankind, one is likely to be branded as a religious fanatic. Who but a religious fanatic could believe that this universe was *created by divine power*?

In this democratic society of ours, where we are assured that we have freedom of ideas and expression, a reasonable atheist ought to be able to say that evolution doesn't make sense, without being called names for saying it. We hear the evolutionist at the Little Rock trial saying, "If you don't accept evolution, you aren't scientific; you're teaching religion."

The carnal mind is enmity against God, also against Creation. There has been no evolutionary progress in the carnal mind. It's been the same since Genesis 3 and 4.

Carleton Toppe

**For Better or for Worse** The cartoon depicts a particularly slovenly woman reclining in an easy chair, watching television. It is daytime. She is wearing a bathrobe and bedroom slippers. She is eating chocolates and smoking a cigarette. Her hair is a mess.

Her husband is in an adjoining room with a friend. He is looking at his wife with distaste. He is remarking to his friend, "I should have been alerted when her minister said, 'I pronounce you man and wife — as is.'"

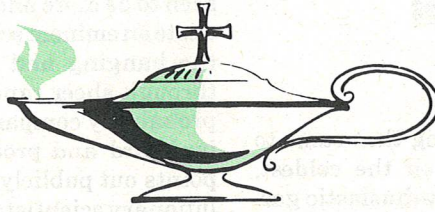
Few, if any, marriages are perfect. This is true because the partners in marriage are without exception imperfect. It is difficult for anyone to be content with a less-than-perfect marriage partner. This rather natural dissatisfaction can lead to trouble.

It might help the dissatisfied spouse to remember that he/she is not perfect either. It might further help that spouse to realize that, being imperfect, he/she does not deserve a perfect partner in marriage.

One must concede that there are degrees of imperfectness, as the cartoon alluded to is designed to illustrate. The point is that the husband took his wife in marriage "as is," with no limitation as to time — "till death us do part," as the marriage vow reads.

In an era of burgeoning divorce rates it is well for us to remember that God holds us to such vows. It is well for us to realize also that the imperfections of others provide us with opportunities to reflect the patience and forbearance which our Lord exercises toward us, without which there would be no hope for any of us. Such patience and forbearance is, in fact, one of the evidences of Christian faith.

Immanuel Frey



## Studies in God's Word

### Praying So That God Will Hear

Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees. "Go and look toward the sea," he told his servant. And he went up and looked. "There is nothing there," he said. Seven times Elijah said, "Go back." . . . Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain came (1 Kings 18:42,43,45).

What a man of prayer Elijah was! When he prayed, heaven's rain and earth's dew ceased for 42 months, a widow's son came back to life, and fire from heaven consumed a sacrifice. Now again we find him praying and as we watch this "Prophet-Powered by God," we learn something about *Praying So That God Will Hear*.

#### Humbly

The contest on Mt. Carmel was over. The God of Israel with fire and force had shown that he was the true God and that Elijah was his prophet. King Ahab had gone to his dinner table, but where is Elijah the prophet who had stood so upright and strong before the people demanding their return to the Lord? There he is on Mt. Carmel, but now bent to the ground, his face between his knees, in a most humble position of prayer. Elijah had succeeded in calling down fire from heaven, but had not forgotten who had sent the fire. To the Lord who had sent the fire, Elijah goes now with a prayer for needed rain. But note how he goes to God in prayer. He does not demand, but begs.

He doesn't insist, but beseeches. He stands not face to face as an equal, but lies on his face in the dust as a beggar.

When we pray, it makes no difference whether we kneel beside or lie on our beds, whether we sit in or stand by our pews. What matters is the posture of the heart. The prayer which God hears comes from a heart which is painfully aware that it deserves only punishment and not the least of God's mercies. Only the heart which penitently realizes that it is chief of sinners and relies on God's mercy in Christ can breathe a prayer which God hears. Isn't this a reminder for us? Remember, if we are to obtain God's ear, we must first take our proper position before him, in the dust. Remember, before we can "cast all our anxiety on him," we need to "humble ourselves" before him (1 Peter 5:6,7).

#### Confidently

"Go and look toward the sea," Elijah told his servant after praying. The reason for the command is clear; Elijah expected rain to fall in answer to his prayer. Earlier Elijah had shown the same confidence when he had told the king, "Go, eat and drink, for there is the sound of a heavy rain." Whether he with the ear of faith or with ears made supersensitive by the Lord heard the rain coming isn't important. More important is Elijah's confidence that God would hear and answer. Even though the servant came back six times with the report, "There is nothing there," yet Elijah prayed on in confidence. And even when the cloud in the brittle

blue sky over the sea was no bigger than a man's hand, Elijah rose from the dust and sent the servant confidently to tell the king to seek shelter quickly before the storm would break.

Where did Elijah get such confidence? From the Lord's promise! Back in Zarephath the Lord, when he had sent Elijah to King Ahab, had promised, "I will send rain on the land" (18:1). God had promised and God always delivers.

What a contrast to so many of our prayers! We ask and yet so often wonder. Sometimes we are even surprised when God hears and answers. Away with all our "it doesn't hurt to try but don't get your hopes up too high" sort of prayers. Away with all our "maybe he will and maybe he won't hear and answer" kind of praying. We have a God who promised, "If you believe, you will receive whatever you ask for in prayer" (Matthew 21:22).

#### Persistently

From Elijah's example we learn something about persistence in prayer. It took seven requests, but finally the rain came. God had his answer all packed and labeled, but waited to send it. Yet Elijah persisted because of God's promise.

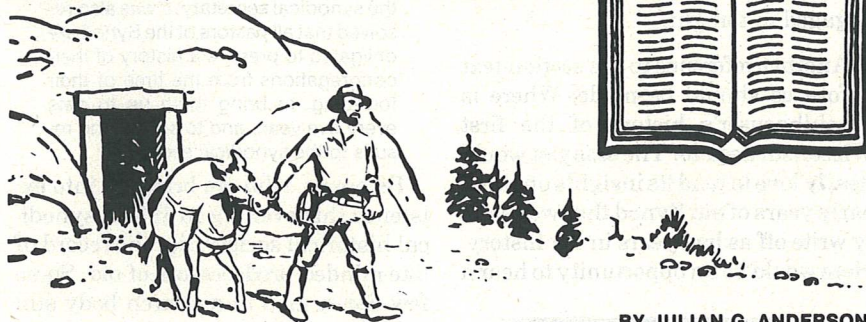
When God seems to wait with his answers to our prayers, he always has good reasons. Sometimes he would have us examine our requests. Are they for his glory and our good or are they something we shouldn't be asking for in the first place, or something whose granting we should leave up to his loving wisdom? Sometimes he delays so that fainthearted prayers become more fervent. Perhaps he would teach us, as Jesus once put it, that we "should always pray and not give up" (Luke 18:1). First we need to make sure our request is grounded in a divine promise; then we carry it to his door, asking, seeking, knocking in persistent prayer.

Don't we need a "faith-lifting" when it comes to prayer? When we follow Elijah's example and pray humbly, confidently, persistently, then the words, "You do not have, because you do not ask God" (James 4:2) will become instead, "You have great faith! Your request is granted" (Matthew 15:28).

Richard E. Lauersdorf

# Mining the Treasure of God's Word

Matthew 20:17-28  
Mark 10:32-46a  
Luke 18:31-34; 22:24-27



BY JULIAN G. ANDERSON

## Some of Jesus' Disappointments

In the past few lessons Jesus had been working in Perea, on the east side of the Jordan valley, and in the rural and desert areas of northern and north-eastern Judea, to avoid any further contact with the Jewish leaders in Jerusalem. And this is where he still is. First,

### Read Mark 10:32-34

Mark's introductory statement is important (v. 32a). It tells us that we are now only a few days from Palm Sunday. Note the apostles' reaction in verse 32b because Jesus was now returning to Jerusalem, since everybody knew that the "Jews" (leaders) were now making plans to kill Jesus (see John 11:53). And this was why the rest of his followers were afraid (v. 32c), both for him and themselves. So notice what Jesus did now (vv. 32d-34). You may recall that he did this same thing twice before (see Mark 8:31,32, March 1, 1981; and Mark 9:30-32, March 15, 1981). Note also that in Luke's parallel account Jesus reminds us that all this had been foretold by the prophets many hundreds of years before, since this was God's plan from eternity (Luke 18:31), so that this had always been Jesus' plan and purpose. And as he said, his death would be brought about by the Romans (gentiles). And since this had all been foretold, his death would *establish* his identity as the Messiah. Notice also how detailed this prophecy was in verse 34, including the resurrection. Luke is the only one

who records the tragic reaction of the Twelve (18:34). The disciples, of course, didn't realize that this would all be fulfilled in about a week's time! Now

### Read Mark 10:35-46a

This incident was surely even more disappointing and discouraging to Jesus than the one above, which immediately preceded it. But both of them help us to see that even Jesus' closest and dearest friends here on earth brought him many more heartaches than joys, and more burdens than relief. You will notice that Matthew's account (20:20) tells us that James and John were accompanied by their mother; and the tradition is that she was a sister of Mary, Jesus' mother, and thus was Jesus' aunt, and James and John were his cousins, all of which is probably true. By comparing Matthew 20:20,21 and Mark 10:35, we learn that the request was made by all three. You can see that it was a typically selfish request, motivated by selfish pride. We have already seen that James and John were two of Jesus' inner circle of three, which no doubt explains the whole scene (Matthew 17:1). Here, it appears, they were trying to freeze out their good friend Peter.

Their request concerned an oriental custom exactly similar to the custom of the "best seats" at the dinner parties (v. 37, see Luke 14:7, October 25, 1981). The king's "right-hand man" would be the Prime Minister. But note how gently Jesus rebuked them (v. 38a), and

how he urged them to reconsider their rash, selfish request (v. 38b). Here he uses the word "cup" in a figurative way that was common to the people of his day, when the common way of putting the average criminal to death was to give him a cup of poisoned wine to drink. Thus he was asking them if they were willing to die in the same way that he was going to die, at the hands of the Romans. And after their hasty, rash affirmative answer (v. 39a), his reply was a grim prophecy (v. 39b), which was fulfilled soon afterwards (see Acts 12:1,2 and Revelation 1:9). And then he gave them their answer (v. 40, compare Matthew 20:23b).

The reaction of the other ten is given in verse 41, and again the word "indignant" means "angry." Perhaps the most disturbing thought is that this was *not* the first time such prideful ambitions had been expressed by the apostles. Compare Luke 9:46-48, which we studied under Matthew 18:1-5 on May 24, 1981. What a heartbreaking disappointment that they still hadn't learned this fundamental and important lesson!

Jesus' answer was his final statement on this subject, and verse 42 means, "You know that the men whom the people of the other nations recognize as their rulers treat their people like slaves, and the government officials show their authority by pushing people around," which shows us that human nature never changes. And Luke adds Jesus' thought that such politicians like to call themselves "generous friends of the people" (Luke 22:25b). Then Jesus lays down one of the great fundamental principles of the kingdom of heaven on this subject (vv. 43 and 44, underline and memorize), and cites himself as the perfect example (v. 45, underline and memorize, and read Paul's commentary in Philippians 2:5-11). What a hard lesson this is for all of us to learn, possessed as we are by our utterly sinful natures! See also Jesus' remarks in Luke 14:11 and 18:14. And finally note that the first phrase of verse 46 belongs to *this* section.

Today we have seen a facet of Jesus' earthly life that is seldom noticed — that the people he chose to be his helpers were most of the time his burdens, a distressing fact that also applies to each of us!

# Designing a WELS Memory Bank

Excerpts of a Paper Read  
at the Constituting Meeting of the  
Wisconsin Synod Historical Institute  
on October 28, 1981,  
at Wisconsin Lutheran College,  
by Prof. E. C. Fredrich

"Designing a WELS Memory Bank" compels us to recognize that the end-product of our endeavors tonight and in the future should be: I. A Design with a Past; II. A Design with a Principle; and III. A Design with a Program.

## Design with a Past

In the pattern of old Lutheran homiletical technique we will supply a text for each of the three parts of this essay. The first, "Design with a Past," has this text from the 1860 *Proceedings* of our Synod. At the Wednesday morning session, June 6, Secretary Reim informs us:

It was resolved to request the Reverend Senior, Pastor Muehlhaeuser, to present the history of the Synod written by him.

The Synod heard with great interest "The History of the Synod from Its Founding, Further Development and Growth up to the Present Time." The innumerable evidences of the gracious assistance, the mercy and faithfulness, the great blessing with which the Lord has endowed our feeble efforts and which were thereby vividly portrayed for us, moved us to heartfelt thanks and inspired in us the joyful hope that he who has dealt so faithfully with us hitherto, will also be with us in the future, but also moved us to even more joyful resolution to work with the Word that he has placed in our hands.

It was resolved that the Synod make this presentation of its historical development its own and express its thanks to the Reverend Senior for the trouble and care expended on the effort.

We may be embarking on a new venture this evening, but the biggest mistake we could make would be to claim that no such venturing had ever been made in our circles in that direction . . . Way back in 1860 our infant Synod just 10 years old heard in its annual convention a history of the church

body. Way back in 1860 those fathers were busy about the business we are engaged in tonight.

Another reference to the section text before us should be made: Where is Muehlhaeuser's history of the first Wisconsin decade? The essayist would dearly love to read its insights on those early years of our Synod that we usually write off as bad years in our history. Here would be an opportunity to hear a



Professor E. Fredrich

front-rank and first-hand witness of the other side. The result might well effect no major change in our theological thinking but it could help us better to judge Muehlhaeuser's presidency in the light of the Eighth Commandment . . . [Unfortunately, the Muehlhaeuser essay seems not to have survived. And that fact points] ahead to the final section of this essay and its concern for the preservation of useful and significant historical material. This is, however, a basic concern of our program rather than of our roots.

The context of our text for "Design with a Past" reinforces the point being made. Already in 1858 the minutes of the ministerial meeting reported:

It was also resolved that the resolution of the Southern Conference be accepted by the ministerial meeting requesting of the President the preparation of a history of the Synod from

the beginning to the present, which yearly is to be brought up to date by the synodical secretary; it was also resolved that all pastors of the Synod are obligated to prepare a history of their congregations from the time of their founding, to bring them up to date every five years and to submit the results to the synodical secretary.

Before us, who are bringing into existence this evening in 1981 a synodical historical society, lies the record of like-minded predecessors of old. Some few dozen men in a church body still counting the years in a single figure resolve on congregational and synodical histories to be updated at appropriate intervals. Instead of wondering how infant Wisconsin could survive, caught between the rock of Missouri and the hard place of Buffalo, Muehlhaeuser and Bading and Streissguth and Reim and Koehler, plan to record the short past for the long future. That's much more inspiration than we need at this late date tonight. . . .

A sin of omission would be committed if we passed over this "Design with a Past" section without reference to a giant of the history field whose shadow lies large over this gathering, John Philip Koehler.

Koehler wrote the book on the early history of our Synod, the first three-fourths of a century from 1850 to 1925. He knew the founders; he grew up in the parsonage of one of them, Philip Koehler, a Synod joiner in 1854. He worked under Bading as a part of his apprenticeship. If Muehlhaeuser wrote the first decade's history, Koehler wrote the Synod story at the half-century mark. He carried the project to the diamond jubilee and beyond.

No one will improve on his definitive efforts. At best we can pick up the pen he laid down. . . . J. P. Koehler can serve us also as guide in noting that our "Design with a Past" is also a

## Design with a Principle

The text for this second section is found in the opening paragraphs of Koehler's *Kirchengeschichte*, the major historical writing produced within our synodical circles. It reads:

(continued on page 62)



# This We Believe

## VI. The Means of Grace

### Part II: The Sacraments

To share his grace — the forgiveness of sins and the promise of everlasting life — with us, the Lord comes to us not only through the gospel which we hear. He also unites this gospel word with outward elements which we can see and feel and taste. He employs water in baptism and bread and wine in the Lord's Supper. This fact we confess in Article VI, paragraph 1, of *This We Believe*.

1. We believe that God bestows all spiritual blessings upon sinners by special means, ordained by him. These are the means of grace, the gospel in Word and sacrament.

#### The Number of Sacraments

In *This We Believe* we mention only two sacraments, baptism and the Lord's Supper. There are denominations, among them the Greek Orthodox and the Roman Catholic, that number the sacraments as seven. Since the term *sacrament* is not a term used in the Bible, the number of sacraments depends entirely on how the term is defined. The important thing is that nothing be taught that is contrary to the Scriptures.

The seven acts referred to as sacraments are baptism, the Eucharist, confirmation, matrimony, sacred orders, penance and extreme unction. Of these, five are not on the same level with baptism and the Lord's Supper; some, in fact, must be classified as being completely contrary to Scripture.

In the Lutheran Church we also have *confirmation*. Confirmation, however, is not something commanded by God. It is a fine arrangement which assures that people are given thorough instruction in the Word of God and are given the opportunity to confess their faith publicly. The gospel certainly is present; but, unlike in baptism and the Lord's Supper, the gospel is not attached to an outward element.

*Matrimony*, though instituted by God, does not bring the forgiveness of sins or the pledge of everlasting life. It does not qualify as a sacrament, as a bearer of spiritual blessings. *Holy Orders*, in the sense of a sacrament, also are not commanded by God's Word, although we also use ordination and installation when entering upon and continuing in the preaching and teaching ministries. But again, holy orders do not confer the forgiveness of sins.

In a class by themselves are *penance* and *extreme unction*. *Penance* does not mean repentance; it is a prayer or an act of charity or devotion imposed upon a person who confesses his sins, in order to make that person sure of the forgiveness pronounced. Thus penance comes so close to being an act of work-righteousness that there is no difference. Similarly *extreme unction* has no biblical basis. We therefore do well to restrict the use of the term *sacrament* to

those two instituted for our spiritual good by our Lord Jesus Christ himself, namely, baptism and the Lord's Supper.

#### Baptism

Since most of us who are Lutherans were baptized when we were infants, we do not remember the day we were baptized. That does not rob it of its worth. The day of our baptism is our official birthday into the kingdom of God and thus is something we shall cherish and call to mind with thanksgiving even when we enter heaven. Though I was not conscious of my baptism when it was performed, I was reminded of it often by my parents. Then, as a pastor, it became my privilege to administer this blessing to young and old, to infants a few hours old and to some aged people on their deathbeds. Perhaps especially emotional was the privilege of baptizing my own children and my grandchildren. In every case, it was the moment God entered their lives with the assurance that he had accepted them as his children and heirs, forgiving them their sins and making them new people. This is taught in paragraph 3.

3. We believe that also through baptism the Holy Spirit applies the gospel to sinful man, regenerating him (Titus 3:5) and cleansing him from all iniquity (Acts 2:38). The Lord points to the blessing of baptism when he promises, "Whoever believes and is baptized will be saved" (Mark 16:16). We believe that the blessing of baptism is meant for all people (Matthew 28:19), including infants, who are sinful (John 3:6) and therefore need the regeneration effected through baptism (John 3:5).

We take up the last thought first: infants, too, are to be included in baptism. This is clear from Jesus' words in Matthew 28:19: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." There are no age restrictions. The word *nations* includes infants, children, teenagers, young adults, the middle-aged and the aged. Infants are not excluded. We have a parallel situation in the Old Testament: infant boys were circumcised on the eighth day. To be remembered is that infants too need the forgiveness of sins. They do not first become sinners when they reach the age of discretion. The only means at our disposal by which infants can be born again is the sacrament of holy baptism.

What does God do for us in baptism? *This We Believe* points out that in baptism the Holy Spirit regenerates us, cleanses us, assures us of salvation. Luther in his Small Catechism states: "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all

(Continued on next page)

who believe, as the words and promise of God declare." Baptism thus is a source of strength throughout our life and a marvelous preparation for life eternal.

The water of baptism is very significant too. As ordinary water cleanses the body, so the water of baptism [water with the Word] brings spiritual cleansing. Luther puts it his way: "It is not the water that does them indeed [that is, works forgiveness of sins, delivers from death and the devil, and gives eternal salvation], but the Word of God which is in and with the water and faith which trusts this Word of God in the water. For without the Word of God the water is simple water and no baptism; but with the Word of God it is baptism; that is, a gracious water of life and a washing of regeneration in the Holy Ghost." And speaking of the water he says: "It signifies that the old Adam in us is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts; and that again a new man should daily come forth and arise who shall live before God in righteousness and purity forever." Reading these words, we can only say, "Thank you, God, for our baptism," and then seek to bring it to others. Baptism makes us citizens of heaven already while here on earth.

Knowing the world by which we are surrounded and the power of Satan who seeks to rob us of these blessings, God also brings us his gospel in still other ways. He does so as we are taught in the Word, as we hear the Word preached, as we receive absolution through the spoken word of forgiveness, and as we partake of the Lord's Supper. Let us now turn our attention to the latter.

### The Lord's Supper

Four paragraphs in *This We Believe* treat of the Lord's Supper.

4. We believe that all who partake of the sacrament of the Lord's Supper receive the true body and blood of Christ "in, with and under" the bread and wine. This is true because, when the Lord instituted this sacrament, he said, "This is my body given for you. . . . This cup is the new covenant in my blood, which is poured out for you" (Luke 22:19,20). As we partake of his body and blood, given and shed for us, we by faith receive the comfort and assurance that our sins are indeed forgiven and that we are truly his own.
7. We reject all teachings that see in the Sacrament of the Altar nothing more than signs and symbols for faith, thereby denying that Christ's true body and blood are received in the Lord's Supper.
8. We reject the claim that unbelievers and hypocrites do not receive the true body and blood of Jesus in the sacrament, as well as the view that to eat the body of Christ in the sacrament is nothing else than to receive Christ spiritually by faith. We reject the view that the body and blood of Christ are present in the sacrament through the act of consecration as such, apart from the reception of the elements.
9. We reject the teaching that the real presence of Jesus' body and blood in the sacrament means merely that the person of Christ is present in his supper even as he is present in the gospel.

When it comes to the Lord's Supper, there are many in the outward church who seem to think they know better than the Lord Jesus who instituted his Supper. Though Jesus himself said, "Take, eat, this is my body" and "Take, drink, this is my blood," most Protestants (Reformed, Evangelicals, Baptists, etc.) deny his plain words. Not being able

to fathom how what our Lord said can be, they teach that the bread and wine are no more than signs and symbols of Christ's body and blood. Thereby they take the heart out of this sacrament.

Or they say that those words of Christ mean "to receive Christ spiritually by faith" and that "the real presence of Jesus' body and blood in the sacrament means merely that the person of Christ is present in his supper even as he is present in the gospel." Though that doesn't sound too bad, the fact is that such statements do not agree with what Christ said. Those who teach thus thereby jeopardize all the promises of forgiveness and life that Christ attached to this sacrament.

One reason for teaching thus perhaps is that they feel it would be dishonoring Christ to teach that unbelievers and hypocrites "receive the true body and blood of Jesus in the sacrament." But that means refusing to take at face value the words of 1 Corinthians 11:27-29: "Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself."

Equally false are many teachings of the Roman Church concerning the Lord's Supper. It teaches that the bread and wine in the Lord's Supper are changed into Christ's body and blood (transubstantiation). Christ didn't say that. They also teach that when the officiant celebrates the Lord's Supper he is sacrificing Christ anew. That makes the Supper something man does and is contrary to the words of Hebrews 7:27, where speaking of Christ's sacrifice the writer to the Hebrews says, "Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself." The Lord's Supper is not a sacrifice, but the means whereby the Lord Jesus brings us the benefits of his sacrifice on the cross.

So whether we can fathom it or not — and we cannot! — let us take the Lord at his word. He assures us that as we receive the bread of the sacrament he gives us his body given for us. He assures us that as we receive the wine of the sacrament he gives us his blood shed for us. Through his sacrifice on the cross the Lord covered our guilt, paid for the forgiveness of all our sins, and thus won for us spiritual life and eternal salvation. That is his precious gift to all who with believing hearts receive his sacrament; the unbelieving, when receiving the sacrament, unfortunately reject the blessings won for them and offered to them.

You and I, conscious of the gifts the Lord offers us in this sacrament, have ample reason to receive it frequently and joyfully. Every time we receive the bread and the wine and the body and the blood, Christ is putting you and me in touch with Calvary — with his prayer, "Father, forgive them" and with his promise, "Today thou shalt be with me in paradise."

Join *This We Believe* in saying: "This is what Scripture teaches about the means of grace. This we believe, teach and confess."

H. Wicke



# From Maine to California

## Open Door in Maine

"Every state by '78" was somewhat of an unspoken motto of our mission board a few years back. The Lord, of course, is not influenced by the catchy slogans of men but works on his own timetable. It's 1982 now, and the Wisconsin Evangelical Lutheran Synod has congregations in 48 of our 50 states. We may not have attained our unspoken goal, but the Lord has certainly blessed our mission program both at home and abroad with a rich harvest of souls for his kingdom. Of our 50 states only Mississippi and Maine have no WELS congregation at this time. However, God seems to be opening a door for mission activity in a 49th state — Maine.

We have always had WELS people in Maine, either military personnel or families who moved there on job transfers. Being the largest of the New England states and covering a vast land area, unfortunately we never had a concentration of people or nucleus in any one area. Consequently, our spiritual service to these people was limited to taped worship services and twice a year visits by the nearest WELS pastor.

This past summer three WELS families moved to Maine — and they were actually within 80 miles of one another. Added to the WELS families already there, we now had 17 people in Maine who were committed to Jesus Christ, their Savior, and anxious to be fed with his pure Word. At a service conducted in one member's home in September, the group decided to have bimonthly services beginning in December. But God had other plans.

In late October two families from Portland, Maine, started driving the two and one-half hours from Portland to Amherst, New Hampshire, to worship with St. Paul Congregation. These people were members of a Missouri Synod congregation in the Portland area but were very concerned with the doctrinal problems they saw there. They decided to request a release from membership there so that they could join St. Paul of Amherst, where they could again hear God's Word in all its

truth and purity. Those two families were an additional nine souls, and they mentioned another family of four who would also be interested. We were now talking of 30 people in Maine who were interested in WELS mission activity.

I immediately contacted the District Mission Board and made plans to visit the Portland area to set up an informational meeting for all interested people. That meeting was conducted on November 29, 1981, with 30 people pres-

ent. Plans were made to conduct bi-weekly services beginning December 13 at the Howard Johnson's Motor Lodge at exit 8 on the Maine Turnpike. Survey work is also being conducted in the Portland area and plans call for requesting exploratory status at the winter GBHM meeting. The first service on December 13 was attended by 29 people.

God seems to be opening a door in the 49th of our 50 states. The Colonial Mission District Mission Board, the people of Maine, St. Paul Congregation and I are anxious to go through that door. We ask your prayers as we pursue this endeavor to fulfill the Lord's command to "preach the gospel to every creature."

Pastor Richard H. Schleicher

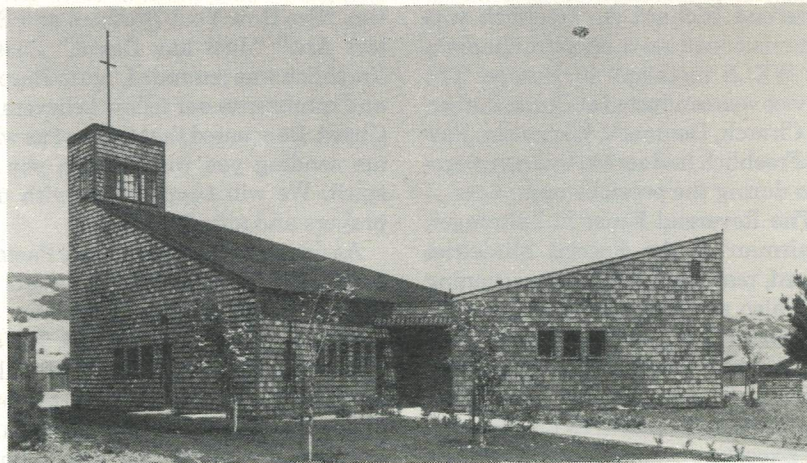
## Dedication at Petaluma

"Delay not, delay not!" the hymn says. But the author apparently never had to deal with city planning departments. The newest addition to chapels in the San Francisco Bay area is that of Living Word of Petaluma, 40 miles north of the Golden Gate Bridge. Shaped in the form of two triangles depicting the Trinity, the very functional building rises to a 34-foot tower overlooking the altar, reminding us that it is the cross of Christ that leads us up to heaven.

The 3,045-square-foot building allows for a worship area accommodating 210 persons, with allowance for the future installation of sound-proof partitions for up to four classrooms. Construction began in October 1980 and finished in March 1981, four years

after the property was purchased, 11 years after the first meeting of some 12 people down in Marin County. The first service in the new facility was held in July of 1981 with 47 in attendance, the use of the building being delayed until the planting of all trees, shrubs and grass was completed. A formal thanksgiving service was held in October, with 100 in attendance. Pastor Ed. Halverson of Vallejo spoke of the incomparable Christ who had made this chapel possible.

An amount of \$238,000 was borrowed from the CEF. The congregation itself raised \$21,500. Many gifts were also received from other congregations in the Bay Area. Living Word serves Marin, Sonoma and Mendocino counties. Its first resident pastor is Paul Huebner.



Living Word Lutheran of Petaluma

# A Parish Pastor's Perspective

## A Letter to Future Pastors and Teachers

Dear future coworker,

You are back at school again. You were home for such a short time during the holidays. With all the rush-rush at church we didn't get much chance to visit, did we? Now you have left family and friends at home and are hard at it again at your chosen schools.

I still remember, from my school-days, those long months of January, February and March. In the cold and slush my roommate and I used to talk about escape to California (we only knew one person from there). But though it is long haul from Christmas to Easter, it is all part of a very valuable time in your life. The homework, the routine, the regimen — they are all part of your preparation for serving your Lord.

I didn't get to say this while you were home. Let me say it now: Make the most of this time in your life. You have chosen to serve your Lord, to share his message of love, mercy, grace and peace. That is a wise and good choice. This time in your life is a time for preparing for carrying out that choice to the fullest.

It is a time for learning. You now have the chance to grow in knowledge and wisdom. Sure, it's mostly book knowledge and structured learning rather than the excitement of personal experience. But, believe me, the time will come when you'll long for a little less "action" and a lot more opportunity for quiet study. While you are at school, you can also learn special skills which are very useful in our Lord's service in his congregations. I am thinking of piano and organ, choir work and directing. In many ways you are better equipped now to acquire and sharpen those skills than you will be later. You have at your disposal quality instruments, available time, and a pool of resource personnel which are hard to find in many parishes.

I guess what I am trying to say is: I know school can seem tedious and long. But the years will pass quickly, and opportunities which you might take for granted now may never be available to you again. For what it's worth — grab them now!

Your years in school are time for

even more than learning. They are a time for building relationships. Now, I know that is true in secular schools, too. What I have in mind is a little different than just friendships. You are preparing for *the ministry*, either as pastors or teachers. You will not be holding a mere "job"; instead you will have a *calling*. It will be a calling which focuses the attention of your congregation on you, your friends, your spouse, your lifestyle, your hobbies. In many ways it will be a fish-bowl life. There isn't much privacy.

Does that seem unfair? Maybe it is, a little. Everybody needs some privacy. But remember that the people of Christ whom we serve have entrusted their souls and the souls of their little ones to us. They have such high standards for us because they know Christ, whose ambassadors we are. And look at the standards he has!

Now I know (believe me, I know) that we don't always live up to those high ideals. Sometimes it's because people expect too much of us. But sometimes it's because we don't expect enough of ourselves!

What's my point? I think what I want to share with you is the idea that you can do many things to enhance your ability to earn the respect and love of those you serve. In the give-and-take of dorm life and in your participa-

(continued on page 61)

## Froehlich Commissioned as Civilian Chaplain

On Sunday, December 6, 1981, the Reverend Richard A. Froehlich was commissioned as a civilian chaplain for WELS members in Europe. The service was conducted at Christ Lutheran Church, Denmark, Wisconsin. Pastor Froehlich had served this congregation during the previous nine years.

The Reverend Ernst F. Lehninger, chairman of the Special Ministries Board, read the rite of commissioning and also served as the liturgist. The preacher for the occasion was the Reverend Kurt Koeplin, copastor at Atonement Lutheran Church, Milwaukee. Pastor Koeplin serves as chairman of the Executive Committee for Southeast Asian Missions. The text for the ser-

mon was 1 Samuel 17:17,18. The theme was "See How Your Brothers and Sisters Are." "Just like David," Pastor Froehlich was reminded, "go to Europe and minister to our fellow believers in Christ. Be assured that those of us who are sending you will be with you in spirit. We will support you with our prayers and gifts."

Assisting in the service were Pastors Douglas J. Engelbrecht, Edward F. Stelter, Keith R. Haag, Wallace E. Gaulke and Mr. Alfons Woldt. The organist was Mrs. Kay Busse who also directed the local choir which sang, "Pour Out Thy Spirit from on High."

Pastor Froehlich, his wife Nancy and son Andy left for Germany on

January 13. Pastor Froehlich will be serving as senior chaplain. His associate is Chaplain Donald L. Tollefson, a 1981 graduate of the Wisconsin Lutheran Seminary. The Froehlichs are replacing the Renzes. Chaplain and Mrs. Renz will be returning to a state-side parish ministry.

The entire Synod joins in wishing the Froehlichs well. We pray for the safety of all of our chaplains and their families. We ask that the Lord would keep his gracious hand over all of our people in Europe, especially during these times of international tensions.

Please keep this vital ministry in mind as you approach the Throne of Grace. Also support this ministry with your gifts so that there will be no need for cutting back on spiritual services to WELS members in Europe.

Alfons L. Woldt  
Executive Secretary  
Special Ministries Board

## Youth Counselor's Workshop



Counselors (left to right) Richard Stadler, Dave Bunnow, Allen Zahn, Jim Aderman, Ernie Saar and Max Schram.

From the crawling on tummies to planning a worship service and from washing windows to analyzing Bible lessons — that was the wide range of activity experienced at the 1981 Youth Counselor's Workshop held at Camp Makisabee near Benton Harbor — St. Joseph, Michigan.

Camp Makisabee is a youth camp for underprivileged youth from Chicago. The serene setting, together with a couple of days of beautiful weather, helped to supply just the right atmosphere for clearing our minds and concentrating on what we had come there for, namely, to learn more about youth ministry and how we as counselors, teachers, and pastors could better meet the needs of the youth in our congregations.

All who came were concerned about this vital aspect of a congregation's ministry. They came from as far away as New York and as close by as Stevensville, Michigan. Some, who already had a great deal of experience in this field, were looking for more advice and new ideas. Others who had no experience at all, wondered how they should go about starting a youth organization in their congregation. But no matter who they were, they had one thing in common — their Savior Jesus Christ and his love for them and the world. This love moved them to gen-

uine concern for young people.

We learned in worship-style — not just sitting back and listening, but thinking and doing. We were taught the secret to a solid, successful youth ministry: the balanced five-point program of 1) worship, 2) education, 3) fellowship, 4) recreation, 5) service. Not only were we informed of this well-balanced program, we lived it over the weekend. We experienced every point to see how it works and to see that God gave each of us the gifts and resources to implement such a program.

Many of us learned that we did not know youth quite as well as we thought. We learned how recreation activities, when coordinated with the total program, could reinforce truths and ideas. We learned how to plan worship and devotion and were given ideas for spiritual education. We found out what a counselor really is: not just a chaperone but a friend who helps young people find answers in God's Word to their questions and problems. And, of course, we learned much, much more.

We learned, we made new friends and became reacquainted with old friends, we grew in wisdom through the Word, and we grew closer to our God. The weekend at Makisabee was worth whatever it took to be there.

Arthur Koepsell

## Collegians' Retreat

Twenty-five students from the Universities of Nebraska and Missouri attended the Fall Lutheran Collegians Retreat at Grace Ev. Lutheran Church in Columbia, Missouri.

The highlight of the spiritual program for the weekend was a religious drama entitled "Death of a Church," presented by the Lutheran Collegians of Missouri. The play was a fictitious murder trial in which several members of a congregation were questioned about their part in the church's "death."

After the play, a discussion of "Our Part in the Living Church" was led by Pastor Loren Lucht. The discussion emphasized the fact that Christ is alive and that we should be living members of his Church in respect to our roles, responsibilities and privileges as Christians (1 Corinthians 6:13-15; Ephesians 4:11-16).

Prior to the play and discussion, the Missouri Collegians led a Bible study on "How to Get the Most Out of Church." The study was based on the parable of "The Sower and the Seed" (Mark 4:3-20) and was divided into three subtopics: 1) Preparing the Soil (preparing our hearts for worship); 2) Receiving the Seed (receiving the Word of God in worship); 3) Bearing Fruit (applying the Word to our lives after worship).

Saturday afternoon the Nebraska and Missouri Collegians squared off in a cheering contest while the Missouri Tigers and the Nebraska Cornhuskers squared off on the football field. For four quarters the game looked as though it would end in a scoreless tie. Unfortunately for Missouri, a last-minute score by the Cornhuskers changed the evening's social event — a victory bonfire and wiener roast. (Oh well, whoever heard of a bonfire for a tie, anyway!)

The Nebraska and Missouri Collegians are planning another retreat for next spring.

## Direct from the Districts

### SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

#### School Dedication at Atonement, Milwaukee

November 8, 1981, a beautiful, sunny, Indian summer day invited the members of Atonement Lutheran of Milwaukee, Wisconsin, to gather for the dedication of their new school addition to the service of the Lord and the Christian training of their youth.

Festive pre-service music greeted the 850 worshipers as they entered the church. This was followed by a Junior Choir processional with handbells and the anthem, "Let the People Praise Thee." The opening hymn, "Praise to the Lord, the Almighty, the King of Creation," was sung in antiphonal fashion by the congregation, choir, and organ, assisted by trumpeter Tom Bauer. Vicar William Natsis led the congregation in a responsive praying of Psalm 8, to which the Senior Choir added a festival antiphon.

Pastor Kurt Eggert's dedicatory sermon was based on Psalm 115:1 — "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." In his sermon, Pastor Eggert chronicled the history of the building project, from its tentative beginnings to the anniversary-year planning and preparation, to the successful Thankoffering commitments and Share II Loan program, and finally to the building and dedication of the completed 50th anniversary project. "We have every reason to rejoice," he said. "What we set out to do has been done. . . . But our real joy today lies not in self-congratulation or in the satisfaction of achievement. Our joy of celebration today flows rather from recognizing this building as a gift from God. . . . Let our celebration therefore be a thanksgiving and response to his mercy and truth, and not just for an anniversary year or even for 50 years, but for all the days and years of his faithful love and grace to a world doomed without that grace. Therefore, we will also dedicate this new addition

to the continuing proclamation of that mercy and truth. May the rooms in our school continue to echo and reecho with sounds of praise to God, words of his truth, and the evidence of caring, Christlike love for each other and all others!"

Following the sermon, offering music was played by student trumpeter Kenneth Konig and the Handbell Choir. Pastor Kurt Koeplin then dedicated the new addition to the service of the Triune God.

The congregation joined in a responsive Prayer of Dedication and Consecration and sang the anniversary hymn, "Not Unto Us." Following a slide presentation of the building construction by Mr. Clarence Saatkamp, the service closed with the singing of the Doxology.

After the service, the congregation was invited to tour the new addition and present schoolrooms and most members did so. So ended another memorable and significant day in the history of Atonement.

### TEXAS

Reporter Thomas Haar

#### A Double Measure of Joy

The installation of a new pastor is certainly a joyful experience for a congregation. This joy was doubled at a

special service held at Trinity Ev Lutheran Church in Temple, Texas, November 22, 1981. Not only was Robert Van Norstrand installed as pastor of Trinity, but Pastor Loren Fritz was also commissioned as missionary for the nearby Killeen-Fort Hood and Copperas Cove area.

One hundred fifty worshipers attended the service. Seven pastors were present, one of them traveled over 700 miles to attend and return home. Pastor Vilas Glaeske of Christ the Lord Ev. Lutheran Church in Houston was the guest preacher.

The vacancy pastor, James Radloff, conducted the liturgy. Pastor Walter Diehl, chairman of the Texas Mission District Mission Board, read the installation and commissioning rites.

Robert Van Norstrand is the third pastor to serve Trinity Congregation. Although Pastor Van Norstrand came to Temple from Yucaipa, California, he is not new to Texas. His first charge, upon graduating from the Seminary, was Lord of Life Lutheran Church in Friendswood, Texas. We welcome him back to the Lonestar State.

Pastor Loren Fritz, a 1973 graduate, will be servicing as missionary for the Killeen-Fort Hood-Copperas Cove area. A strong nucleus of people has gathered in this rapidly growing area. Our hope is that, before long, we will be able to open a new mission in this area. Pastor Fritz and his wife, Claudette, have two children. Pastor Fritz came to us after serving a dual parish in Cornell, Wisconsin.



The installation of Pastors Robert Van Norstrand and Loren Fritz.

## Parish Pastor (cont.)

tion in sports, clubs, and activities strive to cultivate relationships which are Christ-centered. Find friends and be a friend on the basis of Christian respect and honor.

Now is a good time to be developing a lifestyle that will be totally in keeping with your high calling. Forms of entertainment, personal habits, language and grooming which raise eyebrows and evoke the anger of those who support us do not enhance our ministries, do they? Even if we know we are not sinning, and even if we can defend our "right" and our "freedom" to them, what have we gained, if they detract from the very work which we have studied so hard to carry out!

This letter has gotten long. May I just say, you are preparing for a wonderful, spiritual kind of work. I admire you and praise God that he has led you to prepare for it. It is a real challenge for you! Prepare yourself also spiritually. In addition to your structured chapel services and religion classes, read your Bible, meditate and pray about the ministry, and think about what kind of *person* Christ wants you to be — for him and for the ministry.

Your friend in Christ,  
Pastor Thomas Franzmann

## With the Lord

### Pastor Jeffrey C. Hopf 1944 - 1981

On December 22, 1981, it pleased the Father in heaven to call to his eternal home the soul of Pastor Jeffrey Curry Hopf, pastor of Peace Ev. Lutheran Church, Otsego, Michigan.

The congregation, family and friends were shocked and saddened by his sudden death in an auto accident.

Pastor Hopf was the only child of Curry and Hazel Hopf of Waukesha, Wisconsin. He was born on January 27, 1944. He graduated from Northwestern College in 1967 and from Wisconsin Lutheran Seminary in 1971.

Pastor Hopf served congregations in Duluth and Palisade, Minnesota, before accepting the call to become the first resident pastor of Peace Congregation in 1974. During his ministry at



J. C. Hopf

Peace, he also served as vacancy pastor at St. John's of Allegan and St. Stephen's of Parchment, Michigan.

On August 22, 1970, Pastor Hopf married Dorothy Gallert, who survives him. Also surviving are his parents and four children: Stephanie (10), Angela (8), Veronica (6) and Bret (4).

Funeral services were held at Peace Ev. Lutheran Church on December 26. Pastor Leonard Koeninger of Plymouth, Michigan, with whom Pastor Hopf vicared, brought words of comfort from Hebrews 11: "And by faith he still speaks even though he is dead." Pastor Daniel Westendorf, circuit pastor, served as liturgist and President Waldemar Zarling spoke on behalf of the Michigan District.

A memorial service for Pastor Hopf was conducted at Grace Lutheran Church, Waukesha, Wisconsin, on December 28 by Pastor Arthur Koepsell. His words of comfort were based on Philippians 4:4-7. Prof. Paul Kelm read the committal service at Prairie Home Cemetery in Waukesha.

Under Pastor Hopf, Peace Lutheran Church saw the completion of a parsonage in 1974 and a new church in 1979. In September of 1981 a Christian day school was begun, with Pastor Hopf serving as principal.

May the Lord send his Holy Spirit to comfort the mourners in their sorrow and bereavement!

Gerald H. Eckert

### Pastor Victor J. Weyland 1914 - 1981

Having just begun a well-deserved Christmas vacation of rest and relaxation from his teaching duties at Minnesota Valley Lutheran High School, Pastor Victor J. Weyland was

very suddenly called by the Lord to his eternal rest on the afternoon of December 21, 1981, at the age of 67 years.

Loved ones, fellow-laborers in the work of the Lord, faculty and students of Minnesota Valley Lutheran High School, and friends gathered for his funeral at St. Paul's Lutheran Church of New Ulm, Minnesota, on December 24. Pastor Lloyd Hahnke comforted the family and assembled friends with the "Tidings Of Great Joy For Just Such A Time As This," basing his words on Luke 2:10,11. The committal service in St. Paul's Lutheran cemetery was also conducted by Pastor Hahnke.



V. J. Weyland

Victor J. Weyland was born at Andon, Wisconsin, on October 2, 1914, the son of Pastor Ferdinand Weyland and his wife Helen. In preparing for the ministry, he attended Martin Luther Academy, Northwestern College, and graduated from Wisconsin Lutheran Seminary, in 1940.

He was first called to a dual parish at Bonduel and Town Angelica, Wisconsin. In 1948 he was called to serve St. Peter's Lutheran Church of Collins, Wisconsin. In 1957 his long service to Northwestern Lutheran Academy, Moberg, South Dakota, began. It ended when the Academy was closed in 1979. With the beginning of Minnesota Valley Lutheran High School in the fall of 1979, Pastor Weyland was called to teach in the fields of history, religion and foreign language.

On August 30, 1940, he was married to Olivia Pape at Manitowoc, Wisconsin. She survives him along with their three daughters, Barbara (Daniel) Hennig, Judy (John) Henning, Margaret (Craig) Hoffmann, one son, Victor, eight grandchildren and a brother and a sister.

L Hahnke

## Memory Bank (cont.)

The main motif of church history understanding is the sway of the gospel. Wherever that manifests itself, even among the sects, there it is worthy of recognition. What especially is to be understood is how God here on this earth through the interplay of all endeavors always and again makes way for his gospel, so that in greater or also in lesser clarity it reaches individual hearts and there in unseen, but effective manner plays its part in the total large life of the world to the end that the Lord gathers his chosen generation out of all lands, languages and tongues to preserve and to keep them and through them his gospel until the great day of Jesus Christ.

Stated most simply, we have here from Koehler the Bible's own declaration that the ultimate aim of all church history endeavor is an appreciation of the working of the Spirit through the gospel to save sinners for eternity. That is the abiding principle on which a WELS historical society must be founded tonight and on which it must stand in the years ahead.

This means that we dare not degenerate into mere antiquarians, interested in bits and pieces of a past but never seeing the forest because of the trees. That means that we can never play the role of researchers who do disservice to the gospel and disregard the Law of the Eighth Commandment in order to uncover and broadcast a sensational bit of synodical history. . . . Church history is not an end in itself, but a means to the end of the gospel's saving effort. The gospel mission must always be for us more important than the group memory. . . .

That principle, that gospel aim, makes us declare of all of God's doings of only 10 years or 13 times that many years, "He has done all things well." In that confidence we this evening plot for our historical society a

### Design with a Program

The text for this third part is not easy to come by. Actually it is not yet printed. We will have to wait some 12 months for a definite wording and a specific location.

About a year ago it was this essayist's privilege to attend a dinner meeting of the Lutheran Historical Conference honoring the contributions to the field that Conrad Bergendorf had made. . . . In his address Bergendorf

described a retirement project of his that was nearing completion. It has since appeared in print. It is a collection of biographies of all pastors of the Augustana Synod in which Bergendorf labored and which now is absorbed into the Lutheran Church in America. Bergendorf's rationale was that it was worthwhile to pay some attention to each and every gospel proclaimer, not for his sake but for its sake. . . .

The point . . . is obvious. Whoever and whatever is used in gospel proclamation is worthy of attention, not as an isolated fragment of information, but as a part of the total picture. Whoever and whatever has played that part is a potential byte of a "WELS Memory Bank." . . .

Our program has room for concerns on the larger synodical scene, for its conventions and committees, for its presidents and publication, for its 10 districts and major divisions. Our concerns also touch the grass roots and local congregation. . . .

In the long run the major role of the WELS Historical Institute may be one of coaching and coaxing and coercing others to preserve what should not be lost. . . . Imagine what a wealth of information about the past would be available for us if the old 1858 resolution about congregational histories had been fully implemented!

Other instances of the same point come to mind. Where is the gathering and ordering and preserving of the material that will provide the basis for a future understanding of our differences with the CLC and the LCR? Where is that same type of gathering of materials on the far-reaching rendering of the Synodical Conference a score of years ago. Where is there a gathered documentation of our side of the Protestant Controversy? . . .

A WELS Historical Institute has its work cut out for it. The gathering and preserving and publishing elements of its obvious assignments are each a Herculean task in itself. The harvest is great and white; the laborers will be few. . . . This is no time, however, for crepe hanging. This is a time to warm hearts and hands for the large tasks ahead at the flame we keep. We will do the task of "Designing a WELS Memory Bank." We will not leave unenacted that better role of "Keepers of the Flame."

## DUPLICATOR AVAILABLE

Peace Lutheran School, Route 1, Green Lake, Wisconsin 54941, has available for the cost of shipping an AB Dick 210 Spirit Duplicator. Any church or school interested is asked to contact Mr. Michael Hertz at the above address, or call 414/294-3509.

## INDEX AVAILABLE

The index for Volume 68 (1981) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

Cox, Raymond G.  
P.O. Box 120  
Blantyre, Malawi, Africa  
Sternhagen, David D.  
P.O. Box 33142  
Lusaka, Zambia, Africa

## INSTALLATIONS

(Authorized by the District Presidents)

### Teachers:

Degner, David T., as teacher at St. Paul's, Stevensville, Michigan, on August 30, 1981, by H. Kuske (Mich.).  
Johannsen, Hans H., as principal at St. Matthew's, Benton Harbor, Michigan, on August 30, 1981, by K. Biedenbender (Mich.).  
Kramer, Randall, as teacher at St. John's, Maribel, Wisconsin, on January 3, 1982, by K. Kuensel (NW).  
Kuehl, Daniel J., as teacher at Zion, Toledo, Ohio, on August 23, 1981, by N. Maas (Mich.).  
Welke, Joel A., as teacher at Grace, Muskegon, Michigan, on September 13, 1981, by W. Hein (Mich.).

## NOMINATIONS FOR STEWARDSHIP COUNSELOR

The following have been nominated for the position of Stewardship Counselor of the Wisconsin Ev. Lutheran Synod to replace Pastor James P. Schaefer who has accepted the call to the editorship of *The Northwestern Lutheran*:

Pastor Robert A. Baer	Westland, MI
Pastor Mark E. Braun	St. Joseph, MI
Pastor Gerhard F. Cares	Columbus, WI
Pastor Thomas B. Franzmann	Fair Oaks, CA
Pastor Gerald E. Free	Omaha, NE
Pastor Ronald F. Freier	St. Joseph, MI
Pastor Robert C. Hartman	Livonia, MI
Pastor Paul G. Hartwig	South Milwaukee, WI
Pastor Ronald K. Heins	Wauwatosa, WI
Pastor Robert L. Hoepner	Beckley, WV
Pastor Ronald N. Kaiser	Colorado Springs, CO
Pastor David E. Koch	Rhineland, WI
Pastor Eugene A. Kock	Minocqua, WI
Pastor Winfred A. Koelplin	Livonia, MI
Pastor Kurt F. Koepflin	Milwaukee, WI
Pastor Paul H. Kolander	Montello, WI
Pastor Reinhart Kom	Big Bend, WI
Pastor Keith C. Kruck	Clearwater, FL
Pastor William T. Leerssen	Billings, MT
Prof. Daniel W. Malchow	Prairie du Chien, WI
Pastor David D. Meyer	Wood Lake, MN
Pastor Robert H. Michel	Germantown, WI
Pastor Wayne D. Mueller	Waukesha, WI
Pastor Ronald M. Muetzel	South Windsor, CT
Pastor Paul E. Pankow	Hubertus, WI
Pastor Robert W. Pasbrig	Crete, IL
Pastor Victor H. Prange	Janesville, WI
Pastor Ronald D. Roth	Milwaukee, WI
Pastor Keith N. Schroeder	Saginaw, MI
Pastor Erhardt G. Schultz	Durand, MI
Pastor Edward P. Schuppe	Orange Park, FL
Pastor Alan H. Siggelkow	Milwaukee, WI
Pastor Richard H. Stadler	West St. Paul, MN
Pastor Glenn H. Unke	Manitowoc, WI
Pastor David J. Valleskey	San Jose, CA
Pastor Carl W. Voss	Green Bay, WI
Pastor Paul H. Wilde	Escanaba, MI
Pastor Waldemar J. Zarling	Benton Harbor, MI
Pastor Roland F. Zimmermann	Menomonee Falls, WI

All correspondence concerning these candidates must be in the hands of the secretary by March 5, 1982.

Prof. Heinrich J. Vogel, Secretary  
11757 N Seminary Drive 65 W  
Mequon, Wisconsin 53092

# Financial Report

## Wisconsin Ev. Lutheran Synod

### PREBUDGET SUBSCRIPTION PERFORMANCE

January 1, 1981 thru December 31, 1981

	Subscription Amount for 1981	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 753,501	\$ 770,861	101.0
Dakota-Montana	334,551	350,304	101.0
Michigan	1,773,777	1,732,776	97.7
Minnesota	1,934,877	1,966,092	101.0
Nebraska	410,583	426,349	101.0
Northern Wisconsin	1,954,604	1,913,333	97.9
Pacific Northwest	187,921	194,760	101.1
Southeastern Wisconsin	2,412,965	2,359,404	97.8
Western Wisconsin	2,283,714	2,164,191	94.8
South Atlantic	186,949	191,753	101.3
Total — 1981	\$12,233,442	\$12,069,823	98.7
Total — 1980	\$10,969,543	\$11,126,049	101.4

### CURRENT BUDGETARY FUND

#### Statement of Receipts and Disbursements

Twelve months ended 31 December 1981 with comparative figures for 1980

Twelve months ended 31 December

	1981	1980	Increase or (Decrease)	
			Amount	Per Cent
<b>Income:</b>				
Prebudget Subscription Offerings	\$11,812,886	\$10,215,565	\$1,597,321	15.6
Pension Plan Contributions	69,952	68,281	1,671	2.4
Gifts and Memorials	1,449,042	592,461	856,581	—
Bequests and Deferred Giving	343,777	525,150	(181,373)	(34.5)
Other Income	69,293	107,502	(38,209)	(35.5)
Transfers from Other Funds	212,928	41,829	171,099	—
Total Income	\$13,957,878	\$11,550,788	\$2,407,090	20.8
<b>Expenditures:</b>				
Worker-Training	\$ 4,401,799	\$ 4,497,719	\$ (95,920)	(2.1)
Home Missions	2,309,713	2,264,685	45,028	2.0
World Missions	2,030,171	1,987,051	43,120	2.2
Benevolences	1,259,338	1,176,629	82,709	7.0
Administration and Services	1,377,890	1,316,028	61,862	4.7
Total Operations	\$11,378,911	\$11,242,112	\$ 136,799	1.2
CEF — Interest Subsidy	934,765	833,623	101,142	12.1
Appropriations — Bldg. Funds	645,500	688,183	(42,683)	(6.2)
Total Expenditures	\$12,959,176	\$12,763,918	\$ 195,258	1.5
Twelve Months Increase/(Decrease)	\$ 998,702	(\$ 1,213,130)	(\$ 2,211,832)	—
Fund Balance — Beg. of Period	(\$ 1,738,060)	(\$ 524,930)		
Fund Balance — End of Period	(\$ 739,358)	(\$ 1,738,060)		

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the Month of	Cutoff Date
February	February 26
March	March 31
April	April 30

Norbert M. Manthe  
Chief Accounting Officer  
3512 W. North Avenue  
Milwaukee, WI 53208

**CHAPLAIN R. A. FROELICH**  
HOME ADDRESS  
Effenspitze #7  
6700 MZ Ebersheim 41  
West Germany

**CHAPLAIN D. L. TOLLEFSON**  
HOME ADDRESS  
8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone 09134-5716

### NOMINATIONS — DMLC Professorship in Physical Science

The following have been nominated for the professorship in physical science at Dr. Martin Luther College, New Ulm, Minnesota.

Robert Behnke	Watertown, WI
Robert Bock	Watertown, WI
John Brooks	Watertown, WI
James Carolli	Manitowoc, WI
Michael Hertig	Green Lake, WI
Frederick Horn	Rhineland, WI
Alan Jeffers	Prairie du Chien, WI
Michael Kiecker	Fremont, WI
Roger Klockziem	New Ulm, MN
Werner Lemke	Yakima, WA
Theodore Nommensen	West Bend, WI
Dennis Oldenberg	Appleton, WI
Ronald Pape	St. Joseph, MI
Benjamin Schlawin	Inver Grove Heights, MN
Edward Schutters	Lake Mills, WI
Milton Spaude	Saginaw, MI
Gary Spessard	Northfield, MI
Martin Sponholz	La Crosse, WI
Steven Thiesfeldt	Winona, MN
Fred Uttech	Manitowoc, WI
Paul Willems	New Ulm, MN
James Wooster	St. Louis Park, MN

The Board of Control of Dr. Martin Luther College will meet on February 22, 1982, to call a name from the list of nominees. Any correspondence regarding these nominees must be in the hands of the secretary by February 21, 1982.

Darrell Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Avenue South  
Minneapolis, Minnesota 55409

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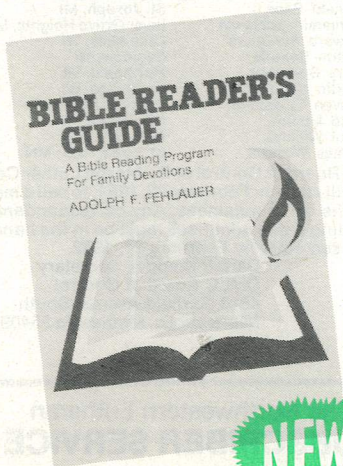
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NL

**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                 |
| Arkansas       | Russellville*         |
| California     | Rancho Cucamonga      |
| Florida        | Coral Springs*        |
|                | Daytona Beach*        |
|                | Lehigh Acres*         |
| Georgia        | Warner/Robbins/Perry* |
| Michigan       | Novi                  |
| Missouri       | Springfield*          |
| Montana        | Miles City*           |
| New York       | Rochester*            |
| North Carolina | Charlotte*            |
| North Dakota   | Minot*                |
| Ohio           | Dublin/Worthington*   |
| Oregon         | Medford               |
|                | Pendleton*            |
| Texas          | Killeen/Ft. Hood*     |
|                | Lewisville*           |
|                | Tyler*                |
| Vermont        | Barre                 |
| Virginia       | Manassas              |
| Wisconsin      | Chippewa Falls*       |
|                | Merrill               |
| Wyoming        | Casper                |
|                | Gillette*             |
| Alberta        | Calgary               |
| Ontario        | Toronto*              |

\*Denotes exploratory services.

**TIME AND PLACE**

**GILLETTE, WYOMING**

Christ Our Redeemer Ev. Lutheran Church, the WELS mission in Gillette, Wyoming, has changed location. It now meets every Sunday at 3:30 p.m. at the Foothills Community Center, located right off US. highway 14-16 on Foothills Boulevard in West Gillette. Bible class and Sunday school follow immediately after the service. For information call: Pastor David Russow, 416 South Fifth Avenue, Casper, Wyoming 82601, phone: 307/235-2770; or Mr. Marco Schlommer, 611 A. Emerson Avenue, Gillette, Wyoming 82716, phone: 307/682-9168.

**NAMES WANTED**

**PORTLAND, MAINE**

Survey work is currently being conducted in the Portland, Maine, area with the intention of beginning exploratory work in that area soon. Please forward names and addresses of all interested WELS and ELS members, and anyone else who might be interested, to Pastor Richard H. Schleicher, Naticook Road, Merrimack, New Hampshire 03054; phone 603/889-3027.

**RED DEER, ALBERTA CANADA**

Please send names and addresses of WELS and ELS members living in, or moving to, Red Deer, Alberta, Canada, and the surrounding area to Pastor John J. Sullivan, 5514 55th Street, Wetaskiwin, Alberta T9A 1A7, Canada.

**EXPLORATORY**

**KILLEEN/FORT HOOD/  
COPPERAS COVE, TEXAS**

The Wisconsin Synod Lutheran Mission in the Killeen area now has a resident pastor and is worshipping on Sunday mornings at 9:30 at the Harper Talasek Chapel, 506 N. 38th, Killeen, Texas. Sunday school and Bible class are at 10:30 a.m. For additional information please contact Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76541; phone 817/526-8125.

**DAYTONA BEACH, FLORIDA**

The WELS exploratory group in Daytona Beach is currently worshipping at Tomoka Elementary School, located just south of S.R. 40 about a half-mile west of Nova Road in Ormond Beach, Florida. We worship at 9:00 a.m.; Sunday school and Bible class begin at 10:15. If you know of anyone who might be interested in our services, please contact Pastor Steven Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014; phone: 904/255-5293.

**CALENDAR OF CONFERENCES**

**MINNESOTA**

**NEW ULM PASTORAL CONFERENCE**

Date: February 16, 1982, 9:00 a.m.  
Place: St. John's, 627 S. Washington St., New Ulm, Minnesota.

Preacher: C. Henkel; alternate: T. Hartwig.

Communion Service: 11:00 a.m.

Agenda: Exegesis of 1 Corinthians 15:50-58; L. Huebner; Study of Scripture Passages which speak of the Role of Man and Woman; T. Henning; Study of Scripture References and of Individual Women in the Bible as they relate to the Role of Man and Woman; R. Kuckhahn.

R. E. Vomhof, Secretary

**SOUTHEASTERN WISCONSIN**

**LAKE LUTHERAN TEACHERS' CONFERENCE**

Date: February 25-26, 1982.

Place: Shoreland Lutheran High School, Somers, Wisconsin.

Agenda: Teaching the Concepts of Heaven and Hell to Children; Dr. S. Becker; Workshops: Leading Little Ones to Christ; Organizing a Science Fair, Developing Reading Comprehension, First Aid in School, Effective Parent-Teacher Communication, Kindergarten Panel Discussion and Lake Lutheran Administrators' Conference.

M. A. Voecks, Secretary

**CALL FOR NOMINATIONS**

**Wisconsin Lutheran Seminary**

Prof. Carl J. Lawrenz has announced his retirement effective the end of the 1981-82 school year.

Therefore, the Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, requests the voting constituency of the Synod to nominate candidates for the position of professor of Old Testament and Homiletics.

Please send letters of nomination together with pertinent information to the undersigned by February 25, 1982.

Pastor Paul A. Manthey, Secretary  
WLS Board of Control  
8419 W. Melvina Street  
Milwaukee, Wisconsin 53222