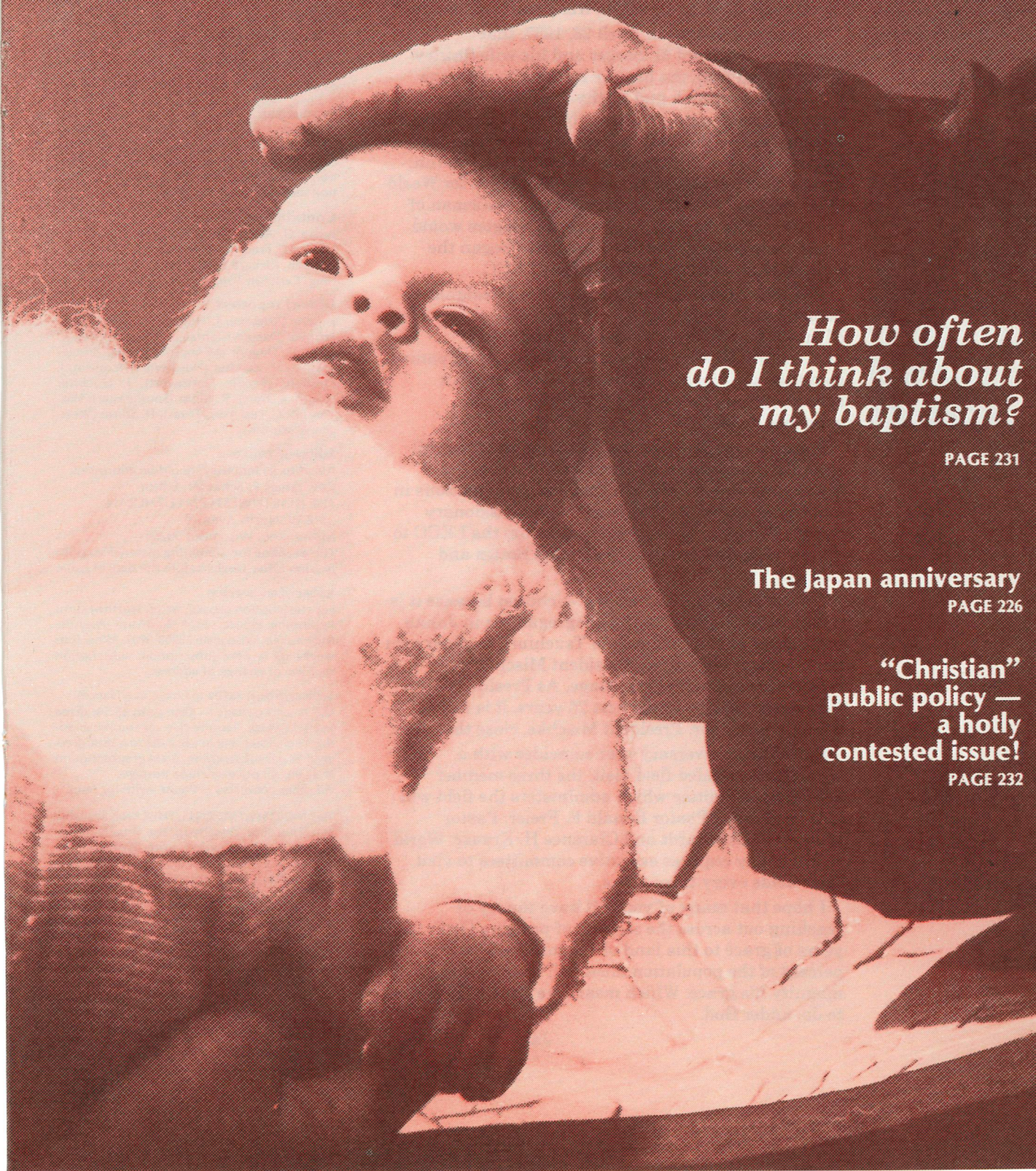


The Northwestern Lutheran

AUGUST 15, 1982



*How often
do I think about
my baptism?*

PAGE 231

The Japan anniversary
PAGE 226

**“Christian”
public policy —
a hotly
contested issue!**

PAGE 232

from this corner



As readers of *The Northwestern Lutheran* have been reminded in the last months by a series of articles, the Lutheran Evangelical Christian Church of Japan (LECC), our sister mission church, is celebrating its 25th anniversary this year.

The work in Japan had started in 1952 in connection with serving our members in the armed forces during the Korean conflict. In 1957 a fresh start was made.

To be exact, it was on April 26, 1957, that Missionary Richard M. Seeger and his wife Shirley disembarked from the boat at Yokohama with two toddlers in tow, Rick and Kathy. The boat had passed through a rampaging typhoon, but the little family was cheered as they left the boat by three familiar figures on hand to greet them: President Naumann; Pastor Harry Shiley, a member of the Board for World Missions; and Pastor Edgar Hoenecke, chairman of the board. For the next ten years the Seegers would make their home in the Far East. Thus began the present chapter in the history of the LECC.

The 1981 convention of the Synod has designated September 12 as the day for a Synod-wide observance of the 25th anniversary of LECC. And since anniversary observances are invariably accompanied by a thankoffering, the convention authorized a special offering for the LECC's ailing church extension fund.

Materials prepared by the stewardship office will enhance the celebration. By means of a cassette Missionary Roger Falk will lead our congregations in a litany of praise. By the same means Missionary Kermit Habben will send greetings from the LECC to its brothers and sisters in the United States and Canada.

On the following Wednesday — chosen because it is a national holiday — the 13 congregations in Japan will gather at Hope Church in Tsuchiura for their own anniversary celebration. President Mischke will deliver the anniversary message. As President Naumann ushered in the first 25 years, it is fitting that his successor, President Mischke, close them out.

Since the anniversary year coincides with a regularly scheduled field visit, the three-member executive committee which administers the field will also be present: Pastor Ronald F. Freier, Pastor William F. Bernhardt and Clarence H. Krause. World Board policy requires executive committees to visit their fields every three years.

I hope that many of you will have the joy of reaching out across the sea and of praising God's 25 years of grace to this land of 110 million where 99 percent of the population must still be taught to magnify his grace. Which means we have a lot of work to do, under God.

James P. Schaefer

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

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How patient God can be

Then the word of the Lord came to Elijah the Tishbite: "Go down to meet Ahab king of Israel, who rules in Samaria. He is now in Naboth's vineyard, where he has gone to take possession of it. Say to him, 'This is what the Lord says: Have you not murdered a man and seized his property?' Then say to him, 'This is what the Lord says: In the place where dogs licked up Naboth's blood, dogs will lick up your blood — yes, yours!'" Ahab said to Elijah, "So you have found me, my enemy!" "I have found you," he answered, "because you have sold yourself to do evil in the eyes of the Lord. I am going to bring disaster on you." . . . Then the word of the Lord came to Elijah the Tishbite: "Have you noticed how Ahab has humbled himself before me? Because he has humbled himself, I will not bring this disaster in his day, but I will bring it on his house in the days of his son" (1 Kings 21:17-29).

Some people dread God as a stern judge just waiting to pounce upon the sinner. Others disdain him as some benevolent monarch who merely waves sin away. Neither view is correct. In the account before us from the life of Elijah — A Prophet Powered by God — we are reminded that when God deals with sinners, *How patient he can be.*

A king who was a sinner

Elijah had been given an assistant, but Israel had the same king. Despite all that God in his patience had done, wicked King Ahab and vicious Queen Jezebel drifted steadily downward on sin's path. The end, when it finally came, involved a piece of ground near Ahab's summer palace in Jezreel. When the king's offer to buy or trade with Naboth for that vineyard failed, off to his bedchamber the king sulked till his queen had hatched a clever plot.

False charges of blasphemy led to swift execution through stoning and Naboth's vineyard now legally belonged to the crown. No blood had stained royal hands or had it?

Did Ahab and Jezebel think they had fooled the Lord. How God's amazing patience must have been sorely strained as he watched that wicked pair. "Have you not murdered a man and seized his property?" was the divine verdict even as Ahab stood in that coveted vineyard. All the careful schemes had not fooled the Lord. Sinners always lose when they try to put something over on the Lord.

Because we can fool men at times, we may think in naivety or stupidity that we can also fool God. How foolish! God knows us inside out. He knows every move we make and the motive behind it. He knows every thought we have and why we think it. Read Psalm 139 and note how well he knows us. Then be warned when it comes to sin!

Ahab must have been all smiles as he surveyed his newly acquired vineyard until his eyes fell on Elijah. God's prophet was the last person he expected or wanted to see. Startled by the sight, aware of his sin, Ahab lashed out in angry, self-defense. "So you have found me, my enemy," he growled as if Elijah like some vindictive foe had been trailing him just to catch him in the same sin. The attack on Elijah though, was no defense for the king's sin. Nor was the prophet his enemy. Those sent by God to rebuke sin and point out its dread consequences are not foes, but the best friends sinners can have.

It's easy to listen with approval, perhaps even delight, when the sins of others are pointed out, but when it's our turn to stand in Ahab's shoes, how do we react? Then what's our attitude toward the truth and those who bring it? Do we view them as friend or foe? Also it's easy to stand in the shadows and watch as Elijah meets the sinner in the vineyard, but what's our attitude when

it's our turn to meet the sinful world? A friend speaks up; a foe remains silent.

The Lord who is patient

Like hammer blows on a hardened anvil the words rang out, "In the place where dogs licked up Naboth's blood, dogs will lick up your blood — yes, yours! . . . Because you have sold yourself to do evil in the eyes of the Lord . . . I will consume your descendants and cut off from Ahab every last male in Israel — slave or free. . . . Dogs will devour Jezebel by the walls of Jezreel."

The words of the Lord, spoken by the prophet, cut into Ahab's heart and a measure of repentance followed. Though the repentance seemed to be more fear of sin's punishment than concern about sin's horribleness, yet the Lord, patient in mercy, postponed the punishment. Later, punishment came to Ahab when he fell back into sin and to his family when they followed his wicked footsteps. But see how eager God is to pardon rather than to punish!

The lesson is simple for all who would read. God's holiness demands that he punish every sin, but that does not make him some relentless judge. Instead, his love took care of sin's punishment in a most wondrous way. Every cross we see reminds us vividly that in his Son he has paid for all sin and opened heaven. Indeed, he warns, "Whosoever does not believe will be condemned" (Mark 16:16), but at the same time he promises, "Whoever believes in him shall not perish, but have eternal life" (John 3:16).

May God's loving patience ever keep us in him! □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

The emphasis of the Gospel

Avid readers of *The Northwestern Lutheran* will have read the three-part summary of the study *Profiles of Lutherans*, prepared by professors Glenn Barnes and John Isch and published in the May 1, May 15 and June 1 issues. There is much to be learned about Wisconsin Synod Lutherans from this study.

One rather shocking comment appears in the second article of this series. After noting that Wisconsin Synod Lutherans by and large confess a faith that is in conformity with the Scriptures, the professors state, "Our members are not so firm in rejecting statements such as 'The main emphasis of the gospel is on God's rules for right living.'"

This comment is shocking to those who understand the gospel, but it is not surprising to some of them — such as pastors — who are experienced in dealing with church members on a one-to-one and day-to-day basis and who on occasion personally encounter evidence of softness in conviction on the part of some of their parishioners. In sermons and classes our members are regularly assured that "Christ Jesus came into the world to save sinners" — not just some sinners but the chief of sinners as well. They have furthermore been assured time after time that sinners need not qualify for God's grace by first of all achieving a certain standard of personal righteousness.

But Satan keeps chipping away at the truth, this truth in particular, because it is the heart and soul of God's message to sinners. Satan would love to have sinners believe that Christ's sacrifice for our sins is not quite enough to do the job.

Much of what we hear from popular religious figures today, however well-intentioned they may be, and much of the so-called "Christian" literature which falls into the hands of religious people, contribute to that impression. "Christ has done his part; now you do yours" is the message which comes across. This leaves the sinner with the nagging question of the rich young ruler: "What lack I yet?"

This is where Christ comes in. He did it all. Redemption is complete. This is the emphasis of the gospel. The well-known words of the hymn writer beautifully sum up the response of the sinner who understands and accepts the Gospel message:

Just as I am without one plea
But that thy blood was shed for me.

If it were true that "The main emphasis of the gospel is God's rules for right living." we would all be sunk.

All of our communicants have been taught in their confirmation classes that the Bible reveals two great doctrines: the law and the gospel. The law condemns; the gospel saves. "Rules for right living" are comprehended in the law. Redemption through Christ is what the gospel is all about. Satan scores when the gospel is diluted with law.

Immanuel G. Frey



Pastor Frey is at Zion, Phoenix, and is president of the Arizona-California District.

letters

Special sons and daughters

The article *Some special sons* (June 15, p. 184) touched me deeply. To see teachers and congregation reach out and translate our Lord's command to love one another into reality and action is proof that faith is alive and well in some places. I hope it awakens many of us to the reality of special needs of other special sons and daughters with physical, mental, or emotional handicaps in our churches.

There are so many special needs among our people in our churches. Needs that are not being met. Special needs of children of working parents, of single parents; special needs of the aged, of the widows, of the teen-ager.

The problems of society: separation, divorce, living together, free sex, abortion, alcoholism, drug abuse, relativism, insecurity, violence in the streets — these are also problems within our own churches.

Pastors and teachers are experiencing frustrations, tensions, anxieties, and failures never felt before. Yet we have graduates from Dr. Martin Luther College who have still not been assigned. The time when we think of ministry only in terms of parish pastor and parish classroom teacher is past. Ministry is serving God's people in all their needs. Isn't that why God gives us these gifts, these graduates from DMLC? Let's all open our eyes to the need and all of God's gifts to his church will be used in meeting these needs.

Helmut Flegel
Milwaukee, Wisconsin

The nuclear arms race

Relative to the article on the nuclear arms race (June 1, p. 168) I would like to offer several observations.

First of all, the church should, as part of its mission, alert the individual Christian to his true responsibilities and to assist him in readying himself for the difficult decisions and sacrifices he may be called upon to make. This decision may well include

the Christian's right to conscientious objection in time of war.

Secondly, no longer is there any justifiable basis for assuming that the demands of the secular ruler or his intentions will meet even the minimal standards of Christian morality. Christians have a God-given right to refuse service to a ruler and nation that calls on them to violate their consciences.

Thirdly, the theory of the so-called "just war" gives a veneer of self-justification but not an atom of legality. The development of nuclear bombs and other weapons of indiscriminate destruction have made it clear that no future war will ever conform to the principles laid down by the doctors of the church as defining the so-called "just war."

James A. Kempf
Little Chute, Wisconsin

Some of the changes in *The Northwestern Lutheran* I like. But I feel that the article on "The Bomb" (June 1, p. 168) has no place in a church publication. It was wishy-washy as to Scriptural teachings, very negative, and did absolutely nothing to build my faith or comfort me.

There is plenty of controversy in this world. We don't need it in our church publications unless it can give us clarification, strengthen our faith, or comfort us. As Christians we need positive and uplifting feelings. There's so much "down" for us anyway.

As far as telling us to "march if we feel like it" is concerned, I do not agree. I don't believe that it's O.K. to get involved in the hysterical movement in the political arena. We Christians have other ways of using our influence.

If we need anything, we need to be encouraged to support our government and urge it to promote our welfare and safety. By letting Russia prepare a nuclear arsenal and our country to sit back with no defense is not scriptural in my opinion. In the Old Testament God's nation was a prepared nation and exercised its military strength.

I do hope we do not have any more of this type of article.

Mrs. Pearl Schmitt
Spokane, Washington

The article on the nuclear arms race (June 1, p. 168) raised for me a number of questions which went unanswered.

A moral issue is by its very nature a matter of conscience. Killing the innocent is murder. A bomb will not discriminate between the innocent women and children forced to harbor soldiers in their homes. A bomb will not recognize the scarlet cord at Rahab's window (Joshua 2:18).

Can we accept, therefore, the seven questions to determine a just war? The article seems to imply that we should, but do we not then come to the same conclusion as Archbishop Hunthausen? Does any war, for instance, lead to a restoration of moral order? Can any weapon of mass destructive force be selective?

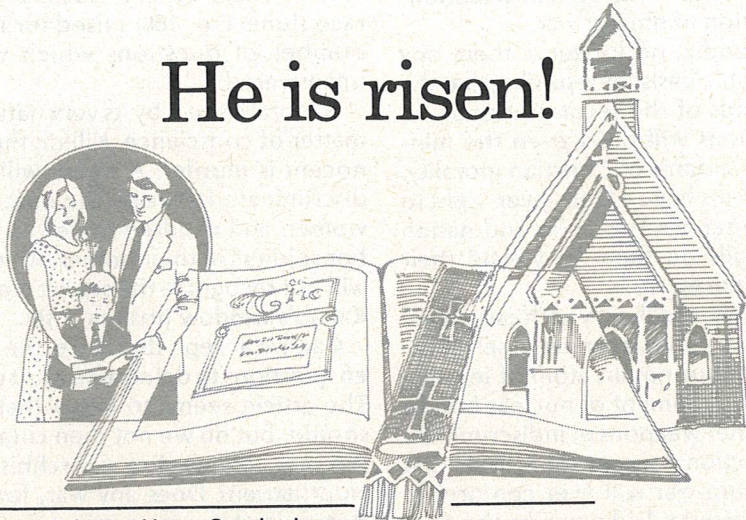
"Whether or not it is appropriate for a Christian to serve as a combatant in a war" is an important and critical question which requires a clearer answer than "generally Christian teaching has asserted" that it is appropriate. The answer must surely have a "thus saith the Lord" for all our people, especially for those contemplating a military career. By virtue of the military oath they become an extension of the arm that bears the sword to defend the nation and punish the evil doer.

In short, the seven questions seem like loaded dice to me, prepared by the "make love, not war" advocates who would rather be slaves near the fleshpots of Egypt (which remain notoriously empty in Communist countries these days) than free in the desert where by grace we may serve the living God, whose word shall never pass away.

Ralph W. Martens
Guayama, Puerto Rico

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in *The Northwestern Lutheran*. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, *The Northwestern Lutheran*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

He is risen!



Searching the Scriptures by JULIAN G. ANDERSON

Try to imagine the gloom that filled the hearts of all Jesus' followers on the evening of that Good Friday, which was the beginning of the Sabbath day for the Jews. We note that there isn't one word recorded about any activities on their part during Saturday. The fact is that aside from Peter, John and Judas, there is no mention of the other nine apostles after Jesus' arrest early Friday morning. Where were they all day Friday and Saturday? But now let's pick up the story Sunday morning.

The women go to the grave

Read Mark 16:1-2 and Luke 24:1 together. This tells us who went, and what they were carrying (compare Luke 23:56). Luke 24:10 also tells us there was a *fourth* woman. And as they walked along, they were discussing their first problem (Mark 16:3). But during the 45 minutes it took them to get there, God solved their problem in his own way (Matthew 28:2-4). And when the women arrived, the angel spoke to them (Matthew 28:5a). Luke describes their next action (24:3), and what happened there (vv.4-5), and Matthew continues the angel's announcement in 28:6-7, and Luke reports the rest of it in 24:6-7. The women's reaction is described in Luke 24:8 and Matthew 28:8.

Now read John 20:1-10

Here we see what Mary from Magdala did when she got back to the

city (v.2), and what Peter and John did (vv.3-10). And from what follows we know that Mary Magdalene and Salome must have followed Peter and John out to the cave again, because Luke 24:9-11 tells us that Joanna and Mary the mother of James were telling the other nine apostles the news. And that must have been where those nine men had been since the arrest — locked up in the upper room in the house where they had eaten the last supper, probably the house of John Mark's parents. Notice also the reaction of those nine men in Luke 24:11! But now let's go back to the cave.

Read John 20:11-18

This describes Jesus' first appearance, and fittingly it was to Mary from Magdala, the most faithful of all Jesus' followers. See first her grief (vv. 11-15), and then how she finally recognized Jesus (v.16, compare John 10:17), and finally her joyous task (vv.17-18).

Next read Matthew 28:11-15

This reports what had been going on after the women left the tomb that morning to go back to the city. The main item of interest is the report of the guards (v.11), and then the actions of the Jewish authorities (vv.12-14), and the subsequent events (v.15). Now read

Luke 24:13-35

This reports Jesus' second appear-

ance to Cleopas and Luke, the author of the account, that Sunday afternoon. It follows the same pattern as the appearance to Mary. Note first the grief of the men (vv.14-24), which made them unable to recognize Jesus. Then comes Jesus' rebuke (vv.25-26), followed by his hour-long Bible study (v.27). Wouldn't you love to have been there? And see how they recognized him (vv.30-31) — by the way he broke the bread and the prayers he spoke and his voice. Finally note their exuberant joy in verses 32-35. Then read

Luke 24:36-49

This describes the final, climactic event of that long, eventful Sunday — his third appearance to all 10 apostles (see John 20:21). In John's parallel account, he describes their fear, instead of their sorrow (20:19), and Luke describes how their fear increased when they saw Jesus (v. 37). But note how patiently and tenderly Jesus went about convincing them that he had truly risen. First, he showed them his hands and feet, with the nailholes, and then he invited them to touch his body (v.39). His next proof was eating a piece of cooked fish while they watched (vv.41b-43).

But the closing, conclusive proof was that offered by the Old Testament Scriptures (vv.44-46). And this must teach us, who haven't seen Jesus or touched him, that our faith in his resurrection must be based squarely upon God's testimony to us, recorded in his Book! Yes, we have the *same evidence* the apostles themselves had.

Then in verses 47-49 and John 20:19-23 we see Jesus giving those 10 apostles his own authority to act as his ambassadors and bring the news of God's completed plan of salvation to the people of all nations. And *we* have now inherited that same authority and work. □



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

How often do I think about my baptism?

by Mark E. Braun

Frankly, not that often. In one way, I can't say that I remember my baptism at all, in the sense that I can recall what happened on my baptismal day; I was 26 days old when it happened. I have a yellowing certificate someplace in the attic, and a black and white snapshot showing my godparents holding me to assure me that I was baptized and that my baptism is valid.

In another way, I can say I remember my baptism because I have learned from the Bible what baptism means. I have learned all those lofty phrases from Luther's Catechism: "Baptism works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe." "It is not the water that does (such great things) indeed, but it is the Word of God." "A new man should daily come forth and arise." I have learned all of that. I believe it. I confess it.



Jeremy Braun

But I don't think about it that often.

Our second son, Jeremy, was born on the same date that I was, 28 years later, and he was also baptized on the 26th day after his birth, October 28, 1979. Because I am a pastor, many of the details connected with that baptism were routine. But because I am also his father, this baptism was special. There was a special joy in taking my own flesh and blood into my arms. His sponsors and grandparents from both sides of the family traveled a distance to be there, and the rest of the day was set aside for a family party. I have recalled that day with fondness many times since.

But I have not thought about his baptism all that often.

Early this spring, the Lord chose to lead me and my family through an experience that will forever move us to think more about baptism. On the last Friday in March, Jeremy was his usual nearly overactive self, and he went to bed in good health. He awoke on Saturday morning with what seemed to be a severe cold, or bronchitis — a fever, a congested throat, a rattle in his breathing.

We decided to take him to the doctor for a shot of penicillin. But our doctor recognized these as the symptoms of a far more serious disease — epiglottitis, a bacterial infection as dangerous as it is rare. If left untreated, or if misdiagnosed, a child's throat will swell, his supply of air will be cut off in a matter of hours, and he will die.

Jeremy was admitted to the chil-

dren's intensive care unit of Mercy Hospital in Benton Harbor, and for two wrenching hours, roughly eleven in the morning till nearly one in the afternoon, we did not know if Jeremy would live or die. The doctor inserted a breathing tube into his throat to maintain his oxygen. Antibiotics were fed to him intravenously for five days, and he stayed in the hospital for a week. God saved his life.

For those two hours on Saturday, and during the seven days in the hospital, and on every day since, I have remembered Jeremy's baptism. I recall the comfort that Jeremy's baptism gave me, the assurance that the Almighty God has adopted my child as his child. I was forced to stand by helplessly in a hospital room, but nothing can shake my child from that Father's hand.

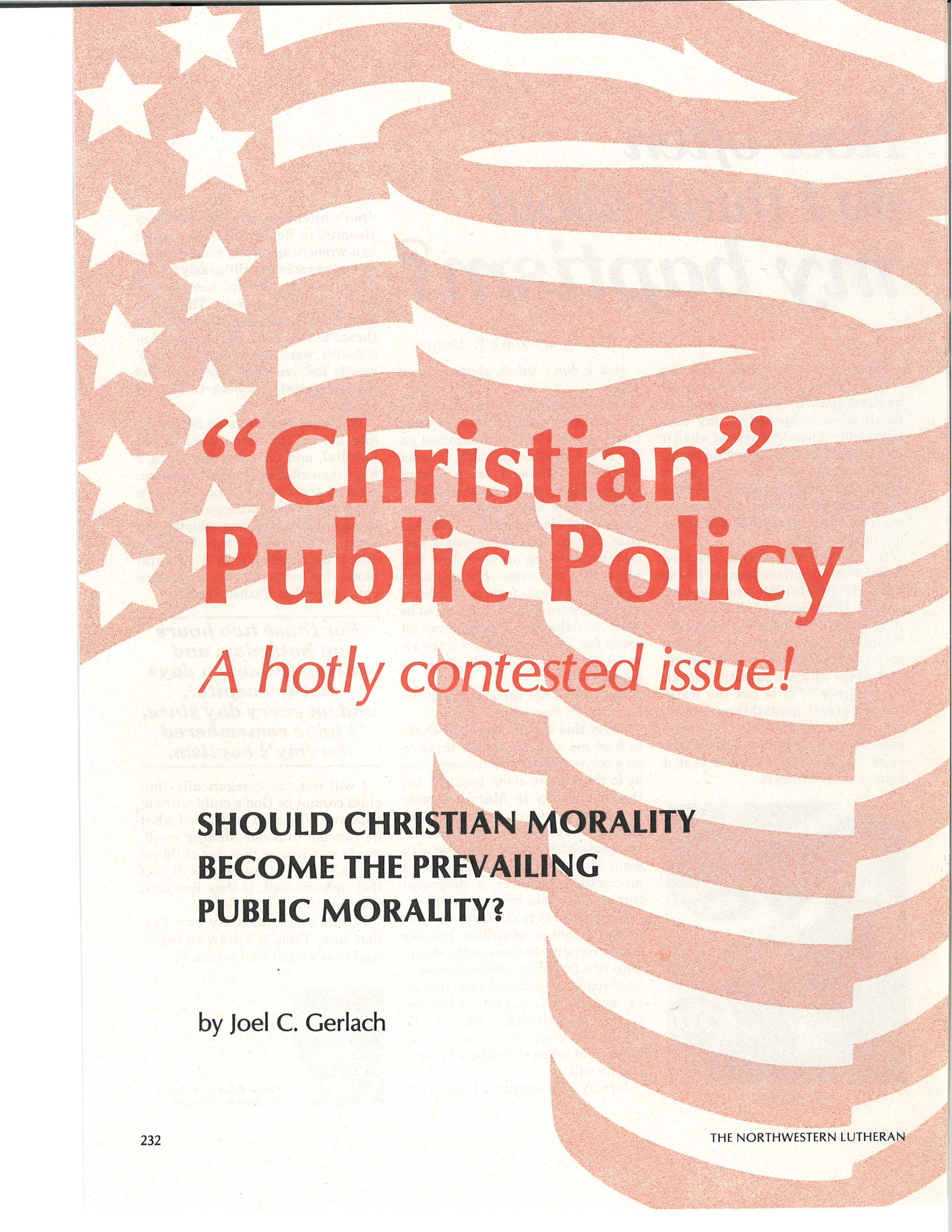
***For those two hours
on Saturday, and
during the seven days
in the hospital,
and on every day since,
I have remembered
Jeremy's baptism.***

I will not say categorically that child cannot be God's child without baptism. Who am I to tell God what he can do? But our abiding confidence was and is that our children are baptized. If they become ill or if they remain well, if they live or if they die, they are God's.

I think more about my own baptism now. From it I draw strength. And that's what God wants. □



Pastor Braun is at Grace,
St. Joseph, Michigan



“Christian” Public Policy

A hotly contested issue!

**SHOULD CHRISTIAN MORALITY
BECOME THE PREVAILING
PUBLIC MORALITY?**

by Joel C. Gerlach

Some Americans contend that there is only one Christian and pro-American position on certain public issues. Others insist that proponents of a "Christian" public policy are actually subverting the American way of life.

The issue is a hotly contested one. Advocates of a "Christian" public policy have formed organizations such as the Moral Majority, the Religious Roundtable and Christian Voice to promote their views. Opponents have joined forces in People for the American Way, an organization founded to counter the influence of what it calls "the radical religious right."

Moral majoritarians want their views to become public policy. They want Christian morality to become the prevailing public morality. People for the American Way claims to affirm the right of every American to hold any opinion.

***Moral majoritarians
want their views
to become
public policy.***

The controversy poses a question. Is there such a thing as a *Christian* public policy? And if there is, what obligation do Christians have to implement it?

There is a distinct difference between the basis for Christian morality and the basis for public morality and policy. Christian morality is determined by God and based upon his revealed law. Public morality is determined by the state and is based upon natural law.

A proper understanding of the term natural law is a key to the current controversy. What is natural law?

St. Paul provides the answer. "Indeed, when Gentiles, who do not have the law, do by nature the things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts" Romans 2:14,15.

Natural law is the law "written" by God on every person's heart. At

the time of creation, Adam could read perfectly what God had written on his heart. The fall changed that. Sin obscured what God has written. Adam couldn't read it perfectly anymore. But the fall didn't erase it completely. It's still there. It still functions.

Fallen man is still programmed by his Creator. Just as God programmed eyes to see, the ears to hear, the tongue to taste, so he programmed the mind to operate with the concepts of right and wrong. Not just the concepts. Content is also involved.

Dr. James Dobson, the popular psychologist, speaks about certain things being "wired into the brain." That wiring includes natural law. Rationale minds know instinctively that it is wrong to lie, to cheat, to steal, to kill, to injure. And they know instinctively that the corresponding virtues are right.

Natural law is the basis today of all civil law. Natural law is related to the moral law of God, but natural law is not identical to the moral law. Moral law is an expression of the holy immutable will of God. Moral law governs our relationships to one another and to God as members of God's family, the church. Civil law governs our relationship to one another as members of the human family, the state.

Do you see then how the Christian's position is different from that of a non-Christian? A Christian recognizes both God's claim on his life as well as the state's. He holds a dual citizenship both in the church and in the state. A non-Christian is subject only to the state. He employs only the natural law to order and structure the society in which he participates.

This explains in part why some Christians and some churches find it impossible to give full support to organizations such as the Moral Majority and the Religious Roundtable. We sympathize with many of their objectives, their pro-life advocacy, integrity in government, opposition to pornography, to media violence and the like. But we do not agree on what the proper means are for achieving objectives.

Moral majoritarians tend to con-

fuse natural law and moral law. They want to employ a tool God gave his church to be a guide for Christian living as a tool of civil government. At the time of the Reformation, John Calvin did the same thing. His spiritual descendants today are still doing it. Martin Luther refused to confuse natural law with moral law and their functions. Luther distinguished between God's left hand and God's right hand. According to

***Fallen man
is still programmed
by his Creator.***

Luther God employs his left hand to rule his world. He employs his right hand to rule his church. The church employs God's law and gospel to do its job. The state employs natural law to do its job. God does not want the state to interfere with the business of his church, and he does not want his church to interfere with the business of the state.

When Christians join hands to insist upon a Christian public policy or morality, they are ignoring God's method of operation in church and state. They are confusing his right hand with his left hand, and when that happens no one gets a fair shake. It creates confusion.

Does this mean that as Christians we have no interest in public policy or morality? Of course not. It means that in such matters we will, as good citizens, argue our point and base our case on natural law rather than on God's written law in the Scriptures. We will recognize that in a pluralistic society, we cannot demand that non-Christians submit to biblical perspective on public policy or morality.

God did not give us the Bible as a code book for public policy. □



Joel C. Gerlach
of San Jose, California,
is mission counselor
for the California
mission board.

District presidents re-elected

Arizona-California

The Arizona-California District meeting at Arizona Lutheran Academy, Phoenix, Arizona, in mid-June re-elected President Immanuel G. Frey, 66, to his ninth two-year term. President Frey is pastor of Zion, Phoenix.

The convention also re-elected First Vice President Marcus C. Nitz and Second Vice President David Valleskey. Pastor David Gray was re-elected secretary.

In addition to reviewing the Synod's work program, delegates approved a re-districting proposal with an amendment.

A report on the role of man and woman according to the Holy Scriptures was not approved since, according to the convention delegates, it was not the draft adopted by the plenary committee.

Nebraska

The Nebraska District meeting at Nebraska Ev. Lutheran High School, Waco, in June re-elected President Gerald E. Free, 51, to his seventh two-year term. President Free is pastor of Good Shepherd, Omaha, and second vice president of the Synod.

Pastor Ronald Kaiser was elected first vice president and Pastor Joel Frank, second vice president. Pastor William Goehring was re-elected to his seventh two-year term as secretary.

The delegates disapproved of a re-districting proposal.

The convention also disapproved of the use of *Lutheran Worship*, the new Missouri Synod hymnal, and urged the Commission on Worship

to prepare a supplement to *The Lutheran Hymnal*, currently in use.

Delegates expressed "serious concerns and reservations" on a study of the role of man and woman according to the Scripture. In a number of areas, the convention felt the study should be clarified and strengthened, but withheld from publication until synodical convention review and approval.

Northern Wisconsin

The Northern Wisconsin District meeting at Manitowoc Lutheran High School in June re-elected President Carl W. Voss, 52, to his fifth two-year term. President Voss is pastor of St. Mark's, Green Bay.

The two vice presidents, Pastor Clarence Koepsell of Oshkosh and Pastor Larry G. Ellenberger of Manitowoc, were also re-elected. Pastor Paul H. Kolander of Montello was elected district secretary.

Delegates declined to continue a full-time institutional ministry in the Fox River Valley. In its place the delegates urged the use of a volunteer ministry.

After a lengthy debate delegates urged the Synod's Commission on Worship to "complete the study of alternatives to *Lutheran Worship*."

Pacific Northwest

The Pacific Northwest District meeting at Evergreen Lutheran High School, DuPont, Washington, re-elected President George W. Frey, 66, to his eighth two-year term. President Frey is pastor of St. Paul's, Tacoma.

Elected vice-presidents were Pastor Gerald G. Ditter and Pastor Warren L. Widmann, both of Portland, Oregon. Wayne M. Baxmann, principal of the Evergreen High School, was elected secretary.

Pastor Kurt J. Eggert, a member of the Synod's Commission on Worship, presented the revision or new hymnal question. The general feeling among the delegates, according to a spokesman, "seemed to include both a desire to retain the old hymnal plus an eagerness to find new material to supplement what we already have."

In addition to reviewing the Synod's work program, delegates reviewed a re-districting proposal. While recognizing the problems inherent in any such proposal, the convention "concurred with the proposal."

South Atlantic

The South Atlantic District meeting at Bay Pines Lutheran Church, Seminole, Florida, re-elected President Raymond L. Wiechmann, 64, to his fifth two-year term. President Wiechmann is pastor of Bay Pines Lutheran Church.

Re-elected vice presidents were Pastor Keith C. Kruck and Rodney G. Busch. Pastor James L. Vogt was re-elected secretary.

In addition to reviewing the work program of the Synod, delegates urged congregations to "strongly support the Reaching Out Offering both verbally and financially; and put forth the greatest effort in the district's history to gather in this Lord's offering."

The convention expressed concern lest congregations not have enough time to study *Lutheran Worship*, the new Missouri Synod hymnal. □



President Frey
Arizona-California



President Free
Nebraska



President Voss
Northern Wisconsin



President Frey
Pacific Northwest



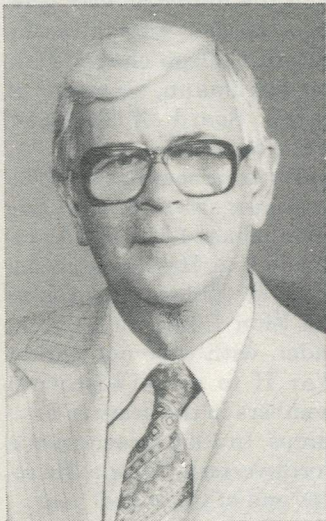
President Wiechmann
South Atlantic

Sleeping giants

It has been said that "the world has yet to see what God can do through one totally committed Christian." Maybe that's a bit strong. It would, however, be reasonably safe to say, "The world has yet to see what God can do through one totally committed congregation."

Our large congregations (for the sake of discussion, those with 500 or more communicant members, though some would place the number even lower) are "sleeping giants." They have not begun to reach their potential for kingdom work.

Can you imagine what would happen if all or even most of these were regular in their church attendance and reception of the Lord's Supper, if all or even most of them regularly read and studied their Bibles? For it is only through the Means of Grace that the Holy Spirit creates and sustains faith.



Can you imagine what would happen if all or even most of these suddenly became enthused about sharing Christ with unchurched relatives, friends, and neighbors, if all or even most of them suddenly asked and really meant it, "Lord, what do you want me to do?" How can I best use my time and talents in your service?

Can you imagine what would happen if all or even most of them suddenly began to practice real firstfruit giving? Budget meetings, both locally and synodically, would become a pleasurable experience.

But often the starting point in arousing these "sleeping giants," in equipping the saints in our large congregations for greater service is to strengthen the pastoral staff, those called to nourish and feed the whole flock with the Word which alone can motivate and change hearts. Did you know that there are 14 congregations in our Synod with 1,000 or more communicant members, 23 congregations in the 750-999 range, and 84 congregations in the 500-749 range, served by only one pastor? An impossible assignment in today's ministry if we are really serious about reaching out with the gospel, if we are serious about doing more than maintaining the status quo.

Maybe your congregation has never considered a second pastor. Maybe you've shied away from the decision because you thought you couldn't afford one. But maybe the time has come when you can no longer afford not to do something about it. This is a matter that needs to be considered seriously in the church councils and voters' meetings of many of our congregations this fall. There are many "sleeping giants" waiting to be cut loose.

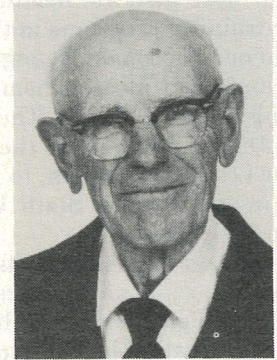
Carl H. Muschke

With the Lord

Pastor Gustav E. Neumann 1888-1982

Pastor Gustav E. Neumann was born on September 9, 1888, in West Prussia, Germany. He died May 19, 1982, at Belle Plaine, Minnesota.

A graduate of Wisconsin Lutheran Seminary, he served congregations at Tolstoy, South Dakota; Darfur, Minnesota; and Bay City, Star Prairie, Goodrich; Rib Falls, Spencer, and rural Baraboo, all in Wisconsin. After 61 years in the ministry, he retired in 1975.



Gustav E. Neumann

In 1925 he married Marie K. Fiebke. He is survived by three children, Walter, Pastor Wilbert, and Ruth Bettinger. He is also survived by five grandchildren and two great-grandchildren.

The funeral services were held on May 22 at Divinity Lutheran Church of St. Paul, Minnesota; and on May 23 at St. Paul's Lutheran Church of North Freedom, Wisconsin.

Mrs. Ruth Krueger 1911-1982

Mrs. Ruth Krueger was born on May 5, 1911, at Clyman, Wisconsin, and died April 8, 1982, at Monte Vista, Colorado.

In 1935 she married Pastor Edward H. Krueger who served churches in Mandan, North Dakota, and Green Bay, Wisconsin, before coming to Monte Vista.

There were eight children, James, Bruce, John, Mark, Marilyn, LoAnn, Bonnie and Peggy.

The funeral service was held at First Lutheran in Green Bay. □

News from the WELS

World Seminary Conference

What do Armin Schuetze, Walter Westphal, Ralph Martens, Gary Kirschke, Mark Krueger, Robert Meister, Larry Schlomer, Bruce Ahlers and Harold Johne have in common? It must be a mutual interest of an extraordinary nature to bring them together from such widely separated places as Wisconsin, Malawi, Puerto Rico, Hong Kong, Zambia, Taiwan, Colombia, Indonesia and Japan.

All of these men are heading up worker-training programs in the interest of our Wisconsin Evangelical Lutheran Synod, most of them in its far-flung mission fields. They all met in June of this year in the little town of Leland, Michigan, to participate in the Synod's Sixth World Seminary Conference.

Leland, as a sign says in its harbor area, has for many years provided its residents with a livelihood by fishing. Weather-beaten-century-old fishing shanties can be seen bordering its Lake Michigan shoreline. This conference, however, met to consider another kind of fishing, that of being "fishers of men" according to the Savior's command.

On each of the first four days of the conference various levels of ministerial service were considered, including those of called lay workers, evangelists, vicars, and pastors. Each level was carefully studied in relation to the differing cultural situations and varying stages of development as these apply in our world mission fields. The goal of helping to train a fully independent national ministry in every field, one which stands with our Synod confessionally, was kept in mind throughout the discussions.

Correction

In the August 1 issue, in the story of Professor Malchow accepting the stewardship counselor call, there was an error. The operating budget of the Synod is currently \$14.1 million annually, not \$41.1 million.

World-mission and seminary conferences are nothing new in these days of jet travel. All churches make use of them. They are expensive, of course. For supplying this need Leland's delegates were thankful to many kind donors, especially the Lutheran Women's Missionary Society for a generous gift which made this conference possible.

The efforts and the expense involved are well worth it. These conferences are invaluable as a means of renewing bonds of fellowship and strengthening the resolve of men working in remote areas to continue working toward a common goal. The meeting at Leland gave every assur-



Harold R. Johne — Japan

ance that our Synod's representatives are dedicated men, united in their efforts to train nationals who are thoroughly grounded upon a Scripture-based confessional position which is in harmony with that of the mother church.

"It was a good conference." With these few words Executive Secretary Theodore Sauer of our Synod's Board for World Missions summed up the sentiments of the participants as they returned from the fishing grounds of Leland to their important worldwide tasks as "fishers of men" in the Savior's ministry.

Two DMLC Professors retire

Professor William Arras and Professor Ralph Swantz retired at the end of the last school year from Dr. Martin Luther College, New Ulm.

Professor Arras, a member of the

education division, came to the college in 1969. He graduated from the college in 1934 and had taught at Sebewaing, Bay City, Monroe, and Michigan Lutheran Seminary, all in Michigan, before accepting a call to Dr. Martin Luther College.

Professor Swantz, chairman of the science division, came to the college in 1956. After graduation from the college he taught at LaCrosse, Wisconsin, before accepting a call to the college.

Fifty-one years celebrated

Recently Professor Erwin Scharf's 51 years in the ministry were celebrated in a special service in the Northwestern College chapel. Pastor Walter Schumann, secretary of the college's Board of Trustees, preached the sermon.

Graduating from seminary in 1933 Professor Scharf spent the next five years at Winnebago Lutheran Academy, Fond du Lac. He then served a dual parish at Slinger and Cedar Lake, and Zion Lutheran Church, Rhinelander, with time out during World War II to serve Wisconsin Synod members in the army in Louisiana camps. In 1956 he accepted a call to Northwestern College. He retired at the end of the school year.

He took a year's leave of absence from his teaching duties during the Viet Nam conflict to serve as civilian chaplain in that country. He has served on many boards and commissions of the Synod.

Prep school graduation

On May 19, Northwestern Preparatory School graduated a high-school class of 65. President William G. Zell awarded the diplomas and President Donald F. Bitter of the Western Wisconsin District gave an address.

Of the 65 members of the class, approximately one-third will continue at Northwestern College and one-third at Dr. Martin Luther College.

The class of 1982, 38 boys and 27 girls, is the last of four larger classes at the prep school. Because of space limitations which led to a restriction in the school's program, succeeding graduating classes will be smaller. □

40th anniversary of ordination

Faith of Oshkosh recently celebrated the 40th anniversary of ordination of its pastor, Arnold W. Tiefel. The guest speaker was Pastor Roy Reede.

Pastor Tiefel, son of Pastor and Mrs. George Tiefel, was born in Orchard, Nebraska. In 1942 he graduated from seminary. Since that time he has served congregations in Greenwood, and Yale, Michigan; and Menasha, Kewaunee, and Carlton, all in Wisconsin. Since 1975 he has served Faith.

In 1942 he married Grete Mahnke. The couple have two children, Pastor James Tiefel and Mrs. Paula Sitzman.

Anniversaries noted

St. John's of Lomira recently celebrated the 25th anniversary of its pastor, Nathan H. Retzlaff.

A 1957 seminary graduate Pastor Retzlaff served a dual parish at Hillpoint and Lime Ridge, Wisconsin, and a dual parish at Goodhue and Minneola Township, Minnesota, before coming to St. John's in 1966.

Pastor Retzlaff is currently serving as a member of the Winnebago Lutheran Academy Board and a circuit pastor in the Dodge-Washington Conference.

In 1957 he married Joan Busse. There are four children. St. John's also celebrated the 25th anniversary of the marriage in the same service.

Teachers honored

St. Paul's of Fort Atkinson recently honored Richard H. Sievert, who completed 50 years in the teaching ministry, and Edgar R. Wehausen, who completed 42 years before his retirement last year.

President Lloyd Huebner of Dr. Martin Luther College was the guest speaker at the service. Pastor Donald F. Bitter of St. Paul's was the liturgist.

The service of praise was followed by a fellowship gathering in the school dining hall. Lee Hubbard, chairman of the congregation, presented Teachers Sievert and Wehausen with appropriate gifts.

Teachers' anniversaries observed

In May, Immanuel of Manitowoc observed the 25th anniversary of its principal, Arvon E. Peter, in the teaching ministry. Pastor Glen Unke of Immanuel conducted the service.

In May, Fox Valley Lutheran High School honored seven of its faculty members. Among those honored were Rev. Ralph Unke who is retiring after 38 years in the ministry; Mr. and Mrs. Lynn F. Sackenheim for 25 years in the teaching ministry, all of them at the high school; Mrs. Hoge W. Bergholz for 25 years in the teaching ministry, all of them at the high school; Merlin H. Putz for 25 years in the teaching ministry; Gerhard J. Kaniess for 28 years in the teaching ministry, all of them spent at the high school; and Willard F. Lueders for 26 years in the teaching ministry.

Pastor Lee L. Vaccarella of Little Chute, chairman of the board's Faculty-Staff Committee, was the guest speaker at the special anniversary service.

Centennial at Markesan

St. John's of Markesan has set aside three Sundays in 1982 to celebrate its centennial.

The history of St. John's dates back to the fall of 1882 when 14 charter members formed a German Lutheran congregation. Ten years later the group had grown strong enough to erect a white-frame church. When that proved to be inadequate, the congregation in 1916 erected the present brick church. In 1966 a basement annex was added, and in 1982 as part of the centennial celebration a new entrance was dedicated.

From the original 15 members the church has grown to a parish of over 900 baptized members and 653 confirmed members. The church is served by Pastor Steven G. Stern and a vicar.

In its 100 years St. John's has been served by the following pastors: G. Burkhard, Lanzer, C. Sund, F. Thrun, J. Helmes, E. John, J. Bergholz, E. B. Schlueter, W. Schumann, W. Pankow, G. Kobs, and Pastor Stern. Pastor Kobs' ministry spanned 40 years from 1930 to 1970.

Forty years of service

St. Paul's of Ixonia recently observed the fortieth anniversary of their pastor, Gustav B. Frank, in the ministry. Pastor Karl Molkentine preached the sermon.

A 1941 graduate of the seminary, Pastor Frank served congregations at Indian Creek and Hustler, Wisconsin; Rising City and Hoskins, Nebraska; and Hillrose, Colorado, before coming to Ixonia in 1965.

There are four children, Rev. Joel, Marie Mass, Phyllis Duddeck and Mark Frank.

Twenty-five years

Recently Teacher John R. Schultz, administrator of Northland Lutheran High School, celebrated his twenty-fifth anniversary of service.

A native of Kenosha, Wisconsin, he graduated from Dr. Martin Luther College in 1957 and was assigned to Immanuel, Medford, Wisconsin. He served St. John, Wood Lake, Minnesota, and St. Paul, Lake Mills, Wisconsin, as principal before being called in 1978 to serve as the first administrator of Northland Lutheran.

St. Peter's venture of faith

"When we came here nineteen years ago, we heard people say St. Peter will never have a Christian day school. A year ago as we were contemplating our building program, we heard people say that it will be a miracle if that building is erected. And yet today, we dedicate the building that will house our St. Peter Lutheran School established six years ago. The Lord has a way of doing that — proving us wrong — enabling us to do more than we can say or think." Thus wrote Rev. Burton Stensberg in the dedication booklet of St. Peter Lutheran School, Schofield, Wisconsin.

The Rev. Carl Mischke, WELS president, spoke in the morning festival services. Rev. Burton Stensberg and Vicar Mark Birkholz served as liturgists. An afternoon service of praise and thanksgiving was held with Rev. Larry I. Zessin of Menomonie, Wisconsin, delivering the message. □

INSTALLATIONS

(Authorized by District Presidents)

Pastors:

Ordained and Installed

Becker, Bruce H., as pastor of new mission, Springville, New York, on July 15, 1982, by E. Waldek (MI).
Fischer, James S., as pastor of St. Luke, Jackson, Michigan, on July 13, 1982, by T. Fischer (MI).
Lange, Douglas F., as pastor of Faith, Russellville, Arkansas, on July 2, 1982, by J. Gawrisch (NE).
Marggraf, Bruce J., as associate pastor of Emanuel, New London, Wisconsin, on June 14, 1982, by G. Free (NW).
Mischke, Steven M., as pastor of St. John, Battle Creek, Michigan, on July 15, 1982, by C. Mischke (MI).
Panitzke, Peter, as pastor of new mission, St. Charles County, Missouri, on July 2, 1982, by R. Zehms (MN).
Proeber, James N., as pastor of Zion, Fort Morgan, and Trinity, Hillrose, Colorado, on July 2, 1982, by T. Bauer (NE).
Spaude, Michael J., as pastor of new mission, Antigo, Wisconsin, on June 1, 1982, by L. Spaude (NW).
Thierfelder, Paul, as pastor of Zion, Springfield, and Christ the King, Joplin, Missouri, on June 21, 1982, by R. Zehms (MN).
Voss, Frederick A., as pastor of Calvary, Canyon Country, California, on July 2, 1982, by D. Seifert (A-C).
Winkel, Timothy J., as pastor of St. Paul, Roscoe, South Dakota, on July 3, 1982, by H. Winkel (DM).
Zak, Stuart A., as pastor of Grace, Geneva, and Trinity, Grafton, Nebraska, on July 12, 1982, by P. Zarlring (NE).

Ordained

Natsis, William F. II, as pastor in the Southeast Denver, Colorado area, on June 29, 1982, by K. Koeplin (NE).

Commissioned

Hartmann, William H., as missionary to the Lutheran Church of Central Africa, on June 13, 1982, by D. Kock (MN).

Teachers:

Rademan, James A., as teacher at Trinity, Bangor, Michigan, on July 13, 1982, by A. Schmitzer III (MI).
Schneck, James A., as teacher at Grace, Muskegon, Michigan, on July 15, 1982, by W. Hein (MI).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Becker, Bruce H.
13008 Dowd Road
Springville, New York 14141
Behn, Paul A.
1938 W. Orangewood, Apt 7
Phoenix, Arizona 85021
Blitter, Robert A.
P.O. Box 277
Oakfield, Wisconsin 53065
Dolan, David B.
406 Fourth Street
Algoma, Wisconsin 54201
Fischer, James S.
3451 Balmers Avenue
Jackson, Michigan 49201
Hartmann, William H.
Box 120
Blantyre, Malawi, Africa
Lange, Douglas F.
2803 N. Erie Avenue
Russellville, Arkansas 72801
Phone: 501/967-2088
Marggraf, Bruce J.
202 E. Pine Street
New London, Wisconsin 54961
Mischke, Steven M.
833 Fairfield Avenue
Battle Creek, Michigan 49015
Panitzke, Peter
41 Steeplechase Lane
St. Peters, Missouri 63376
Phone: 314/278-2458
Proeber, James N.
627 Ensign Street
Fort Morgan, Colorado 80701
Phone: 303/867-5500
Spaude, Michael J.
Route 1, N5075 Highway A.
Bryant, Wisconsin 54418
Phone: 715/627-7089
Church: 715/623-3412
Tiefel, James P.
3044 West Genesee Avenue
Saginaw, Michigan 48602

Financial Report

Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1982 through 30 June 1982

	Subscription Amount for 1982	6/12 of Annual Subscription	Prebudget Subscription Offerings	Percent of Subscription
Arizona-California	\$ 820,865	\$ 410,433	\$ 351,870	85.7
Dakota-Montana	349,245	174,623	130,298	74.6
Michigan	1,861,196	930,598	721,505	77.5
Minnesota	2,032,560	1,016,280	848,352	83.4
Nebraska	444,241	222,121	185,691	83.6
Northern Wisconsin	2,055,987	1,027,994	862,496	83.9
Pacific Northwest	199,611	99,806	87,620	87.7
Southeastern Wisconsin	2,590,687	1,295,342	1,101,730	85.0
Western Wisconsin	2,413,315	1,206,657	982,789	81.4
South Atlantic	212,286	106,143	100,279	94.4
Total — 1982	\$12,979,993	\$ 6,489,997	\$ 5,372,630	82.7
Total — 1981	\$12,233,442	\$ 5,097,267	\$ 4,214,458	82.7

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 30 June 1982 with last year comparisons

Twelve months ended 30 June

	1982	1981	Increase or (Decrease)	
			Amount	Percent
Receipts:				
Prebudget Subscription Offerings	\$12,229,622	\$11,585,215	644,447	5.6
(A) Gifts and Memorials	533,286	1,355,635	(822,349)	(60.7)
Bequests	224,880	581,566	(356,686)	(61.3)
Other Income	96,333	88,479	7,854	8.9
Transfers from Other Funds	289,469	88,959	200,510	—
Total Receipts	\$13,373,590	\$13,699,854	\$ (326,224)	(2.3)
Disbursements:				
Worker-Training	\$ 4,711,947	\$ 4,507,592	\$ 204,355	4.5
Home Missions	2,374,109	2,282,153	91,956	4.0
World Missions	2,114,980	2,107,763	7,217	0.3
Benevolences	908,253	1,239,755	(331,502)	(26.7)
Administration and Services	1,314,368	1,347,126	(32,758)	(2.4)
Total Operations	\$11,423,657	\$11,484,389	\$ (60,732)	(0.5)
CEF — Interest Subsidy	974,536	896,200	78,336	8.7
Appropriations — Bldg. Funds	590,000	700,645	(110,645)	(15.8)
Total Disbursements	\$12,988,193	\$13,081,234	\$ (93,041)	(0.7)
Twelve Months Increase/(Decrease)	\$ 385,397	\$ 618,620		
Fund Balance — Beg. of Period	\$ (806,647)	\$ (1,425,267)		
Fund Balance — End of Period	\$ (421,250)	\$ (806,647)		

Note: (A) Jubilate Offerings, April 1981 through June 1982 received \$1,216,542.

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box is the last business day of each month.

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

CENTENNIAL CELEBRATION

Trinity Lutheran Church of Brillion, Wisconsin, is celebrating its centennial in October. A special invitation is extended to all former members, teachers and vicars. If you plan to attend the dinner on Centennial Sunday, October 24, or would like further information, please write to the Centennial Committee, 237 West Water St., Brillion, Wisconsin 54110.

SEVENTH ANNUAL YOUTH COUNSELORS' WORKSHOP

The Seventh Annual Youth Counselors' Workshop conducted by the WELS Committee on Youth Ministry will be held Friday, October 1, through Sunday, October 3, 1982. The workshop will be held at Kettle Moraine Youth Camp near Campbellsport, Wisconsin (approximately 50 miles north of Milwaukee and 20 miles southeast of Fond du Lac, Wisconsin). This workshop is intended for pastors, Christian-day-school teachers, and laymen alike involved or interested in ministry to teenage youth. This workshop is intended for those with experience in youth ministry or those just beginning to work in this area. It will be a weekend of learning, sharing, and doing.

For more information or to register for this enjoyable, intense weekend devoted to the subject of youth ministry, write to Prof. Allen Zahn, 613 South Twelfth, Watertown, Wisconsin 53094 or call 414-261-0301. Deadline for registration is September 10, 1982.

Teachers:

Rademan, James A.
Route 1, Box 109
Grand Junction, Michigan 49056
Schneck, James A.
2514 Kimberly Drive
Muskegon, Michigan 49444
Swantz, Professor Ralph E.
Route 1, Box 257
Deerwood, Minnesota 56444
Phone: 218/678-2529

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

ALBERTA-MONTANA CONFERENCE

Date: September 21-22, 1982; Tuesday, 7:00 p.m. Communion service.
Place: Mount Zion Lutheran Church, Missoula, Montana; R. Koester, host pastor.
Preacher: J. Engel; W. Leerssen, alternate.
Agenda: Exegesis of John 13:18-38: G. Blobaum; W. Heiges, alternate; What happens to the soul after death?: J. Sullivan; The difference between Jesus' baptism and John's baptism: M. Bauer; Isagogical treatment of the Song of Solomon: D. Neumann.
Note: Please excuse to the host pastor.
R. Beyer, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tuesday, September 28, 1982; 9:00 a.m. Communion service.
Place: Immanuel Lutheran Church, Tyler, Minnesota; L. Wurster, host pastor.
Preacher: M. Zarling; alternate, P. Alliet.
Agenda: Exegesis of 1 Corinthians 5:1-13: J. Cloute; Smalcald Articles: G. Maas; Role of a Woman in the Church Service: R. Schwerin.
R. Hellmann, Secretary

NEBRASKA

CENTRAL DELEGATE CONFERENCE

Date: September 20-21, 1982.
Place: Shepherd of Peace Lutheran Church, Norfolk, Nebraska.
Preacher: P. Zarling; D. Lemke, alternate.
Agenda: Exegesis of Romans 6:12-23: W. Bader; Isagogical Study of Haggai: M. Zander; Sermon Study of the Historical Epistle for Easter, 1 Corinthians 5:6-8: P. Albrecht; A Study of Methodism: G. Free.
D. Lemke, Secretary

MID-AMERICA PASTORAL CONFERENCE

Date: September 28 (noon)-29, 1982; Communion service Tuesday, 7:30 p.m.
Place: Holy Cross, Oklahoma City, Oklahoma; A. Damson, host pastor.
Preacher: J. Gawrisch; E. Stroh, alternate.
Agenda: Examining the Experience of the Process of Dying in the Case of Those Who Have Survived: C. Iles, Sr.; Guidelines for Planning and Preparing for a Wedding Service: T. Speidel; Discussion of Exegesis of 1 Corinthians 14:34,35 and 1 Corinthians 1:5: J. Schneidervin.
Note: Please excuse to host pastor.
C. Seefeldt, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: Monday, September 20, 1982; 9:00 a.m. Communion service.
Place: St. John's Lutheran Church, Gibson, Wisconsin; M. Hoppe, host pastor.
Preacher: M. Hoppe; H. Juroff, alternate.
Agenda: Exegesis of 2 Peter 3: G. Unke; alternate: Exegesis of Daniel 1-3: P. Borchardt; Sermon Study: T. Deters; alternate: K. Kuenzel; After Dinner Speaker: W. Loescher; alternate: T. Lowry; Justification Reviewed: W. Loescher.
Note: Please excuse to host pastor or secretary.
K. Kuenzel, Secretary

SOUTH ATLANTIC

SOUTH CENTRAL PASTORS' CONFERENCE

Date: September 27-29, 1982; Communion service 7:30 p.m. September 27.
Place: Living Word Lutheran Church, Mobile, Alabama.
Preacher: R. Bartelt; D. Broehm; alternate.
Agenda: Study of Lutheran Worship: M. Bitter and R. Rhyne; Practical Applications of our Position on Women's Suffrage: S. Stone; Authority in the Local Congregation: D. Broehm; The Southern Baptist Convention: L. Zahn; Sermon criticism: R. Rhyne; Exegesis of Mark 9:38-41: N. Seeger; Board reports, conference business, questions of casuistry; Chaplain: W. Fischer.
D. Beckman, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Dates: September 13, 1:00 p.m. EST and September 14, 8:30 a.m., 1982.
Location: Grace Lutheran Church, Indianapolis, Indiana; T. Kneser, host pastor.
Preacher: G. G. Schwanke; alternate, D. Kelm.
Agenda: Ephesians 4, R. Mueller; Ephesians 5, H. Bartels alternate, Ephesians 6, J. Zickuhr; The History of and the Current Practices For Receiving Adults into Baptized Communicant Membership, P. Prange; Study of the Moral Majority Movement, W. Meier; The Dignity and Authority of the Christian Pastor, R. J. Voss.
R. W. Pasbrig, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Tuesday, September 14, 1982, 9:00 a.m.
Place: St. Paul's Lutheran Church, Town Lomira, Wisconsin.
Preacher: M. Volkmann; alternate, M. Bater.
Agenda: Exegesis of 2 Timothy 4:9-22: D. Kuehl; NWC and NP Reports; F. C., Art. III: Of the Righteousness of Faith before God: A. Zenker; A Look at the new WELS Catechism: P. Kante.
Note: Please excuse to host pastor.
P. Birner, secretary

SOUTHERN PASTORAL CONFERENCE

Date: September 14, 1982; 9:00 a.m. Communion service.
Place: Hope Lutheran, Twin Lakes, Wisconsin; L. Wenzel, host pastor.
Preacher: L. Nolte; R. Otto, alternate.
Agenda: Exegesis of Romans 12:1-10: M. Turrieff (alternate: Romans 12:11-21: R. Weber); Proper and Improper Fund Raising with an emphasis on the practical: R. Gosdeck.
Note: Please excuse to the host pastor or secretary.
D. Gruen, Secretary

WISCONSIN LUTHERAN SEMINARY AUXILIARY

Tenth Anniversary Meeting

All women of WELS congregations are cordially invited to the tenth anniversary WLSA meeting to be held on October 2, 1982, at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Registration and a coffee hour will begin at 9:00 A.M. The meeting will begin with a worship service at 10:00 A.M. The day's activities will conclude at 4:00 P.M.

Reservations should be made by September 20, 1982. Send \$6.00 (includes dinner) to the WLSA corresponding secretary, Mrs. Daniel Johannes, 1736 Mill Road, Jackson, Wisconsin 53037. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include your name, address, telephone number, and church membership.

Reservations should be made by September 20, 1982. Send \$6.00 (includes dinner) to the WLSA corresponding secretary, Mrs. Daniel Johannes, 1736 Mill Road, Jackson, Wisconsin 53037. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include your name, address, telephone number, and church membership.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Effenspitz #7	8524 Neunkirchen a. Br.
6500 MZ Ebersheim 41	Goldwitzerstrasse 31
West Germany	West Germany
Telephone 06136-7841	Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030, USA.

NOMINATIONS NORTHWESTERN COLLEGE

The following have been nominated for the professorship in the field of college English. This call will fill the vacancy caused by the retirement of Prof. S. Quam.

Rev. Lyle Albrecht	Brookfield, WI
Rev. Dean Anderson	Riga, MI
Rev. David Beckmann	Mobile, AL
Prof. Arlyn Boll	Watertown, WI
Prof. Wayne Borgwardt	Waukesha, WI
Rev. John Braun	Milwaukee, WI
Prof. John Evans	Saginaw, MI
Prof. Edward Fredrich, III	Saginaw, MI
Rev. Thomas Haar	Stevensville, MI
Rev. Robert Hellmann	Olivia, MN
Prof. Stephen Hintz	Racine, WI
Rev. Mark Jeske	Milwaukee, WI
Rev. Silas Krueger	Tucson, AZ
Prof. Philip Leyrer	Lake Mills, WI
Rev. Ralph Martens	Guayama, PR
Rev. William Meier	Phoenix, AZ
Prof. Earl Monday	Merrill, WI
Mr. William Pekrul	Neenah, WI
Prof. Karl Peterson	Ann Arbor, MI
Prof. Harold Schewe	Prairie du Chien, WI
Rev. Neal Schroeder	La Crosse, WI
Rev. Richard Stadler	West St. Paul, MN
Mr. John Steffen	Wilmot, WI
Rev. Scott Stone	Knoxville, TN
Rev. Glen Thompson	Lusaka, Zambia
Prof. Wayne Zuleger	Watertown, WI

Correspondence concerning the nominees should be in the hands of the undersigned by September 13, 1982.

W. A. Schumann, Secretary
612 So. 5 St.
Watertown, Wisconsin 53094

CHOIR ROBES

Forty royal-blue choir robes are available for the cost of shipping. They are of good construction but need to be dyed. Contact Christ Lutheran Church, Box 98, Eagle River, Wisconsin 54521.

CHURCH FURNITURE NEEDED

Beautiful Savior of O'Neill, Nebraska, a WELS mission church, is in need of nine- or ten-foot pews and altar furniture. Contact Beautiful Savior Lutheran Church, P.O. Box 862, O'Neill, Nebraska 68763.

WANTED

Ascension Lutheran Church, an exploratory group of Antigo, Wisconsin, needs an organ for its chapel. If you know of one available please contact Pastor Michael Spaude, P. O. Box 323, Antigo, Wisconsin 54409.

CABLE TV RESOURCES

Is cable-tv coming to your community? Want to know how to get involved and insure public access channels? Interested in videotaped Bible-studies? For a 50-page packet of resource information, send \$5 (for materials, postage and handling) to: West Allis Wisconsin Lutherans c/o Woodlawn Lutheran Church, Mike & Dee Froncek, 2217 South 99th St., West Allis, Wisconsin 53227.

BIBLE STUDY COURSES

Still available: direct Bible study courses for grades 5-8, stewardship programs, and Christmas Eve services. For more information contact Rev. R. Kom, W230 S8915 Clark St., Big Bend, Wisconsin 53103.

DMLC RECORDING AVAILABLE

An LP record of the 1982 Dr. Martin Luther College Concert Choir tour is available from Music Department, DMLC, New Ulm, MN 56073. Cost: \$5.50 plus \$1.00 shipping charges.

EXPLORATORY

RED DEER, ALBERTA, CANADA

Exploratory work is now being conducted in Red Deer, Alberta (Canada), under the auspices of the Wisconsin Synod. Worship services are being held every Sunday at 3 p.m. at Fairview United Church, at the corner of Fairbank Road and Fir Street. Sunday school and a Bible class are held following the service. Please send names and addresses of WELS and ELS members and of any other interested parties living in the Red Deer area to Pastor John J. Sullivan, 5514 55th Street, Wetaskiwan, Alberta, Canada T9A 1A7. Phone: 403/352-5726. For more information in Red Deer, call Bob Thrun at 403/343-3390 (evenings: 342-0442).

DAYTONA BEACH, FLORIDA

Our exploratory mission in Daytona Beach, Florida, is now worshipping in the chapel at Chateau Vivon, 1350 S. Nova Rd. (just north of Beville Rd.). Worship at 9 a.m. SS/Bible study at 10 a.m. Referrals and requests for further information may be forwarded to Pastor Steven Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014, or phone 904/255-5293.

COLUMBUS, MISSISSIPPI

The Wisconsin Lutheran Exploratory Mission serving Columbus, West Point and Starkville in the Golden Triangle area of Mississippi meets for worship at 10:30 a.m. Sundays, with Bible class and Sunday school at 9:15 a.m. in the Ramada Inn on Hwy 45 near Columbus. If you know of any possible prospects or any WELS members in the area, please write Rev. Daniel Schmelzer, 316 Florence, Columbus, Mississippi, 39701, or call 601/329-4179.

ST. CHARLES COUNTY, MISSOURI

Our exploratory mission in St. Charles County, Missouri, worships at the St. Peters Civic Center just south of Interstate 70 in St. Peters. Sunday school and Bible class begin at 9:00 a.m. Worship follows at 10:00 a.m. Please send names and addresses of any interested people to: Rev. Peter A. Panitzke, 41 Steeplechase Drive, St. Peters, Missouri 63376, or phone 314/278-2458.

POUGHKEEPSIE, NEW YORK

Exploratory services are being conducted in Poughkeepsie, New York, at the YMCA, Eastman Park. Sunday at 2:00 p.m. Bible class follows at 3:00 p.m. Names and address may be sent to and information requested from Mr. Robert Anderson, 199 Titusville, Poughkeepsie, New York 12603, phone 914/471-5805, or Mr. John Klumb, 206 S. Grand Avenue, Poughkeepsie, New York 12603, phone 914/473-7103.

ARLINGTON, TEXAS

Our new WELS Exploratory Mission in Arlington, Texas, is holding services on Sundays, at 8:30 a.m., at 1506 W. Pioneer Parkway in Arlington. Please send names of prospects to Pastor G. L. Pieper, 738 Lakeside Dr., Duncanville, Texas, 75116 or call: Pastor G. L. Pieper 214/298-9036; Mr. Erhardt Panzegrat, 817/460-6891; or Mr. Mel Pavlavin, 817/496-0444.

LEWISVILLE, TEXAS

Prince of Peace, our WELS exploratory group in the Lewisville, Texas, area, serves the surrounding communities of Denton, The Colony, Flower Mound, Coppell and Carrollton in the North Dallas area. Services are now being held at 9:30 a.m. Sundays at KinderCare, 936 Ralston, just south of the corner of Fox and Edmonds. Sunday school follows at 11:00 a.m. Please send names of any interested parties to Pastor Thomas Valleskey, 1826 Sante Fe, Lewisville, Texas, or call 214/436-3835.

PLANO/ALLEN, TEXAS

Exploratory services have begun in the North Dallas area including Plano, Allen, Frisco, McKinney and Collin County. Services are currently being held at 10:45 Sunday mornings at the Turrentine-Jackson-Morrow Chapel on Central Expressway at the Ridgeview exit (Exit #37). Sunday school begins at 9:30 a.m. Please send names of WELS people in the area to Pastor Thomas Valleskey, 1826 Santa Fe, Lewisville, Texas, 75067, or call Pastor Valleskey 214/436-3835, Lawrence Spree in Allen 214/727-5801 or Thomas Aderman in Plano 214/422-4103.

NEW RICHMOND, WISCONSIN

The WELS has begun holding exploratory services in New Richmond, Wisconsin. Worship services are being held every Sunday at the New Richmond Civic Center, corner of First Street and Arch. Service time is 7:30 p.m. Please send the names of people who might be interested in these services to Pastor James R. Schumann, Route 1, Woodville, Wisconsin, 715/698-2500.

TIME AND PLACE

RANCHO CUCAMONGA, CALIFORNIA

Lamb of God in Rancho Cucamonga is now meeting in a new location, 9513-J Business Center Drive. This is part of the Cucamonga Business Park located at the southwest corner of Archibald and Arrow in Cucamonga. Services are at 9:00 a.m. on Sunday mornings with Sunday school and Bible class following. Lamb of God serves the western end of San Bernadino County. If you know of any prospects in this area or wish more information on our mission, please contact Pastor Glenn E. Wenzel, 7487 Marine Ave., Rancho Cucamonga, California 91730; phone: 714/980-1074 or 980-4794.

MELBOURNE/PALM BAY, FLORIDA

All visitors to the Florida Space Coast are invited to worship with New Hope Lutheran Church of Melbourne, now worshipping on Sunday mornings at a new location: the Municipal Band Building, Melody Lane, Melbourne, Florida. Bible class and Sunday school begin at 9:15 a.m. Worship follows at 10:30 a.m. To gain or forward information, please contact: Pastor Marcus Manthey, 1969 Ixora Drive West, Melbourne, Florida, 32935; phone 305/259-6200.

ANTIGO, WISCONSIN

The Wisconsin Synod is now holding services every Sunday at 10:00 a.m. in a rented chapel located on Hwy 45 and Willard Avenue in Antigo. For more information or to submit names of interested WELS or ELS members, please contact Pastor Michael Spaude, P. O. Box 323, Antigo, Wisconsin 54409 or phone 714/623-3412.

NAMES WANTED

IDAHO FALLS, BURLEY/TWIN FALLS, SODA SPRINGS, IDAHO

In order to serve its outlying members, Hope of the Valley Lutheran Church, Pocatello, Idaho, conducts services in each of the above-mentioned areas on a monthly basis. Please forward inquiries or names and addresses of interested people to Pastor Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho, 83201.

NORTH DALLAS, TEXAS

Exploratory work is being planned for the Plano/Allen area of north Dallas. Please forward names and addresses of all interested parties to Pastor Thomas Valleskey, 1826 Santa Fe, Lewisville, Texas 75067 or call 214/436-3835.

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