

The
Northwestern
Lutheran

MAY 1, 1983

Sanctuary

*Is the church
above the law?*

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Where are you hiding, God?

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Advertising. Publicity.

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from this corner



"I learned long ago," said Peter F. Drucker, noted management consultant, "not to be nice, because people do not hear you when you hint."

I would like to stop hinting and speak directly to the readers of *The Northwestern Lutheran* (including the 3000 new ones added during the past year — thank you!). It is about an infant venture which deserves your support.

A little over a year ago the WELS Historical Institute was launched. Several notices, news articles, and a summary of a paper delivered at the inaugural meeting, all appearing in *The Northwestern Lutheran*, have hinted that something was going on. Reaction has been limited. Charter membership — which will be held open until October 31 — at the end of January numbers an underwhelming 100. Well over half of these members are laypersons.

The purpose of the Institute is to preserve the documents and memorabilia of the WELS past, of the body and its members. Not merely to create a WELS museum and archives, but to better know ourselves. As part of this knowing process, the Institute is publishing semi-annually a *Journal*.

There has long been some unscholarly snickering at round-shouldered historians in a cloud of the dusty past. That is to caricature the historical task and with it the Institute. The ultimate purpose of the Institute is to undergird the canon that you *are* what you *were*. Even if a road to Damascus is traversed, there is still a lot of "were" left in the "are."

So much of our world is filled with the media, and it is in the nature of the media to emphasize change (which is where the news is at). But in the operation of human nature, change is a slow business. The media can't live that way, but people do.

There will appear this month the first issue of the *WELS Historical Journal*, filled with approximately 50 pages of WELS' past: how the Wisconsin Synod got into Winneconne; our stewardship history from 1858 to 1974; a sensitive evaluation of Johannes Muehlhaeuser, founding father and first president of the Wisconsin Synod; and a review of Professor Koehler's *History of the Wisconsin Synod*, second edition.

A courtesy copy of the first two issues of the *Journal* will be sent to each congregation, pastor, and teacher in the Synod. This is made possible by a generous grant from the Aid Association for Lutherans of Appleton, Wisconsin.

I hope this new project will receive your good will and support. For more information write its president, Rev. Roland Cap Ehlke, in care of the Northwestern Publishing House.

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

The Northwestern Lutheran

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More than a fire extinguisher

"I tell you the truth, my Father will give you whatever you ask in my name" (John 16:23).

"Where's the fire extinguisher?" came the cry from the kitchen. The pan on the stove had burst into flames and that extinguisher stored in the kitchen closet was needed. What a handy thing to have around when the emergency came!

Unfortunately isn't that how we often treat prayer — a handy thing to have around in case of an emergency? In the verse before us Jesus reminds us that *prayer is more than a fire extinguisher.*

Always in his name

Picture yourself before the door of heaven. You have a request to make of the heavenly Father. So you knock on the door and he opens it. "Lord," you begin, "I'm so and so and I've come to request such and such." But the words are barely off your tongue when he shuts the door in your face. What else could you expect? What has he, the holy God, to do with sinners? What right do sinners have even to approach him, much less to make demands of him?

You pick yourself up, dust yourself off, and try again. Once more you knock and once more the door opens. "Lord," you pray, "I'm your child. See, I wear the robe of righteousness woven by your Son on the loom of the cross. The stains on this robe are real; that's his blood which covers all my sin. He has told me that he has made me your redeemed, restored, forgiven child and that whatever I ask in his name, you will give it to me."

The door opens wide; the Father's arms reach out. Lovingly he lifts me up on his knee and tenderly encourages me to speak.

Get the picture! Why is it that unworthy sinners can come to God at all with their prayers? Why is it that God bothers at all to listen to those

prayers? It's because of the risen Savior. Before the Father's throne Jesus holds up hands pierced by nails and points to a side mutilated by a spear. He refers to back and brow, scarred by whip and thorn. And then he pleads that God hear our prayers for his sake. So it is possible, in the name of Jesus, only because of Jesus' full payment for our sins, to come to God and find a loving Father who will hear and answer all such prayers.

Dare such a blessed privilege ever be for us just a fire extinguisher, something for which we reach only in emergencies?

Never in vain

So you pray in Jesus' name. You come trusting that God will hear and answer because of his Son's redemptive work. But you don't seem to get an answer. Didn't the Savior promise, "My Father will give you *whatever* you ask in my name?" Didn't he say that we would never ask in vain?

That's right! When our requests aren't granted, then it's time to look critically, not at God, but at our prayers. Are those prayers the kind that come from God's children who trust their Father's loving wisdom to answer as he sees best? Or are they fashioned more like crowbars with which we try to pry loose from God our own already arrived at answers? In prayer we don't dictate answers to God; we lay troubles in his lap. "Whatever you ask," Jesus promised, but he meant asking as God's children. If we still don't quite understand, 1 John 5:14 can help us, "This is the assurance we have in approaching God: that if we ask anything according to his will, he hears us."

Out in the garage the five-year-old begged his dad for a chance to help paint the cabinet. Smilingly the father let the boy dip the brush in the paint can and spread it on the wood.

But when the boy wanted to help cut a board with the sabre saw, the father refused. Even the son's tears would not change the father's loving wisdom. Who can better judge what is good for us than our heavenly Father who always answers accordingly!

Sound familiar? "Take it away," the Christian prays of his affliction, "let healing come." But the Lord doesn't. The result is that faith's muscles are strengthened and the distance to God shortened as the Christian gains more than he asked.

"Give him back," the Christian prays, "don't let me lose him." But again the Lord wills otherwise. The result is gain as a loved one is gathered safely home never to face life's temptations again and those who remain to do battle have eyes raised higher to heaven.

"Let me succeed," the Christian prays facing a challenge, "let me gain that job or hang on to the one I have. Let me make the team or win the scholarship. Let me be popular; let me find a spouse. Let me have what I think I need." Sometimes God answers, "Yes," sometimes "No," but always his answers fit and gain is the result.

When the flames flare up in life, as they so often do, we wisely reach for the fire extinguisher labeled prayer. But not only then! The Christian who knows Christ's promise, "My Father will give you whatever you ask in my name," also knows something about the frequent use of prayer. □



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

Sanctuary

Nationwide attention has been drawn to the ancient biblical and ecclesiastical concept of *sanctuary* through a concerted effort to use churches as a means of sheltering Central American refugees in our country from deportation proceedings of the nation's Immigration and Naturalization Service. Our metropolitan area recently observed an archbishop officially welcoming four refugee families to a church newly declared a public sanctuary.

Much confusion has resulted from this resort to a "higher" law than the law of the land. Legal authorities disagree about the present validity of an invocation of sanctuary in the absence of clear precedents. There is danger that the whole movement under these circumstances could add weight to a prevailing tendency in the direction of undermining law and justice. Just what is *sanctuary* supposed to mean to us?

We know about the Bible's *cities of refuge* that gave those involved in an unintentional homicide temporary asylum from an avenging relative until a proper trial could be held. We may know that in previous ages when law and order were still struggling for their place in the sun churches and their altars could be recognized under certain circumstances as sanctioned asylums.

We will also have to remember that divinely instituted authority has a claim on our respect. We will at the same time, never forget the overriding dictates of God's own law and our own conscience guided by his Word. In the case of a clash we will acknowledge that those who challenge the law of the land will have to be ready to assume the heavy burden of proof and the much heavier burden of blame.

As has been indicated, the most erroneous outcome that could result from the current *sanctuary* debate would be a scofflaw attitude on our part. If the ancient and honorable concept of *sanctuary* means anything, it means that law and justice are to prevail.

Above all, we will do well to remember that the Bible's view of *sanctuary* includes more than cities of refuge. Two instances deserve special mention and attention.

There is the *sanctuary* the troubled Psalmist enters when he can make no sense of the "prosperity of the wicked" who "threaten oppression." In that *sanctuary* of God's Word he finds understanding and guidance and encouragement. That is the Word that is still our sure guide in the perplexities of 1983. The Word must direct our conscience and course. It is our only refuge amid the confused and confusing claims of our times.

The Bible also describes the *sanctuary* with the mercy-seat, the Holy of Holies, the ultimate refuge. To it we repair without any claims of innocence on our part but with a trust in merits there valid enough to thwart any avenger or accuser and to insure asylum forever.

Edward C. Fredrich



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

letters

The hymnal: Installment III

There has been a lot of talk and comment about a new hymnal. I think a lot of people are against it because it's human nature not to approve of change when you like things the way they are. Why change something we like?

One of my friends from a Missouri Synod church said they have the new Missouri Synod hymnbooks and so many of our most beautiful hymns are left out and quite a few of the others have words changed — which turns a lot of people off. Another objection is the weight of the book. I can see omitting the hymns that have a melody hard to sing, but not the other beautiful hymns. If the congregation had a choice, what would we choose? We wish we could sing some of the old favorites oftener: Jesus lead thou on, Onward Christian soldiers, Just as I am, A mighty fortress, to name a few.

*Hank Rabbach
Watertown, Wisconsin*

In the March 1, 1983 issue of The Northwestern Lutheran, the article about the Pfund family quotes Ronald Pfund as saying, "The Lord gives you what you need for today. It's the things you want that get you into trouble" (March 1, p. 74).

This makes me think of a recent article about the "need" for a new hymnal. At a time when our Synod is struggling to get out of debt and to raise money for capital mission needs (through Reaching Out), can we honestly justify spending money we don't have to research and compile a new hymnal? If we think singing some new songs is more important than gaining new souls for Christ, our priorities are shamefully mixed up. Is putting a new hymnal ahead of new missions really wise stewardship of our time and treasures?

A new hymnal is a want, not a need. Let's take care of the needs first and maybe our Synod won't fall so far behind in its capital needs in the future.

*Marilyn Davies
Byers, Colorado*

My compliments to Pastor Prange for his very informative letter regarding the possibility of a new hymnal which appeared in the March 1, 1983 issue (p. 69).

After reading many letters and talking to people relative to a new hymnal, this is the first time that I have heard of such an approach as was given by Pastor Prange. It spells out very clearly under what conditions such a new hymnal should be prepared or even considered. We hear much too often that we should change something simply for the sake of a change because it has been in existence for a long time, perhaps too long.

To revise our current hymnal is nothing new. I cannot find too much fault with the words to many of the hymns but some of the music to these hymns leaves much to be desired. We have too many organ solos when these hymns have been chosen for that day. If a survey were to be made, I wonder what percentage of the current hymns have never been sung or have been sung only once and then put on the shelf because of the music. My guess is that this percentage would be high.

May I suggest that a sincere effort be made by those who will be entrusted to edit a new hymnal to have new music, if possible, to those hymns that are not being currently sung.

*W. P. John
Battle Creek, Michigan*

Gossip can be destructive

I have just been through a traumatic experience involving the ministry. At the bottom of a tragic affair was unbridled gossip, and what I have to say comes from this experience.

"Hey, have you heard the latest?" Gossip is one of Satan's most destructive weapons against God's people. Rumors fly, and the gossip can ruin reputation, ministry and marriage of a servant of God. Gossip circulated may come from the lips of Christians who sit in a church pew every Sunday singing about forgiveness and the love of Jesus — then return home to "chew up" the pastor. They talk about his new car, his wife's clothes, and his "dictatorial methods."

I grieve that a man's ministry is nearly destroyed by gossip. How many men and women of God lie awake nights, trying to understand how and why they are victims of lies and gossip? Thoughtless, damaging and hurtful gossip

passed on by God's own people, the very ones who should be encouraging and praying for the ministry. You can resist the devil, but how can you defend yourself against gossip coming from God's own people? Satan doesn't need an army. All he needs is an unwitting handful of such Christians.

No one thinks of himself or herself as being guilty of gossip. We use all kinds of excuses to justify spreading gossip, but seldom do we stop to think of the ruin we can cause.

Thinking back now, I recall how many times I was also guilty. There were times I passed on rumors, not realizing that I was becoming a tool of Satan to harm another man's ministry. God forgave me, and I now have a desire to defend God's servants against such gossip.

Saints of God! We cannot allow ourselves to give our lips to Satan's service to destroy with gossip! It's our Christian duty to defend our brothers and sisters in Christ. Our duty to "defend them, speak well of them, and put the best construction on everything."

Name Withheld

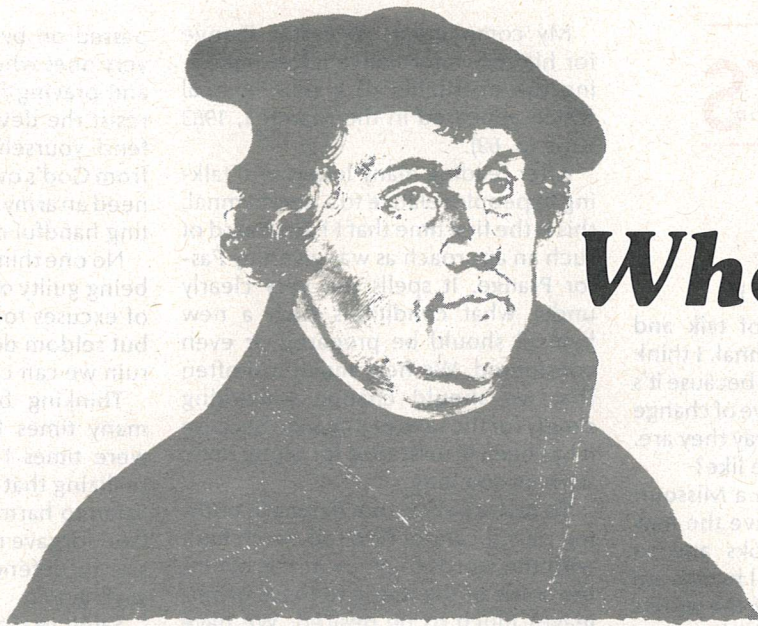
A NWL in every home

In the March 1 issue a letter to the editor from a non-WELS member hit the nail on the head, and I hope every pastor and teacher reads it. There is no reason why we cannot have almost 100% subscription of The Northwestern Lutheran. The reason for hoping all pastors and teachers read this is that they must be the motivators to get their members to subscribe.

Many know I have been advocating that every home should receive our magazine. Somehow we must get this done. Let's hope we get our Synod in convention to move toward this end.

*Lou Leitz
Lansing, Michigan*

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.



Where are ... the

by James G. Kiecker

“Things are not always what they seem,” said Phaedrus in his *Fables*. True in the realm of fables. True also, very often, in a Christian’s life.

Take something nice. A couple prays for a child and finally they have one. They’re ecstatic. And since they’re also Christians, they have no trouble seeing the hand of the Lord at work in their lives.

But if something bad should happen to the child, they’d find it harder to see God’s hand. Maybe they wouldn’t see God at all, only Evil, Death.

Be careful. “Things are not always what they seem.”

*Luther came to see
that God was always present,
in the things
we call good
and in the things
we call bad.
But we often miss him.*

Martin Luther, who certainly had his share of troubles, often pondered this mystery. He came to see that God was *always* present, in the things we call good and in the things we call bad. But we often miss him. Because he’s *hidden*.

[God] had hidden his power under nothing but weakness, his wisdom under foolishness, his goodness under severity, his righteousness under sins, and his mercy under wrath. Hence [people] do not understand the power of God when they see infirmity. . . . For what is good for us is hidden, and that so deeply that it is hidden under its opposite.

Luther said we ought to come to the same conclusion as Isaiah the prophet:

We, however much we are afflicted, are chosen, loved, cared for, and regarded, but in a

hidden manner, as Isaiah says: “Truly thou art a God who hidest thyself, O God of Israel, the Savior.”

The key to seeing God in both the ups and downs of life is faith. Faith to see God gets tested by everything from deaths in the family to flat tires. One big test of faith for thinking people is the age-old question, “If God is so loving, why does he allow so many people to go to hell?”

Luther advised people not to speculate too much about God’s hidden ways. He imagined God saying: “Let me be hidden where I have not revealed myself to you.” Rather than speculation, Luther urged people to “be satisfied with what is revealed through . . . the Word.”

This gave Luther the chance to talk about God’s supreme disclosure of himself in the Word-become-flesh, Jesus. With Christ’s reply to Philip in mind, “He who has seen me has seen the Father” (John 14:9), Luther asserted.

If you have him [Jesus], then you also have the hidden God together with him who has been revealed.

Talk about God’s hiddenness led Luther to talk about the masks of God. God has often dealt with people in this way. In fact, “the whole creation is a face or mask of God.” So is all human work:

What else is all our work to God — whether in the fields, in the garden, in the city, in the house, in war or in government — but just . . . a child’s performance, by which he wants to give his gifts. . . . These are the masks of God, behind which he wants to remain concealed and do all things.

It may *look* like you, the farmer, are raising crops, it may *look* like you, the housewife, are keeping a neat house, but actually it is God *behind* you who is doing it all. The same for historical achievements:

Hannibal thinks that he is conquering the Romans. . . . Alexander has greater gifts,

you hiding, God?

whole creation is a mask of God. . . .

which enable him to be successful. . . . But these are "masks." They are the only things we see. But God's control, by which governments are either strengthened or overturned, we do not see.

Think of this the next time you watch the space shuttle blast off, or the next time they implant an artificial heart, or the next time communism swallows another country. It may look like all these are human doings, like humans are in charge of the earth. But God is operating behind the scenes. "It is not given to the secular and unregenerate man to see this," said Luther, "but only to the spiritual man. He alone can distinguish . . . the divine mask from God himself and the work of God."

*Luther advised people
not to speculate
too much about
God's hidden ways.*

The way Christ makes peace between God and man is a strange one from a human standpoint. He does it by putting on the mask of humanity and dying on the cross. Here "things are really not what they seem!" Luther imagines Christ saying to us:

"I shall empty myself (Philippians 2:7); I shall assume your clothing and mask; and in this I shall walk about and suffer death, in order to set you free from death." Therefore when, inside our mask, he was carrying the sin of the whole world, he was captured, he suffered, he was crucified, he died; and for us he became a curse.

So God the Son masked himself in human form while he lived on earth. Now he has returned to heaven. But he is still present with us. Now he is masked in the written Word and in the sacraments. Some of Luther's most beautiful passages have to do with this:

When we get to heaven, we shall see God differently; then no clouds and no darkness will obscure our view. But here on earth we shall not perceive him with our senses and our thoughts. No, here we see him . . . in the Word and the sacraments. These are his masks or his garments . . . in which he conceals himself. But he is certainly present in these, himself working miracles, preaching, administering the sacraments, consoling, strengthening and helping.

Meaning, when you read the Bible, you should think to yourself, "These are human words, of course, written by human authors, but they're more. They're a mask covering God himself as he talks to me about my sin and his grace." And when you taste the bread and wine during communion you should think to yourself, "It's bread and wine, all right, but it's more. It's a mask covering the actual body and blood of Jesus. My Lord is present with me in a very real way, to help me in all my needs."

There are limits to our asking about God's hidden ways. Luther liked to tell the story about the fellow who asked, "What was God doing before the beginning of the world?" Answer: Preparing hell for people who ask questions like that.

But as we go through life, getting its hard knocks, witnessing human achievements, seeing Jesus on the cross, whatever, we ought to be alert for God's hidden presence. For, by "perseverance in prayer and faith God becomes a visible God from a hidden God."

"Things are not always what they seem" — thank God!



Pastor Kiecker is at St. John's, Saginaw, Michigan and holds a doctorate in historical theology.

There was no stopping the tide of reform which swept through the church once the floodgates had been opened by Martin Luther. Everywhere reform was in the air. For centuries western Europe knew only one church; now suddenly many churches were emerging: Lutheran, Reformed, Baptist, Mennonite, Anglican. The confining shackles of papal laws and teaching were being cast off. The old structure was being dismantled in many places. Now came the task of organizing these reformed churches.

Why so many churches? by VICTOR H. PRANGE

No reformer showed a greater interest in reordering the church than the Frenchman Jean Cauvin, known to history as John Calvin. It is said of Calvin that he had a "hatred of public mess." His favorite Bible passage might well have been: "Let all things be done decently and in order." Calvin worked his skills in the Swiss city of Geneva where French was the official language.

The city of Geneva had thrown off the rule of the Catholic bishop several years before Calvin arrived on the scene. A fiery Frenchman named William Farel had come to Geneva preaching the protestant message. The city council was finally convinced to suspend Catholic worship, and the citizens voted "to live in this holy evangelical law and Word of God" and to abandon "all masses and other papal ceremonies and abuses, images and idols." Now the struggle began as to how to carry out this resolution, how to organize the reformed church.

Farel's strong suit was stirring people into action; he recognized his shortcomings in the area of administration. Then one day in August 1536 it happened that John Calvin spent a night in Geneva. Farel was acquainted with his countryman and knew that here was the man to get things organized in Geneva. He persuaded Calvin to take up residence in this Swiss city.

*One can say of Calvin
that he had a legal
and logical mind
whereas Luther
was more evangelical
and pastoral.*

Calvin (1509-1564) had grown up in a world already sampling the reformed teachings of Luther. As a student of law at the University of Paris he came into contact with people talking reform of the church in France. But the bishops had the stronger hand. Many protestants, including Calvin, were forced to flee.

Calvin was not an ordained priest as Luther had been; he had no pastoral experience. Rather this refugee was a footloose student of the Bible who shortly after leaving France published the first edition of a summary of Christian doctrine which was later to make him famous. He titled his work in Latin: *Christianae religionis institutio* (commonly translated: *Institutes of the Christian Religion*). It was dedicated to Francis, king of France, and was Calvin's attempt to convince the king of the rightness of the reformed teachings.



John Calvin

Fourth of a series

A simplified chart of de

CATHOLIC
Italy
Spain
France
Germany
Poland
Ireland

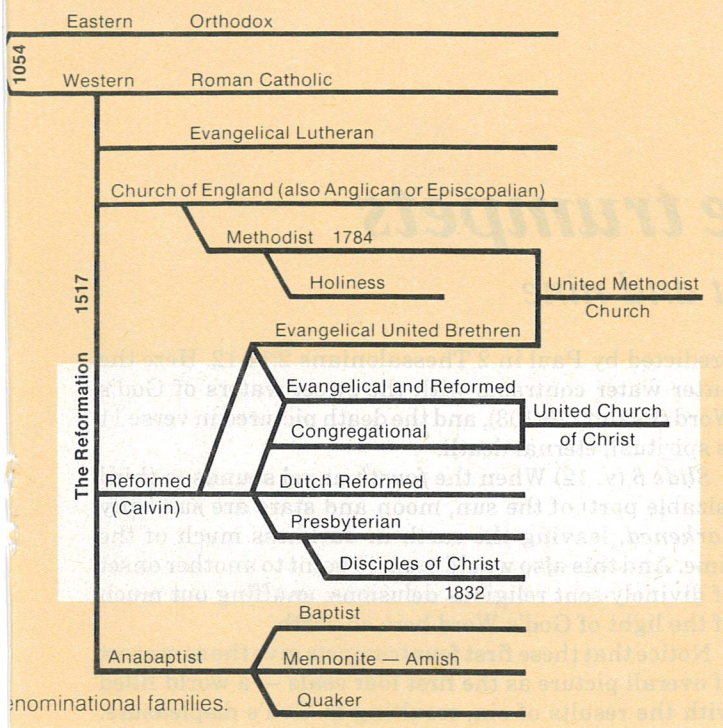
LUTHERAN
Germany
Scandinavia

REFORMED
England
Scotland
Holland

It was not long before Calvin made his presence felt in Geneva. The city council engaged him to draw up "Articles Concerning the Government of the Church." Among the provisions were the following: 1) a systematic discipline among all the citizens; 2) only "worthy members" of the church could participate in the Lord's Supper; 3) a thorough instruction in the fundamentals of faith to prepare the young for the confession of faith and for a useful Christian citizenship; 4) the singing of Psalms in the divine service; 5) and the establishment of a city commission to judge matrimonial questions according to the Word of God.

To administer the work of the church Calvin instituted four separate offices: pastor, teacher, elder and deacon. The pastors constituted the "venerable company" and approved the appointment of new ministers. The teachers had the task of instructing the young. The elders (or presbyters) were laymen responsible for the maintenance of discipline among the members. They were to watch over the conduct of the people and to report those guilty of misconduct to the ministers. Those who would not repent of their wrongdoing were excommunicated (though still required to come to church to listen to the sermons!). There were twelve elders in Geneva who together with the pastors formed the church council or consistory which met weekly. The deacons supervised poor relief, visited the needy and sick, cared for the widows and orphans, and administered the city hospital.

Here is a sampling of some of the misconduct reported to the ruling church council: "A woman knelt upon the grave of her husband and cried *Requiescat in pace*; others saw her and started to copy her. A goldsmith made a chalice. Someone said that the arrival of the French refugees had put up the cost of living. A woman tried to cure her husband by tying round his neck a walnut containing a spider. Another danced. Another possessed a copy of the lives of the saints, the *Golden Legend*. A



woman of sixty-two married a man of twenty-five. A barber gave the tonsure to a priest. Another faulted the Genevan authorities for executing people for their religious opinions.”

It was not long before the strict discipline which Calvin was seeking to enforce in Geneva faced growing opposition. For three years Calvin and Farel were expelled from Geneva. Calvin spent his years of exile in the German-French city of Strassburg on the Rhine. Here he came in contact with many Reformation leaders including Luther’s co-worker Philip Melancthon. When Calvin’s supporters gained the upper hand in Geneva, he was invited back and remained in Geneva till his death.

One can say of Calvin that he had a legal and logical mind whereas Luther was more evangelical and pastoral. Calvin was much less afraid of the misuse of the law in the Christian’s life than Luther. Calvin conceived of the church as more of a reforming agent in the world than did Luther. Followers of Calvin are often interested in seeking to enlist the government in upgrading the morals of society.

Calvin’s emphasis on consistency is shown in the area of church doctrine. He sided with Zwingli (The Northwestern Lutheran, April 1, p. 106) in maintaining that since Christ had bodily ascended into heaven, his words in the Lord’s Supper, “This is my body,” could only be understood symbolically. Calvin also took the logical step of teaching that if some persons were predestined by God for salvation, it followed that some were also elected by God for damnation. The Lutheran Church refused to take this logical step because it is not the teaching of the Word of God that some people are predestined by God for damnation.

Because of his organizational skills, his well-written summary of the Christian religion, and his total commitment to his task, John Calvin was an influential

reformer. Geneva became a haven for protestants seeking refuge from persecution. In France his followers were called Huguenots (a word first used in Geneva). One of Calvin’s students, John Knox of Scotland, went back to his home country and was able to establish a reformed church which came to have the name Presbyterian. A strong Calvinist church emerged in Holland. The teachings of Calvin were given great weight in England and hence also in the United States through our English heritage. The churches formed by Calvinists are termed Reformed.

Calvin bequeathed to the church a unique form of hymn singing. He believed that only the book of Psalms should be sung in the service. This resulted in the publication of many rhymed versions of the Psalms including the first American best-seller, *The Bay Psalm Book*. A famous Psalm melody, the Old Hundredth, has been joined to the familiar doxology, “Praise God from Whom All Blessings Flow” (TLH 644). This tune was first published in the *Genevan Psalter* of 1551 and was named from its later connection with a metrical version of Psalm 100:

*All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with fear, his praise forthtell;
Come ye before him and rejoice (TLH 14:1).*

*Calvin believed that
only the book of Psalms
should be sung
in the service.*

Calvin was troubled by the multiplication of church denominations. He sought a united protestant church and did accomplish this with the followers of Ulrich Zwingli. And some Lutherans, including also Melancthon, cast about for compromising formulas to cover over the doctrinal differences with the Reformed and bring about union. The confessional answer of the Lutheran Church to these efforts is found in the *Formula of Concord* (1577).

Generally the Calvinists were more ready to compromise matters of doctrine than questions related to Christian living and church structure. Hence many Reformed churches were named for their organizational structures because these were matters not to be compromised: episcopalian (bishop rule), presbyterian (elder rule), congregational (people rule). This concern for organizational structure has been partially responsible for multiplying the number of denominations we have today and helps answer the question: why so many churches? □



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

The first five trumpets

chapters eight and nine

Read again the first two paragraphs of the last article to review the structure of this part of Revelation; and then read the rest of the article to see how the 6 seals give a broad, overall picture of the world in the "last days," filled with the results of sin (4 seals), but also containing the church, God's people, as a good influence (seals 5 and 6).

Then we'll start at 8:1, as the seventh seal is broken, followed by a dead silence in heaven, as all the angels and saints wait expectantly for the next scene.

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

Slide 1 (8:1) Seven angels with *seven trumpets*, the instruments used to get people's attention for important announcements. The sounding of these seven trumpets introduce the scene of this next series of visions.

Slide 2 (vv. 2-5) Another angel with a golden incense burner (censer) standing by the incense altar, which was in the first room of the Temple (see Luke 1:8-10). Here the incense is a picture of the sweet-smelling sacrifice of Jesus for our sins, which makes our prayers acceptable to God (v. 4, see John 14:13-14). The throwing of the censer to the earth pictures God's *answer* to the prayers of the saints (see 6:10). And the thunder, lightning and earthquake are hints that God is about to strike the earth with some *terrible* things!

The first trumpet

Slide 3 (vv. 6-7) The *first* angel sounds his trumpet and hail and fire (two *destructive* things) are thrown down on the earth, burning up a third (sizable part) of the earth and trees, and all the grass. This seems to suggest some supernatural sign of God's displeasure with the sinful world, like some plagues, storms, droughts or insects which destroy much of the food-producing plants here on earth.

Slide 4 (vv. 8-9) The *second* angel sounds his trumpet and a huge, blazing mountain is thrown down into the sea, turning the water to blood and destroying a sizable part of the fish and the ships hauling supplies to the people of all lands. This pictures more divinely-sent supernatural disasters having the same effect as the first picture.

The bitter and sweet water

Slide 5 (vv. 10-11) The *third* angel sounds, and a huge *star* falls from heaven onto the rivers and springs of the earth, making the waters *bitter*, since its name is Wormwood. This would appear to be a picture of *false religions* sent by God upon the unbelieving world as

predicted by Paul in 2 Thessalonians 2:11-12. Here the bitter water contrasts with the sweet waters of God's Word (Psalm 119:103), and the death pictured in verse 11 is spiritual, eternal death.

Slide 6 (v. 12) When the *fourth* angel sounds, a third (sizable part) of the sun, moon and stars are suddenly *darkened*, leaving the earth in darkness much of the time. And this also would seem to point to another onset of divinely-sent religious delusions, snuffing out much of the light of God's Word here on earth.

Notice that these first four trumpets give the same sort of overall picture as the first four seals — a world filled with the results of sin, resulting in God's displeasure. Then this fourfold series is brought to an end by an intervening scene.

The flying eagle

Slide 7 (v. 13) An *eagle* flying through the air announcing *three* more *woes* (disasters) yet to come on the inhabitants of the earth in the last days.

Slide 8 (9:1-12) The *fifth* angel sounds, and a star falls from heaven to the earth. And when we compare the description in verse 1b with 1:18, we see that this star is *Jesus*, the Light of the world, God's great gift to men to rescue us from the sinful world. And Jesus then *opens* the gates of hell and releases some awful punishments, which will affect only the *unbelievers* (v. 4). These are pictured as *smoke*, which would blot out the light and make breathing difficult, and *locusts* which would *sting* like scorpions. The torture thus inflicted upon the unbelievers is pictured as so great that they will seek death, but be unable to find it (v. 6).

The description would seem to point to some kind of physical plagues or diseases sent upon them by God. The descriptions of the "locusts" in verses 7-10 doesn't really help us identify what sort of a punishment this might be, but the teeth and tail with stings indicate something causing great pain. Note that the period of time involved here is five *months* (v. 10), a fairly *long* period, but *not complete* (10). And the king of these destructive agents is, of course, the *devil* (v. 11), identified here as the great *destroyer*, that being the meaning of the Hebrew Abaddon or Greek Apollyon. And we'll have to take numbers 6 and 7 next time. □



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

How much should we spend?

Whom do we want to reach?

Who knows how to do it right?

Advertising. Publicity.

by Joel C. Gerlach

Advertising. Publicity. They can cause a hassle in a church council meeting. How much should we spend? How should we spend it? Is it worth it? What do we expect to accomplish with it? Whom do we want to reach? Who's willing to plan and to be responsible for it? Who, finally, knows enough about it to do it right?

Do it right? What's right? An ad in the Yellow Pages or the church page of the Trib will today win the mission congregation's advertising dollar hands down. And with the congrega-



John and Lynne Barber in MMM office.

tion's budget as tight as it is, we'll probably have to limit the church page ad to twice a month this year. Maybe even just once a month. The rate's gone up to \$7.42 per column inch. That's outrageous! There are other things we can better spend our money on.

Mission congregations need to ask some basic questions about publicity and about the best use of limited advertising dollars. The WELS Mass

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

Media Ministry (MMM) is ready, willing and able to help congregations ask the right questions and to find workable solutions.

If we are trying to let Lutherans in the community know who, where and what we are, the Yellow Pages and the church page ad are probably the way to go. But if we are trying to get the attention of the unchurched, we need to ask how many of them we think are looking under churches on the Yellow Pages or at the church page ads in Saturday's paper. And if by some strange happenstance they are glancing over the church page, what in our ad will arrest their attention and give them pause for thought?

As a mission counselor, I'm appreciative of the common sense counsel the office of the MMM makes available to mission pastors and congregations. The MMM can help congregations face the question of whether the traditional route is the best route to go with advertising and publicity. The MMM can help congregations to insure that they get the most mileage out of tight dollars earmarked for outreach.

I annually peruse mission congregation budgets. Budgets often tell revealing tales.

In theory we acknowledge the importance of both gospel inreach and of gospel outreach. Both are biblical mandates. We advisedly refrain from tagging one as primary and the other as secondary in importance. We are to do the one and not leave the other undone. Inreach is never an end in itself. It is a means to an end.

Budget figures sometimes suggest that we do not always translate into practice what we espouse in theory.

Go through your congregation's budget. Tag the items which promote the inreach with an "I" and the outreach with an "O." Try to establish a percentage figure for items which promote both inreach and outreach, such as salaries. Then total and compare the sums for the two. What do they suggest about congregational priorities?



Mike and Dee Froncek in studio.

I am appreciative of the fact that the MMM can help mission congregations develop a deeper appreciation for the importance and the need of greater balance between inreach and outreach. More than that. The MMM can assist mission congregations in strengthening their outreach efforts, helping to insure that what they budget for outreach returns maximum benefits for the dollars spent.

Prior to accepting a call as mission counselor, I had the opportunity to serve as a member of the MMM Committee. I experienced some of its birth pains. I saw it grow and come of age. I saw the Lord's hand at work tapping a pool of media expertise available in the consecrated laymen

who served (and still do) on the committee. I saw the Spirit at work in leading Mike and Dee Froncek to Milwaukee to offer their wealth of talent and dedication to a program that sorely needed what they had to give. I saw the Spirit in action again when he brought the Barbers to the MMM office last year.

The Lord is not providentially furnishing what the MMM has to offer to congregations in case some congregations need it. They do need it. The MMM is a resource center. The MMM is a planning and counseling agency. The MMM is a clearing house

*The MMM
is every
congregation's
helping hand.*

of ideas. The MMM is a producer of mission helps, of outreach materials of professional quality.

The MMM is every congregation's helping hand. It can do for us collectively what none of us could do individually. It offers a range of media materials that enable congregations, even those with a modest budget, to capitalize on opportunities for outreach.

Advertising. Publicity. There is no need for church councils to decide such matters by guess on the basis of inadequate information. The MMM exists to help take the guesswork out of decision making about advertising and publicity. The MMM stands ready to assist every WELS congregation make the most of its outreach efforts through the judicious use of mass media.

The Synod's mission counselors are glad to be able to refer mission congregations to the Mass Media Ministry Committee for the valuable counsel and assistance it has to offer — and to remind mission congregations that through their local district mission boards they can request a grant to help fund a mass media outreach effort. We are also glad to be able to recommend this valuable counsel and assistance to all WELS congregations, self-supporting as well as missions. □

from the WELS

Use of computers growing

Eighty-nine congregations of the Wisconsin Synod are now using a computer for information systems in the congregation and 145 are planning to use one in the near future. The information was released by Norris Koopmann, former treasurer and budget director of the Synod, on the basis of a questionnaire recently sent to all congregations of the Synod.

Koopmann is serving on an intersynodical consultation on the congregational use of computers in the Lutheran Church. Since February 1981 six Lutheran Church bodies have been investigating the use of computers in this area. The consultation is partially funded by the Aid Association for Lutherans of Appleton, Wisconsin.

The consultation has developed the Lutheran Congregational Information System (LCIS) software for the Apple II computer and the IBM personal computer.

The software is presently being field tested in six congregations of the Synod, and the results will be available by May 1.

The LCIS provides software designed to help Lutheran congregations automate three administrative functions: membership/ministry information, contribution/stewardship information, and accounting/financial analysis information.

The LCIS software will be marketed by the Northwestern Publishing House. The publishing house schedule calls for the LCIS software to be on the market by August 1. No estimate of cost is available.

The consultation has developed a system prospectus for the LCIS. The prospectus is available to congregations without cost by writing to Norris Koopmann, 3512 W. North Avenue, Milwaukee, Wisconsin 53208.

Two nurses commissioned

Last August, two nurses, Corrine Sievers and Debbie Teuteberg, were commissioned in a special service at Mt. Calvary Lutheran Church at Waukesha, Wisconsin.

Pastors of both nurses delivered sermonettes in the service encouraging the nurses to go forth on their ministry of healing trusting in God who always protects and blesses his own.

Relatives and friends joined in prayer for their safety and joy as they ministered to the physical and spiritual needs of the Africans 10,000 miles away.

Corrine Sievers has long ago arrived in Africa and is now serving in the Mobile Clinic of Lilongwe, Malawi. Debbie Teuteberg has been at her duties for some time now at the Mwembezi Dispensary in Zambia.



Sievers

Teuteberg

After their two years of service they will undertake speaking engagements in churches of the Synod to give firsthand accounts of this ministry of love in Africa.

The medical work in Africa is funded completely by gifts from women's auxiliaries and individuals throughout the Synod.

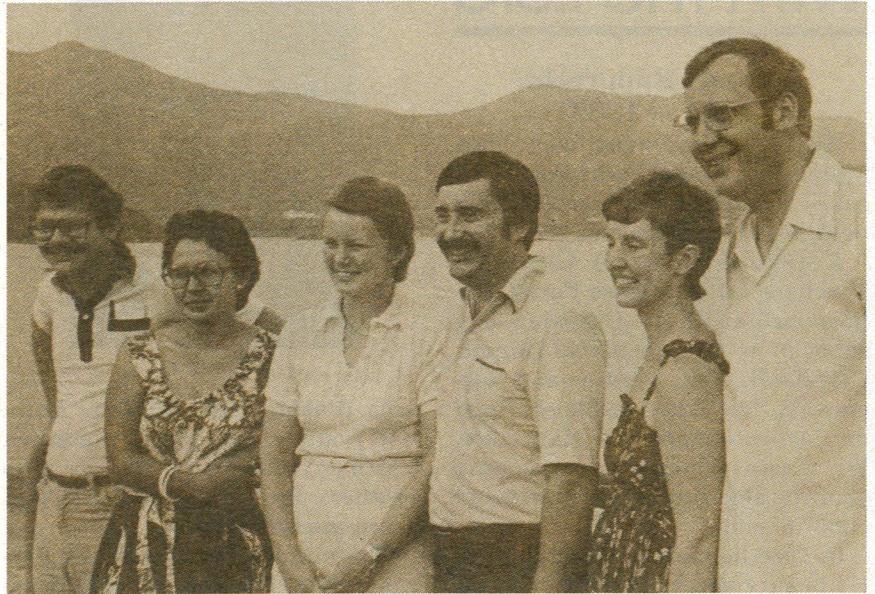
New nurses are regularly being prepared for future service under the supervision of Dr. Jerome Brooks of Racine, Wisconsin.

New educational opportunity in Hong Kong

The ministry of education in Hong Kong has offered the WELS Hong Kong church the opportunity to manage a large new school in a newly developed area in the New Territories. Eventually enrollment in the school will reach 1200, nearly five times the enrollment in Immanuel Lutheran English Middle School which up to this time has been managed by the Hong Kong church. The Immanuel school property will be sold to fund the furnishings for the new school.

Experience has taught that a school is an effective outreach tool. Less than five percent of the students enrolling are Christian. On graduation about 50 percent are professing Christians with about half of these becoming members of one of the WELS Hong Kong congregations.

To maintain a more stable teaching ministry in the new situation the Coordinating Council has authorized a permanently called teacher for Hong Kong. This will replace an arrangement which assigned a Dr. Martin Luther College graduate to Hong Kong for a two-year period. The switch was made without an overall increase in the budget.



Taiwan mission team (left to right): Robert and Nora Meister; Ralph and Bonnie Jones; Charles and Lois Found.

On a more somber note, Victor Chang, formerly pastor of two congregations in Taipei and one in Everlasting Happiness Village, has disappeared. Disappearing with him were sums of money borrowed from his members in Taipei and money gained by mortgaging the church property in Everlasting Happiness Village. Chang's present whereabouts is unknown.

In spite of the traumatic event, a stronger national church is emerging. Missionary Robert Meister has been called as the pastor of Peace in Taipei. The other team members, Missionaries Charles Found and Ralph Jones, while still deeply immersed in language study, have also played key roles in rebuilding a strong mission nucleus.

Eight Christian day schools to open this fall

Eight new Christian day schools will be opened this fall, bringing the number of schools in the Synod to 382, according to Donald H. Zimmerman, executive secretary of the Board for Parish Education.

The eight congregations are St. Peter's of Sturgeon Bay and Trinity of Kiel, Wisconsin; Emanuel First of Lansing, St. John's of Dowagiac, and Zion of Chesaning, Michigan; St. John's of Redwood Falls, Minnesota; and King of Kings of Kennewick and Christ the King of Bremerton, Washington.

For economic reasons one school is being closed, St. Luke's of Little Chute, Wisconsin. "But almost all

of the children have enrolled in a neighboring Christian day school," according to the pastor, Lee L. Vaccarella.

The September enrollment in the Synod's Christian day schools was 30,800, slightly ahead of the previous year. "We have not experienced any decline in enrollment," said Zimmerman. "Each year there has been a modest increase." That could change because "we experienced a growth of 500 pupils in our kindergartens. This may be an indication of a new upswing in our school population."

The current 374 schools are being served by 1,575 teachers.

Florida

25 years celebrated

Bethany of North Fort Myers, Florida in February surprised their pastor, Robert Wendland, with a celebration of his 25th anniversary in the ministry.

The congregation arranged for Pastor Victor Prange of Janesville, Wisconsin, a classmate, to preach the sermon on the anniversary Sunday.

At the fellowship dinner following the service at which President Raymond Wiechman of the South Atlantic District served as toastmaster the 25th wedding anniversary of Wendland and his wife, Virginia, was remembered. □

With the Lord

Herbert Rupprecht 1901 — 1983

Herbert Rupprecht was born March 15, 1901 at Clarks Fork, Missouri. He died on February 21, 1983 at Milwaukee, Wisconsin.

A 1923 graduate of Concordia Teachers' College, River Forest, Illinois, he taught in Christian day schools in Granite City, Illinois; Cleveland, Ohio; Pontiac and Rogers City, Michigan; Oshkosh, Fond du Lac, Kewaunee and Milwaukee, Wisconsin. During his teaching years he also served as organist and choir director.

In 1936 he married Loretta Zorn. He is survived by his wife; daughters, Charlotte (Pastor Will) Wietzke,



Rupprecht

Lois (Pastor Fred) Mueller, Anita and Pauline; son, Pastor Jonathon (Carmen); one sister, Bernice; two brothers, Prof. Oliver and Ted; and seven grandchildren.

The funeral services were held February 24 at North Trinity, Milwaukee, Wisconsin. □

LWMS NATIONAL CONVENTION JUNE 24-25

The annual national convention of the Lutheran Women's Missionary Society will be held June 24-25 at the Civic Center, Saginaw, Michigan. For registration forms contact Mrs. Harold Wolf, secretary, W744 Deer-view Rd., Brillion, Wisconsin 54110.

INTERNATIONAL YOUTH RALLY CANCELLED

The 1983 WELS International Youth Rally scheduled to be held at Carroll College, Waukesha, Wisconsin, August 16-18, has been cancelled for lack of planning time. It has been rescheduled next year at the same location.

FAMILY CAMPING

Camp Son-Shine is moving to Camp Phillip this year. Regular services are held May 29 through September 11 at 9:30 a.m. Nature study, archery and photography workshops will be held this summer. Plan to visit and support Camp Phillip. For reservations call 414/787-3202.

FAMILY CAMPING IN WESTERN MICHIGAN

Camp Lor-Ray has 30 fully-developed campsites nestled among the pines on a private lake. It is owned and operated by an association of WELS and ELS churches. It is easily found and available for overnight or weeklong stays from Memorial Day through Labor Day. The rates are reasonable. Follow Hwy 31 to the Russel Road exit (3½ mi. N. of Muskegon); continue north on Russel (1½ mi.) to Camp Lor-Ray's sign. Contact Milt Karnitz 616/766-3152 or 616/755-2004 for further information.

ALTAR FURNISHINGS

The following are available to any WELS or ELS mission for cost of shipping: altar, lectern and pulpit paraments; brass missal stand; two each linen altar cloths, brass communion candle stands and brass table-top flower vases. Write Dolores Zager, c/o St. Paul's Lutheran Church, 311-14th Avenue South, Wisconsin Rapids, Wisconsin 54494; phone 715/421-3634.

SUNDAY SCHOOL MATERIALS

Materials from the old Sunday-school course are available for the cost of shipping from Edward C. Krause, principal, Emanuel Lutheran School, 912 Lawrence St., New London, Wisconsin 54961.

CLOSING EXERCISES AT THE SYNODICAL SCHOOLS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Commencement Concert — May 26 at 7:30 p.m.
Calvary, Thiensville
Closing Service and Graduation
May 27 at 10:00 a.m.

Northwestern College Watertown, Wisconsin

Alumni Meeting — May 17 at 3:00 p.m.
Alumni Luncheon — May 17 at 5:00 p.m.
Commencement Concert — May 17 at 7:30 p.m.
Commencement — May 18 at 10:00 a.m.

Northwestern Preparatory School Watertown, Wisconsin

Commencement concert — May 17 at 7:30 p.m.
Commencement — May 18 at 1:30 p.m.

Dr. Martin Luther College New Ulm, Minnesota

Commencement Concert — May 13 at 8:00 p.m.
Commencement — May 14 at 10:00 a.m.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 27 at 7:30 p.m.
Commencement — May 28 at 10:30 a.m.

Martin Luther Preparatory School Prairie du Chien, Wisconsin

Commencement Concert — May 19 at 7:00 p.m.
Commencement — May 20 at 10:00 a.m.

MARTIN LUTHER PREPARATORY SCHOOL NOMINATIONS

Dean of Students

Rev. Dean Anderson	Riga, MI
Rev. Robert Berg	Oronoco, MN
Rev. John F. Brenner	Big Rapids, MI
Rev. W. Paul Brinkman	Eden Prairie, MN
Rev. James Castillo	Hartford, WI
Rev. John Chworowsky	Riverside, CA
Rev. James Cloute	Marshall, MN
Rev. John Covach	Maitland, FL
Rev. Larry Cross	Rochester, MN
Rev. Charles Degner	Prior Lake, MN
Rev. Andrew Domson	Oklahoma City, OK
Rev. Larry Ellenberger	Manitowoc, WI
Rev. Steven Ehlke	Beloit, WI
Rev. Douglas Engelbrecht	Neenah, WI
Rev. Mark Falck	Hamburg, WI
Rev. Joel Frank	Plymouth, NE
Rev. Wayne Fischer	Decatur, GA
Rev. John Guse	Lexington, SC
Rev. Harold Hagedorn	Fort Collins, CO
Rev. Neal Hansen	Schofield, WI
Rev. Dennis Hayes	Sioux Falls, SD
Rev. Daniel Hennig	Monroe, MI
Rev. John Huebner	Sarasota, FL
Rev. Dennis Kleist	Fort Myers, FL
Rev. Roger Kobleske	Pompano Beach, FL
Rev. Daniel Koelpin	Cincinnati, OH
Rev. David Kriehn	Ann Arbor, MI
Rev. Paul Lemke	Omak, WA
Rev. Mark Liesener	Bloomington, MN
Rev. James Liggett	Sleepy Eye, MN
Rev. Curtis Lyon	Crete, IL
Rev. Jon Mahnke	Carlsbad, CA
Rev. Carl Pagel	Hortonville, WI
Rev. Kenneth Pasch	Apache Junction, AZ
Rev. Karl Peterson	Ann Arbor, MI
Rev. Herbert Prahll	Eau Claire, WI
Rev. James Radloff	Austin, TX
Rev. David Rutschow	Downers Grove, IL
Rev. Gerhard Schapekahm	Appleton, WI
Rev. Thomas Schmidt	Sioux Falls, SD
Rev. Gregg Schoeneck	Prairie du Sac, WI
Rev. Joel Schroeder	Overland Park, KS
Rev. Gerald Schroer	Saginaw, MI
Rev. Ronald Semro	Maumee, OH
Rev. Alan Siggelkow	Milwaukee, WI
Rev. Dennis Smith	Canton, MI
Rev. Richard Stadler	West St. Paul, MN
Rev. Richard Starr	Worthington, OH
Rev. Martin Stuebs	Lake Mills, WI
Rev. Harold Sturm	Arlington, WI
Rev. Edward Werner	South Shore, SD
Rev. Allen Zahn	Watertown, WI

The Martin Luther Preparatory School Board of Control requests that correspondence regarding the nominees should be in the hands of the undersigned by May 18, 1983.

Paul Fritze, Secretary
7900 Minnetonka Blvd.
St. Louis Park, MN 55426

CHURCH MUSIC SEMINARS

Dr. Martin Luther College is sponsoring a series of two-day Church Music Seminars during the summer of 1983. Professors R. Hermanson, W. Wagner, and E. Meyer will serve as seminar leaders. Information can be obtained from Professor Edward H. Meyer, DMLC, New Ulm, MN 56073.

Itinerary

June	6-7	St. Martin's, Watertown, SD
June	8-9	Immanuel, Hadar, NE
June	10-11	St. Paul's, Rapid City, SD
June	14-15	Zion, Torrance, CA
June	17-18	Apostles, San Jose, CA
June	20-21	Evergreen LHS, Dupont, WA
June	23-24	Pilgrim, Mesa, AZ
June	27-28	Calvary, Dallas, TX
July	7-8	St. John's, St. Paul, MN
July	25-26	First, LaCrosse, WI
July	27-28	St. Paul's, Ft. Atkinson, WI
July	29-30	St. John's, Burlington, WI
August	1-2	Trinity, Bay City, MI
August	3-4	Grace, St. Joseph, MI
August	5-6	Trinity, Neenah, WI

NORTHWESTERN PREPARATORY SCHOOL CALL FOR NOMINATIONS

The board of control of Northwestern Preparatory School invites the members of the Synod to submit nominations for the vacancy in the English department caused by Professor W. Zuleger's acceptance of the call to the faculty of Northwestern College. Nominees should be qualified to teach high-school English and also share responsibility for advising student publications and extracurricular dramatics. Nominations should be in the hands of the undersigned no later than May 14, 1983.

W. A. Schumann, Secretary
612 South 5th Street
Watertown, Wisconsin 53094

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Effenspitz #7	Goldwitzerstrasse 31
6500 MZ Ebersheim 41	8524 Neunkirchen a. Br.
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.

EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

RED DEER, ALBERTA — Fairview United Church, corner Taylor Dr. and Kerrywood Dr., Red Deer. 3:00 p.m.; Bible class/SS 4:00 p.m. Pastor John J. Sullivan, 5514 55th St., Wetaskiwin, Alberta, Canada T9A 1A7; phone 403/352-5726. In Red Deer contact Robert Thrun; phone 403/342-0442.

POWAY, CALIFORNIA — Christ our Redeemer, Midland elementary school, 13910 Midland Road, 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor John Baumann, 12324 Witt Road, Poway, California 92064; phone 619/748-5355.

BOISE, IDAHO — Amity elementary school, Amity Road between Five Mile and Maple Grove Roads, 9:00 a.m.; Bible class/SS 8:30 a.m. Pastor Mark J. Cares, 534 W. Iowa Avenue, Nampa, Idaho 83651; phone 208/467-2573.

CINCINNATI (NORTHEAST), OHIO — Kinder-Care Learning Center, 10695 Loveland-Madeira Road, Loveland, Ohio, 9:30 a.m.; Bible class/SS 10:45 a.m. Pastor David A. Grundmeier, 10940 Barrington Court, Cincinnati, Ohio 45242; phone 513/489-5466.

ARLINGTON, TEXAS — Our Savior, 1506 Pioneer Parkway, Arlington. 8:30 a.m.; SS 9:45 a.m. Pastor Stanford R. Espedal, 1500 Cherry Lane #215, Arlington, Texas, 76013; phone 817/274-8919.

BRYAN/COLLEGE STATION, TEXAS — Beautiful Savior, South Knoll elementary school, Langford and SW Parkway, College Station. 7:00 p.m.; SS 6:15; Bible class 8:00. Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76543; phone 817/526-8125.

CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

KEARNEY, NEBRASKA — Good Shepherd, Banquet Room of Chef's Oven Restaurant, Tel-Star Motor Inn, 1010 Third Ave., Kearney. 7:30 p.m.; Bible class/SS 6:30 p.m. Pastor Jerome L. Enderle, 1300 N. Grand Island Ave., Grand Island, Nebraska 68801; phone 308/382-1988.

FORT WORTH (SOUTHWEST), TEXAS — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Ed Lehmann, 5008 Lincoln Oaks Drive N. #501, Fort Worth, Texas 76132; phone 817/294-9303.

PLANO/ALLEN, TEXAS — Atonement, National Child Center, 913 Lexington, Plano. 11:00 a.m.; SS 9:30 a.m. Pastor Thomas Valleskey, 1826 Santa Fe, Lewisville, Texas, 75067; phone 214/436-3835.

SUGAR LAND, TEXAS — Redeeming Grace, 722 F. M. 1092, Stafford. 11:00 a.m.; Bible class/SS 9:45 a.m. Pastor Mark S. Barenz, 1807 Trinity Station, Sugar Land, Texas 77478; phone 713/980-4632.

NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

RICHMOND, VIRGINIA — Pastor Paul Ziemer, 4013 Greenville, Dr., Haymarket. Virginia 22069; phone 703/754-2935.

ROANOKE, VIRGINIA — Pastor Joel T. Luetke, 3229 Sandra Lane, Virginia Beach, Virginia 23464; phone 804/424-3547 or 804/420-9652.

CALENDAR OF CONFERENCES

Minnesota District, Southern, June 14. Agenda: What Does a Layman Expect of His Pastor?; Book of Reports and Memorials.

Western Wisconsin District, Central Pastor-Teacher Conference, May 2 at Eastside, Madison. Agenda: What can I do for my Teacher?; What can I do for my Pastor?; Don't Compromise, Confess (In commemoration of Luther's 500th anniversary).

AUDIOVISUAL AIDS

GOD'S PLAN FOR FAMILIES Series

These filmstrips are intended to aid lower grade teachers in the discussion of family values. They demonstrate both Christian motivation and Christian behavior.

Families Are God's Plan (FS-413-FGP)
1983 8 min. color P

Families Work Together (FS-414-FWT)
1983 7 min. color P

Families are Friendly to Others (FS-415-FFO)
1983 8 min. color P

LIVING FOR JESUS Series (FS-397-NAA)

This series of four filmstrips is written for children in the lower grades. Each filmstrip dramatizes examples of Christian living in a different social area. Parents could also view these

NEW WELS CHURCHES

Names Requested

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

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

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

Alaska	Kenai South Anchorage*
Arizona	Apache Junction*
Arkansas	Russellville*
California	Poway* Rancho Cucamonga N. E. Denver* S. Denver*
Colorado	Coral Springs Daytona Beach* S. Orlando* Lehigh Acres
Florida	N Atlanta* Warner/Robbins/Perry Boise*
Georgia	Baton Rouge*
Idaho	Portland*
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Tension

between pulpit

and pew

by Thomas B. Franzmann

Harvey was steaming mad. Sylvia knew he was. She knew because he was curt with her and the youngsters and tires squealed as he turned onto their street. And when he turned into the driveway, she had the feeling he was going to drive the car right through the back wall of the garage.

Alone together, he let out his feelings: "I'm never going to that church again! I tell you, that pastor has really changed. I used to like his preaching, but not anymore. I've had it!"

Yet, when the pastor had come to the congregation five years before, Harvey had been one of his strongest supporters. His sermons were stimulating — Biblical, direct, practical. They always gave people something to discuss on the way home or reflect on during the week.

The change came gradually. About three years before, in a sermon about Noah, the pastor had warned about drunkenness. That sermon contained a rather lengthy application on alcoholism and the dangers of heavy social drinking. Harvey, who often had a couple of drinks for lunch and had a fully stocked bar in his basement recreation room, thought the pastor had gone too far in that sermon. But he said nothing.

A few months later, another sermon contained a short application about drunkenness. In all, there had been about five references to alcohol abuse in the last three years. It seemed like more to Harvey.

"He's really out of step with the times," Harvey complained to Sylvia. "Can't he preach about anything else? All these sermons about drinking! I can't stand it anymore!"

Such tension between the pulpit and the pew is all too common. Many subjects are capable of setting it off. It might be the kind of programs people watch on TV — or cursing at work. It might be gambling. It might be church attendance or Bible class attendance. It might be participation in church work or giving to the church.

When a listener decides in the heart that what the pastor had said in a sermon is off the mark, a tension between the pulpit and the pew begins. Each time the

same subject is treated in a similar way, even if it is just one line in the sermon, the tension grows. That tension must be resolved! It must be resolved, or else it will soon affect that listener's whole attitude toward the preacher, no matter what subject he is addressing.

How can that tension be resolved? On the one hand, the pastor may have misspoken. Perhaps he stated the subject correctly, but in such a way that it seemed wrong, or he simply overstated the case. He must be made aware of the impression he is conveying. Otherwise he will probably compound the problem as future sermons touch on the same subject.

On the other hand, the pastor may be following his calling faithfully. He may be preaching what needs to be preached, without concern for popularity with anyone but his Lord. If he is preaching the truth, if his warnings are timely and reasonably well phrased, then the change must come from the pew. Then self-examination, not resentment, is in order. The pew must acknowledge the pulpit's right and duty to speak forth on touchy subjects.

Either way, there is no shortcut to the church member going to the pastor to discuss the matter. It's hard for the pastor to know there is a problem if no one approaches him. Pastor and pew need to discuss: Is the warning needed? How often is often enough? Would the pastor be preaching the whole counsel of God if he were to omit that subject? Could the subject be treated with better tact? Can the church member safely ignore certain subjects which he doesn't agree with? To leave the tension unresolved is to invite further tension between the pulpit and the pew. And that can harm souls. □



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