

The
Northwestern
Lucyran

NOVEMBER 1, 1983

*Just an
ordinary
guy*

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*What will tomorrow
bring Seth?*

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from this corner



This issue of The Northwestern Lutheran has been dedicated to the memory of Martin Luther. Most of the major articles focus on some aspect of his life and work. Beginning last January we have sprinkled Luther articles in The Northwestern Lutheran in preparation for this fortnight of celebration marking the 500th anniversary of Luther's birth.

The next several weeks will be alive with Luther. There will be network coverage of a Washington, D.C. convocation, gathering a number of notable Lutherans saying quotable things. Public television will carry some Luther programming. Across the country local celebrations have been planned, and of course there's the stamp.

Here and there during this jubilee year these pages have reflected a kind of truculence toward others who do not follow the footsteps of Luther as closely as we do. Here and there on these pages are to be found qualifiers such as "so-called" Lutherans. This is not to be interpreted as arrogance or thoughtless parochialism on the part of the Wisconsin Synod. It reflects a deep-rooted conviction about Luther. The conviction is this: Luther, on all the key issues, accurately reflected the theology of St. Paul and — lest that be misunderstood — the theology of all the other apostles. Being of clearer vision than the contemporary Lutheran theologians, Luther saw only one theology in the New Testament, just one throughout.

It is important to recall the key issues. First, how am I saved, and, secondly, what is the source of divine truth upon which my salvation depends. Around these two issues the controversies of the centuries have swirled. St. Paul — with Luther as a faithful follower — has settled those issues. Whether or not we like the way they settled them.

And that is why the Wisconsin Synod through the years has zealously tended the Luther flame. Others have noticed that zeal as did the merry critic who observed that the best 17th-century seminary in the United States is located at Mequon, Wisconsin. He missed it by 16 centuries. He should have said *the best first-century seminary*.

Luther broke new ground with the historical-exegetical method of interpreting Scripture. Most of his exegetical rules are still reigning at Mequon. Luther once more uncovered that great doctrine of the Scripture, justification by grace through faith. That doctrine is still the core of our seminary's teaching.

Thus we honor Martin Luther, God's gift to the church of all ages. A man of prodigious energy, of sweeping intellect, a genius, but humble and childlike in his faith, a man full of grace, confessing his strength was of God.

James P. Schaefer

COVER — The Luther memorial at Worms, the city where Martin Luther delivered his "Here I stand" declaration. He was born, 37 years earlier, on November 10, 1483.

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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So what have you done today?

My son, if you accept my words and store up my commands within you, turning your ear to wisdom and applying your heart to understanding, and if you call out for insight and cry aloud for understanding, and if you look for it as for silver and search for it as for hidden treasure, then you will understand the fear of the Lord, and find the knowledge of God (Proverbs 2:1-5).

The manager of a large department store called the president of the firm on the telephone and said with a great deal of pride, "Sir, you'll be happy to know that yesterday we broke all sales records." Expecting a big pat on the back, he waited for a reply from the boss. To his amazement, his boss' reply was, "So, Wilson, what have you done today?" The boss was obviously telling him that pride in past accomplishments was no substitute for present work.

Often as members of the Lutheran church we take pride in the accomplishments of the great reformers like Luther and Melancton. We thank God each year for the fact that these men risked life and limb to preserve to us the Word of God in its truth and purity. In fact we often sing on Reformation Day "God's Word is our great heritage." And that's all well and good. But sometimes you wonder if God in heaven doesn't hear us sing with pride, "God's Word is our great heritage," and want to respond with an answer like that department store head, "So what have you done today?" In other words, yes, you Lutherans have my Word, thanks to men like Luther and the other great reformers, but what are you doing with it? Perhaps, rather than singing "God's Word is our great heritage," we should be asking ourselves this question: "So what have we done today?"

Have we accepted it?

Have we accepted it? God says in Proverbs, "If you accept my words... then you will understand the fear of

the Lord and find the knowledge of God." God has given us his holy, inerrant and inspired Word in order that we might know the truth and the way to eternal life. If we accept his Word as such, then, and only then, will we find the knowledge of God and experience all the blessings of salvation that God wants to give us through his Word. Luther and the reformers fought bitterly to establish the truth that the Bible is the inspired and inerrant Word of God, and that it is not to be made subject to the decrees of popes and councils, or to the traditions of men, or to human reason.

We can't just rest on the laurels of men like Luther and expect the blessings of God to come running our way.

That is part of our great heritage as Lutherans. But the question is, what have we done today? Unfortunately, many have, instead of receiving that Word as the inerrant and inspired Word of God, subjected it to human reason, and rejected it as a human creation capable of providing no more than interesting bedtime reading. Many, in an effort to please the human mind and flesh, have flopped back and forth like a mop on a wet floor on issues like abortion, divorce, homosexuality and living together before marriage, pushing aside clear statements of Scripture on such issues as "irrelevant to today's society, the feeble remarks of mere humans who really didn't know what they were talking about!"

God's Word is our great heritage! So, what have you done today? If we expect to find the knowledge of God and understand the fear of the Lord; if we expect to experience God's salvation and blessings in our life, we can't just glory in past accomplish-

ments, we must continue to receive that Word as God's inerrant and inspired truth, and boldly stand our ground in the confession of that Word.

Have we treasured it?

God's Word is our great heritage! So what have you done today? *Have we treasured that Word?* God says, "If you look for it (my words) as for silver and search for it as hidden treasure, then you will understand the fear of the Lord, and find the knowledge of God." Someone once wrote: "On the table side by side the Holy Bible and the TV Guide. One is well worn and cherished with pride. Not the Bible, but the TV Guide. No time for prayer, no time for the Word, the plan of salvation is seldom heard. Forgiveness of sin so full and free is found in the Bible, and not on TV."

And that's just one of the things that rates more attention nowadays than the Word of God. People find money, recreation, leisure, their home, their job — you name it — more precious than the Word of God. The excuses that some people come up with for staying home from church, avoiding a Bible class, not reading their *Meditations*, or not providing their children with a sound Christian education would make you cry!

We're Lutheran! God's Word is our great heritage! So what have we done today? We can't just rest on the laurels of men like Luther and expect the blessings of God to come running our way. We must continue to regard that Word of God as our dearest treasure in life and gladly hear and learn it. That is what it means to be Lutheran. □



Pastor Engelbrecht is at Trinity, Neenah, Wisconsin.

The best monument to Luther

We have just recently gone through a celebration in which Martin Luther was mentioned prominently: the 450th anniversary, in 1980, of the Formula of Concord as the culmination of the Reformation period. In our Synod, as in others, committees were formed, essays prepared, special services held, prayers offered, and pilgrimages made. Luther has not been overlooked.

Now follows in rather quick succession the 500th anniversary of Luther's birth. Committees have been at work, and elaborate preparations have been made for this event. There will be special services in our churches at the time and special presentations at our conferences. In the summer of 1983, numerous tours were launched to the land of the Reformer, in which thousands participated. A special U.S. postage stamp commemorating the 500th anniversary of Luther's birth will be issued on November 8. A "Luther Jubilee," a seven-day convocation, will be held in Washington, D.C., November 6-12, sponsored by several prestigious groups. The opening of the jubilee will be televised nationwide.

Recently a wire service reported that a group of twenty-one people from five nations re-enacted Luther's posting of the 95 Theses by posting their own 95 Theses at the Castle Church in Wittenberg, Germany. The fact that, unlike Luther, they were motivated by a desire for world peace rather than by a desire to correct religious abuses did not detract from the publicity.

Luther is even diligently promoted behind the Iron Curtain among people who espouse atheism. There he is remembered for political reasons, and an organized effort is being made to build him up as a political hero.

In our own circles Luther is, of course, held in the highest regard. It has been said, jokingly, that if you want to impress people at our conferences, then you should quote Luther. You may not in fact be quoting Luther, but your hearers will be impressed nevertheless. The non-scholars in your audience will be awed by your depth of knowledge about Luther, and the true scholars will likely accept what you say because they are afraid that they may have missed something in their studies.

Luther is all but canonized by some extremists. Some skeptics outside the Lutheran church would say that he occupies a place among Lutherans akin to that of the Blessed Virgin among Roman Catholics.

Despite this, we can't help being pleased by the volume and extent of the recognition accorded him. As ones who are familiar with the story of his life and who are aware of his importance to the Christian Church, we feel that he deserves it.

So, five hundred years later, we remember. And we should. As a matter of fact, Scripture encourages us to do that. Listen to what it says. In Hebrews 13:7 the inspired writer urges, "Remember them which have the rule over you (NIV: Remember your leaders), who have spoken unto you the word of God, whose faith follow, considering the end of their conversation."

Martin Luther is one of those leaders. We are pleased that he is receiving such great attention. Special observances dedicated to the memory of leaders like Luther help to keep them in mind. But as we bask in the light of their lives and words, it strikes us the best monument we can erect to their memories is embraced in the words, "Whose faith follow."

Immanuel G. Frey



Pastor Frey
is at Zion,
Phoenix, Arizona.

I would like to know

Our church council has voted down the participation of girls as acolytes and ushers in our services. Are there any biblical restrictions to such involvement? Also, I understand that some Lutheran churches have an order of deaconesses. I think it's a wonderfully scriptural idea (Romans 16:1-6). Will our Synod ever institute such offices in our churches?

There is no biblical prohibition of female acolytes and ushers. These young women would neither teach men nor exercise authority over men (1 Timothy 2:12). There may be a number of reasons for which a church would decide that what is permissible isn't expedient however (1 Cor. 10:23). The roles and relationship of men and women in the church is a particularly sensitive issue currently. To inaugurate the practice of female ushers and acolytes might be misconstrued by people as a reversal of the church's theological position. Some could be seriously shaken in their faith, while others might expect this to signal leadership roles for women in areas of conflict with scriptural order. No doubt some would also object to a "pretty young thing" image that has been exploited by the sex-stimulated world. A responsible church will clearly distinguish biblical right and wrong from taste and tradition. It will also soberly consider the setting, circumstances, and potential effects of its decisions. And it will act in love (Romans 14).

As vigorously as we teach and defend God's delineation of the roles and relationship of men and women in the church, just so vigorously should we promote scriptural roles of service for women in the church. *Service* is what deaconess literally means. And that need not imply a full-time office.

Romans 16 and 1 Timothy 3 do imply a full-time office of deaconess. Certainly the early Christian Church did include a diaconate of unmarried women who ministered to other women, to the poor, the ill, and the distressed. The role of the deaconess was lost to Roman Catholicism's convents. And today our own church has replaced the deaconess of the early church with the Christian day school teacher.

In the 19th century a German Lutheran pastor revived the office of deaconess with a special emphasis on nursing and Christian social work. Florence Nightingale was a graduate of his training program. Lutherans brought the office of deaconess to America, where it found a place in the Synodical Conference of which our Synod was a member.

I won't forecast a future for the deaconess program in our church. But if a ministry of well-trained women to other women has a role in our future, it will undoubtedly be shaped by the needs of an age in which family break-ups and emotional breakdowns have created serious counseling needs. The female counselors of our Wisconsin Lutheran Child and Family Service are already filling a similar role. And Lutherans for Life meets critical

emotional and spiritual needs with volunteer women counselors.

You may be interested to note that our Synod's recent convention asked the Conference of Presidents to prepare a self-study tool with which congregations can assess their ministerial needs. The same resolution asked that a study of alternative forms of ministry be continued.

How could you question whether the story of the adulterous woman was part of the Gospel God inspired through John? (August 15, p. 230). Isn't the entire Bible God's Word?

Like you and the other Christians of the Wisconsin Synod, I believe that all of the Bible is verbally inspired by God. This conviction we share is that the words God gave through prophets and apostles are God's Word. The question you pose is not whether the Bible is inspired, but what are the words God caused inspired authors to write. The original manuscripts of the Bible are — to our knowledge — no longer in existence. What we have are countless copies, both of the original Hebrew and Greek and of early translations into other languages.

The Hebrew and Greek testaments used for the translation of the King James Version are a synthesis of available manuscripts prepared by Erasmus in the early sixteenth century and known as the "Textus Receptus." Since that time many more, earlier, and — to most textual scholars — more reliable manuscripts have been discovered. Modern English translations such as the NIV (New International Version) have used Hebrew and Greek texts compiled from the manuscripts available today rather than the Textus Receptus.

There are very few significant differences. The story of the adulterous woman in John 8, a verse from John 5, the end of Mark 16, and a verse in 1 John 5 are portions of the Textus Receptus/King James Version that are questioned by the discovery of more and earlier manuscripts of the Bible. No doctrine of Christianity has in any way been affected by the relatively few places in Scripture where we cannot be certain of the exact original wording.

Rather than concern over the Bible's contents, awe at the faithful transmission of Scripture has been the result of manuscript discoveries. The God who inspired the Bible has also preserved it through centuries of copying. The unanimity of the ancient manuscripts of Scripture is a powerful testimony to this providence of God. □



Send your questions to *QUESTIONS, The Northwestern Lutheran*, 3512 W. North Avenue, Milwaukee, Wisconsin, 53208. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

Look closely at the Apostles Creed.
Each section begins by declaring
a belief not in a body of doctrine,
but in a living person, Father, Son and Holy Ghost.
Each is a person worth your trust.

I believe . . .

First of a series

Dear Ben,

It sounds like your first weeks at college have been exciting and challenging. I'm not surprised that others have raised questions in your mind about your Christian faith. That's going to happen all through your life as you rub shoulders with other people and admit what you believe. Your conversations with your atheistic roommate in the dorm and those attacks by your philosophy professor are bound to make you wonder if what you learned in the Bible is really true.

LOVE LETTERS ON THE CREED

 by Richard H. Stadler

Your professor may not respect anyone who lives by "blind faith," but, Ben, all of us do including your philosophy professor! Ask him if he does a chemical analysis on every can of beer he drinks before he swallows it, or does he "blindly trust" that someone has not tampered with it at the brewery? Ask him if he checks the brake fluid every time he takes his car out of the garage, or does he "blindly trust" that there is fluid in the system when he puts his foot on the brake pedal at the first stoplight? Ask him if he does a psychological profile of every driver coming at him from an opposite direction at a busy intersection, or does he "blindly trust" that they are *not* lunatics looking for a destruction-derby collision? See what I mean? You can probably think of hundreds of other situations when all of us blindly trust products and people without any evidence that our assumptions are true.

Well, the difference between your professor's "blind faith" and what he calls your "blind faith" is that yours is grounded on God's infallible Word. Behind that Word stands the infallible God who has reached through that Word to cause you to trust in him. His Word is different from Shakespeare and other great literature you will read in your classes this year. It has its own power to convince you. That's why I urge you, don't be afraid to ask your questions, but give God equal time. Give God a chance to answer. Don't let his critics give you a snow job and convince you to throw your faith away just because they can ask you some questions you can't answer right away. There are questions like that all through life, son. The real

measure of wisdom is recognizing which questions we can answer and which ones we can't! Ben, as we grow in our Christian faith, we also learn that we don't have to have answers to all the questions our minds can ask, yet we can still have the answers for the big questions of life that really count: why am I here? where am I going?

Look closely at the Apostles Creed we say in church, son. Each section begins by declaring a belief *not* in a body of doctrine, but in a living person, Father, Son and Holy Ghost. Each is a person worth your trust.

Remember how your faith in me was tested to the limit on our canoeing trip some years ago — when we hit that white water and you thought we wouldn't make it alive? Remember how I kept urging you to trust me? I kept reminding you I had been over that river dozens of times and knew where the rocks were. You had lots of questions as you paddled furiously, remember? But you listened to my voice, followed my directions and we made it.

Well, God's voice is still heard today in his Word. So don't fret about the troubled waters his critics stir up for your faith. And don't stop trusting him just because it gets rough. Remember how you told the neighbors that what got you past your crippling fear was how I kept repeating over and over again how much I loved you, how I knew the way, and wouldn't let anything happen to you? Well, our God can be trusted much more than I, son! He's been over this path before in the person of his Son, who died and came back alive! He knows what he's talking about. And he loves you. He proved that. So, when those questions come — as they will — just remember, give God equal time, son. I'll be looking forward to hearing from you.

Love, from your mother and me.

Dad



Pastor Stadler
is at St. James,
West St. Paul, Minnesota.

Dateline Eisleben

By Victor H. Prange

This is the tale of a city made famous by one man: Martin Luther. Here he was born; here he died. Between those times he gained the title: "The Great Reformer."

This is the tale of two houses and two church buildings. In one of the houses Luther was born; in the other he died. In one church he was baptized; in the other he preached his last sermon.

This tale is told to recall the goodness of God for giving to the church and to the world the man whose 500th birthday we celebrate on November 10.

Eisleben would not be famous except for Martin Luther. It lies in the eastern foothills of the Harz mountains about 165 kilometers (103 miles)

this: his father Hans decided to move to Eisleben when his wife Margaret was far along in her pregnancy. The couple rented three rooms in a house on "Long Lane" just southeast of the old city walls. It was the part of town being settled by farmers and miners newly come to Eisleben who hoped to find work. Here a child was born on November 10, 1483. A new church was under construction just a block south of the Luther quarters. The day after birth, St. Martin's Day, the baby was brought to the tower chapel of SS. Peter and Paul's and baptized. He was named Martin.

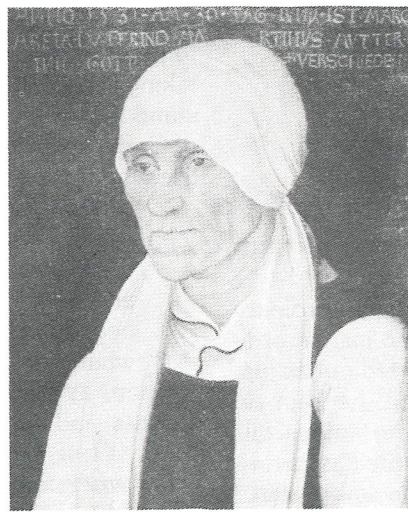
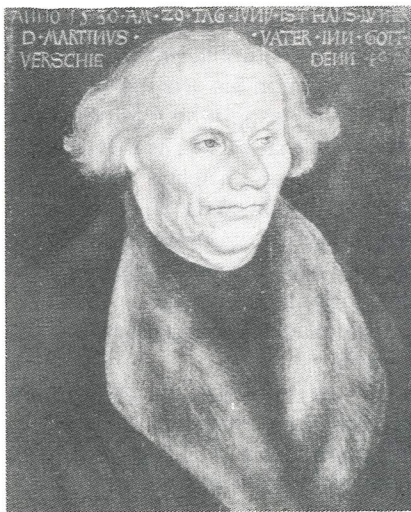
Martin was only six months old when the Luthers made another move, this time five miles northwest to the town of Mansfeld. Luther's fa-

anniversary year the story of his reforming efforts has been told and re-told. By the grace of God Martin Luther put Eisleben on the map.

The Great Reformer was an old man when he journeyed to the place of his birth in the winter of 1546. Heavy rains caused flooding and slowed the progress of the entourage bound for Eisleben to settle a family dispute between the counts of Mansfeld. During the negotiations Luther stayed in the house of the town clerk Drachstedt immediately south of Eisleben's main church, St. Andrew's. He could look down from his second floor windows to the church's front entrance. During the course of this last visit to Eisleben Luther preached four times at St. Andrew's. He had to cut his fourth sermon short because he felt faint. On February 17 he complained of pains in his chest. During the night he told his friends: "Oh, I'll stay in Eisleben forever." Early the next morning the great man died. His body lay in state in the church across the street.

Visitors to Eisleben make a stop at two houses and two churches. The house of Luther's birth is a total reconstruction; the house of his death is more original. St. Andrew's still towers over the town hall and the Luther statue in the market square; SS. Peter and Paul's can still be seen from the birth house.

One will not find the living Luther in these buildings. Rather he lives on in his hymns and catechism, in his Bible translation and pages of commentary, in letters and sermons. One does not have to visit Eisleben to be blessed by the life and work of Martin Luther. He lives on in the way that would please him most: in his words. It is here that Martin Luther of Eisleben will be found. □



Father Hans and Mother Margaret Luther

southwest of Berlin. It is an old town, first mentioned in 994 as a market. The town now has a mining-engineering school and training institute for miners. It is the center of the Mansfeld copper-slate mining region. Current population is about 30,000.

The houses where Martin Luther was born (1483) and where he died (1546) have been preserved, and the SS. Peter and Paul's Church (1486-1513) contains his baptismal font. This makes Eisleben a city to write about and visit.

The tale of Luther's birth goes like

ther found work as a pickman. In time he became a prosperous mine operator and one of Mansfeld's prominent citizens. It must have seemed to Hans and Margaret that their stay in Eisleben was only long enough for a son to be born.

And what a son he was! His father wanted him to be a lawyer and sent him to the university at Erfurt for that purpose. But our Heavenly Father had other plans for Martin. Soon his name was known far beyond the city walls of Eisleben and Mansfeld, far beyond even the borders of Germany. In this special



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

Luther: Just an ordinary guy

by James G. Kiecker



In the summer of 1514 a monk was making the rounds of universities in Germany, gathering information for a *Who's Who* book of university professors. So that he wouldn't miss anybody, he always asked about younger professors who maybe hadn't done anything big so far, but could be expected to do something important later on. Though he stopped at Wittenberg, he missed Martin Luther. Just three years later Luther posted his ninety-five theses. And the rest, as they say, is history.

*It may seem strange
to call Luther
"just an ordinary guy,"
about like calling
a nuclear warhead
just an ordinary weapon.*

So much for opinion polls!

It may seem strange to call Luther "just an ordinary guy," about like calling a nuclear warhead just an ordinary weapon. But the fact is, Luther started out as just another face in the crowd. What's more, he kept on thinking of himself like that after he became famous. His writings are dotted with references to himself as "a miserable beggar," "a poor little monk," "a lowly man." When people started calling themselves "Lutherans" rather than "Christians," Luther exploded:

What is Luther? After all, the teaching is not mine. Neither was I crucified for anyone. St. Paul would not allow the Christians to call themselves Pauline or Petrine, but Christian. How then should I — poor stinking maggot-fodder that I am — come to have men call the children of Christ by my wretched name?

Luther once reflected on the Reformation he had touched off, sounding almost as if he hadn't been around: "I simply taught, preached, wrote God's Word: otherwise I did nothing. And then, while I slept, or drank Wittenberg beer with my Philip and my Amsdorf [two close friends], the Word so greatly weakened the papacy that never a prince or emperor inflicted such damage upon it. I did nothing. The Word did it all."

The life of Luther shows what can happen when God takes hold of an ordinary person and decides to do something with him and through him. What God decided to do *with* this ordinary person named Luther was save him eternally. What God decided to do *through* him was nothing less than reform the Christian Church by restoring the gospel to where it belonged. There's a lesson in that for us.

Wanting to please God and so earn heaven, Luther had entered a monastery in 1505. Sometime after this, while studying in the monastery's tower room — Luther never said exactly when, and scholars have not been able to pinpoint it — God gave this humble monk a breathtaking insight. Luther lets us in on his groping to understand Romans 1:17, "In it (the gospel) the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live'" (RSV):

I hated that word "righteousness of God," which I had been taught to understand (as) the righteousness with which God is righteous and punishes the unrighteous sinner . . . I beat upon Paul at that place, desiring to know what St. Paul wanted.

Then, as he starts to see the light, his excitement mounts, and we are carried along with him:

At last, by the mercy of God . . . I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith.

Close, Brother Martin, just a step farther. Suddenly it hit him:

This is the meaning: the righteousness of God is revealed by the gospel, namely, the righteousness with which merciful God justifies us by faith.

*The life of Luther
shows what can happen
when God takes hold
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You see, Luther realized that a lot depended on that little word “of” in the phrase “the righteousness of God.” It could make the phrase mean “the righteousness *which God has*,” like when you say, “the warmth of the sun,” and you mean “the warmth which the sun has.” But if that was the only way to understand it, Luther knew he was in trouble: God, because he is righteous, must justly punish the unrighteous sinner, like himself.

What God let Luther see was that “of” in the phrase “the righteousness of God” also could make the phrase mean “the righteousness *which God gives*,” like saying, “the warmth which the sun gives.” And if you understood

himself and looking back at the struggle going on in his soul, sort of a sixteenth-century out-of-body experience. From this detached viewpoint he saw “alien sin” — sin foisted on mankind in the Garden of Eden, a foreign invader — contending with “alien righteousness” — righteousness earned for us on Calvary, equally foreign to mankind by nature. But the outcome was assured: As “we are dead in alien sin,” he declared, so “we must live by alien righteousness.”

Always there was refuge to be taken in Christ, for only when covered with the righteousness of Christ (the righteousness Christ has and which he gives us by faith in him)

*In this 500th year after his birth,
when we're apt to stress the greatness of Luther,
we might take a cue from him and emphasize his smallness —
and God's greatness.*

it that way, you were home free: God, who is righteous and could justly punish the unrighteous, nevertheless gives righteousness to the unrighteous as a gift — he justifies them — when they put their faith in the perfectly righteous Christ.

What an insight for this peasant's son! No wonder Luther let his heart spill out in pure ecstasy:

Here I felt that I was altogether born again and had entered paradise itself through open gates.

Ever after, Luther's writings sparkle with this God-given insight. He couldn't get over the fact that God had been concerned enough with him — lowly sinner that he was — to give him all the righteousness he needed for salvation, simply by his trust in what Christ did. And even this faith was God's gift. The whole idea charged him with so much excitement that he just had to keep coming back to it again and again, hoping that everyone else would finally see it too.

It was a characteristic of Luther's mind to think in terms of contrasts. So once he grasped the meaning of “the righteousness of God” in the sense of “the righteousness *from* God,” a host of opposites occurred to him. On the one hand there was “the righteousness of faith,” “the righteousness of grace,” “the righteousness of the gospel,” “the righteousness of Christ's work” all in the sense of the righteousness which comes to us from faith, from God's grace, from the gospel, from Christ's work. This he called “perfect,” “real,” “inner,” “divine,” righteousness.

On the other hand there was “the righteousness of the Law,” “the righteousness of the flesh,” “the righteousness of our own works.” But none of this was really righteousness, for righteousness could not come to us from the Law, from the flesh, or from our own works. This was all “imperfect,” “external,” “outward,” “worldly,” “human,” righteousness. The contrast was really between “the righteousness of God,” the only righteousness there was, and “the unrighteousness of man.”

Luther had a way of, so to speak, stepping outside

could one experience the righteousness of — and from — God. This “alien righteousness . . . is the righteousness of Another, instilled from without. This is the righteousness of Christ by which he justifies through faith This righteousness, then, is given to men in baptism and whenever they are truly repentant. Therefore a man can with confidence boast in Christ and say: ‘Mine are Christ's living, doing, and speaking, his suffering and dying, mine as much as if I had lived, done, spoken, suffered, and died as he did.’”

And if you're in the market for a motto for your life or your tombstone, you could hardly do better than: “Christ is my righteousness.” Meaning: I have no righteousness of my own. Christ's righteousness is mine by faith in him. Covered with his righteousness I have the righteousness of God, that is, the righteousness from God.

Yes sir, no doubt about it, God sure did big things with this ordinary person named Luther, letting him see his salvation, and through him getting others to see theirs. As he wrote to a friend, “God can make out of a man what he wishes.” In this 500th year after his birth, when we're apt to stress the greatness of Luther, we might take a cue from him and emphasize his smallness — and God's greatness. And this, in turn, might be a way for us to plug into the whole Reformation, to make it our own, not just something in the dusty past. For here we are, ordinary people, in a thousand jobs and occupations, just ordinary sinners. But if God could take hold of that ordinary guy named Luther — give him deep insights, give him righteousness, give him the desire to share what he had with others — could God just maybe do the same with us? □



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

Luther: man of the cross

At bedside and writing desk

by Darvin Raddatz

The great Reformer had the great heart of a great pastor. Though he was a very public man, writing constantly for the presses, preaching to large crowds, and influencing the policy of princes, he was never better than in his private ministry to troubled people. Whether by letter or in person he knew how to console individuals; and he took the time to do it.

Luther must have regarded the task of offering comfort by letter as an urgent responsibility and a high privilege. We may judge this by the genuineness and warmth of his letters, as well as by their great numbers. His letters of spiritual counsel are direct and personal, sympathetic and compassionate. They are far from being the self-conscious and polished literature of a man who expects his letters to be published. They come off as the spontaneous and unrehearsed notes of a busy man of God whose interest is in helping troubled people to live in the peace of God.

Luther counseled by letter with his father and mother, with princes and prisoners, with lawyers and nuns. He wrote to the sick and the dying, the perplexed and doubting, the bereaved and crying. Troubled Christians today who would like to profit from his letters might easily do so by visiting a library which has on its shelves *The Library of Christian Classics, Vol. xviii, Luther: Letters of Spiritual Counsel*. The title of the book is far more forbidding than the book itself. The little volume presents only a small sampling of Luther's total correspondence, and what it presents is particularly rich in Christian comfort.

Three excerpts from this volume, good examples of Luther's pastoral wisdom, follow. The first may show us why Luther was willing to spend so much time and effort in nurturing

the ill. He wrote to his prince and protector, Elector Frederick of Saxony:

When, therefore, I learned, most illustrious prince, that Your Lordship has been afflicted with a grave illness and that Christ has at the same time become ill in you, I counted it my duty to visit Your Lordship with a little writing of mine. I cannot pretend that I do not hear the voice of Christ crying out to me from Your Lordship's body and flesh and saying, "Behold, I am sick." This is so because such evils as illness and the like are not borne by us who are Christians but by Christ himself, our Lord and Savior, in whom we live, even as Christ plainly testifies in the Gospel when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Luther could feel it a great honor to minister privately to prince or peasant for he knew that in either case he was ministering to Christ, his Lord.

*Whether by letter
or in person
he knew how
to console individuals;
and he took the time
to do it.*

One of Luther's finest letters was written to the bereaved Austrian nobleman, Bartholomew von Staremburg. He taught the mourning husband that he had not suffered loss but gain. Once he had received from God a wife; now in her place he had received God's own tender and gra-

acious will. He had received that for which he daily begged when he prayed, "Thy will be done."

God . . . gave you a dear and faithful wife and has now taken her away. She was his before he gave her; she was his after he had given her; and she is still his (as we all are) now that he has taken her away. Although it hurts us when he takes his own from us, his good will should be a greater comfort to us than all his gifts, for God is immeasurably better than all his gifts. In this case his will should be esteemed more than the best wife. Although we cannot perceive God's will as well as we can perceive a wife, we can apprehend his will by faith. Accordingly you should cheerfully give God what is his and accept this just exchange and strange barter whereby instead of a dear, tender wife you have a dear, tender will of God — and, what is more, God himself.

We may wonder what it would have been like to have the Reformer in our bedroom during sickness. Our image of him is that he was a stormy man of resolute will. Could he really be sensitive at the bedside? In a Table Talk recorded by Conrad Cordatus we get a glimpse of Luther's personal ministry to the sick.

When he approaches a sick man he converses with him in a very friendly way, bends down as close to him as he can with his whole body, and first inquires about his illness . . . Then he asks whether the sick man has been patient before God. When he has now assured himself that the sick man's will is inclined toward God . . . Luther highly praises

*Sympathetic
as Luther could be
toward those
who were suffering,
Luther did not allow
them to feel sorry
for themselves.*

this disposition as a work wrought in him by the Holy Ghost himself . . . Because he has such faith, he has an ever-present and gracious God. Luther commends such faith to others, at the same time admonishing the sick man to continue steadfast in his faith and promising to pray for him.

He also makes use of this consolation, that the sick man should not be afraid because God, who has provided him with a letter and seal (that is, with his Word and Sacrament), has also given himself for the man's redemption.

Sympathetic as Luther could be toward those who were suffering, Luther did not allow them to feel sorry for themselves. His most consistent counsel to them was: "I recognize in this that you are conformed to the image of God's Son." To Luther illnesses are not accidents interfering with God's plan of grace; they are deliberate, preplanned acts of divine love. They are essential to the process of our gaining heaven with Christ. Not only are sufferings marks or signs that we are the genuine sons of God and coheirs with Christ, they are also the medicine, taken with a liberal swallowing of the Word, which creates us to be healthy sons of God with an immunity to the deadly infection of pride. Sufferings are crosses in which the Cross of Christ becomes effective to create faith and life. □



Professor Raddatz
teaches religion
and history
at Dr. Martin
Luther College,
New Ulm, Minnesota.

NOVEMBER 1, 1983

FROM THE PRESIDENT

A significant decision

In the spring of each even-numbered year a yellow-covered paperback appears with the title: *Report To The Ten Districts*. With little variation from one edition to another, its contents include the reports of the various boards, committees, and commissions of the Synod and constitute the basic agenda for our district conventions which meet in those years.

The title of the book has not changed since the organization of the South Atlantic District in 1973. The next edition, however, will become the *Report To the Twelve Districts*. This is the result of an action by the 1983 convention approving the formation of a North Atlantic



District to include the congregations of the present Colonial Mission District and of a South Central District to include the congregations in Oklahoma, Arkansas, all of Texas except El Paso County, and all of Louisiana west of the Mississippi River (excluding the Baton Rouge/New Orleans area).

At this point in time it may not have the appearance of a decision that will make a dramatic impact on the life of our Synod. On the surface it appears to be little more than attention to administrative detail. We have learned to live with a limited amount of administration in the church, but not as something to be spoken of in the same breath as mission expansion or even hymnal revision.

So why did this convention see fit to take the bold step of creating not one but two new districts? Travel costs to meetings and conferences would be reduced, the delegates were told. It would place the decision-making process closer to the grass roots. It would upgrade the perception of those who are geographically removed from the Synod's population center so that they might more readily view themselves as full-fledged members rather than stepchildren.

But I doubt whether these arguments alone would have carried the day. I doubt whether the convention would have authorized two new districts if the delegates had not been convinced that, under God, this step would enable us more effectively to carry out our Synod's continuing purpose of sharing the gospel of Jesus Christ with the people of this world.

The voice of history supports the decision. Whenever we have taken similar steps in the past, God has blessed them. The gospel has been more widely proclaimed. Under the guidance and direction of a gracious God there is no reason to believe that the same will not happen again.

The debate on the floor was relatively brief. The representatives from these areas as well as the voting delegates had done their homework. Now we'll have to leave it to a later student of history in our Synod to view this decision in perspective. It would not come as a surprise if the historian were to see it as a highly significant resolution of the 1983 convention.

Carl H. Muschke

In the news

DMLC begins 99th year

Dr. Martin Luther College, New Ulm, Minn., opened its 99th school year on August 21. At the opening service David Pelzl, formerly of Fox Valley Lutheran High School, Appleton, Wis., was installed as a professor. He will teach in the mathematics-science division.

Enrollment is down by almost 100 from last year. "Obviously," said Prof. Delmar C. Brick, the school's recruitment officer, "there has been a strong reaction to the nonassignment of graduates to teaching calls. This does not bode well for the future."

He pointed out that 123 graduates were placed in some kind of assignment with fewer than 50 unassigned. "Because of the small freshman enrollment," he said, "it is evident that in 1987 there will be fewer than 100 assignable candidates, far short of what was assigned so far this year."

Teacher retires

Mrs. Gertrude Nolte, the wife of Prof. Waldemar Nolte, retired from the Dr. Martin Luther College faculty at the end of the 1982-83 school year. A native of Jefferson, Wis., she graduated from DMLC in 1934. She taught Christian day school one year in Goodhue and two years at Sleepy Eye, both in Minnesota. In 1937 she was married to Waldemar Nolte. She spent the next 20 years as a housewife and mother.

In 1959, when her husband was principal at Winona, she again taught part time. When Prof. W. Nolte joined the DMLC faculty in 1962, Mrs. Nolte was also called to teach piano lessons. She did this until her retirement. Her specialty was teaching class piano to 15 beginning students at one time in the electronic piano laboratory which was set up in Old Main and later moved to the Music Hall on the DMLC campus.

Reported by Delmar C. Brick

500 Lutherids in USA today

According to Dennis A. Kastens, a Lutheran clergyman, there are at least 5,000 persons living today, 500 of them in the United States, who can trace their ancestry back to Martin Luther.

Martin Gottlob Luther, an attorney of Dresden, Germany, the last direct descendant bearing the Luther surname, died in 1759. Those alive today, members of the 12 through 14 generations, are all descended from either Margaret von Kunheim, Luther's youngest daughter, or Paul Luther, a physician, Luther's youngest son. The descendants call themselves *Lutherids*.

All but about 20 of the Lutherids

in the United States are descendants of Paul. The Lutherids first immigrated to Pennsylvania in 1836 and during the Civil War relocated to Dubuque, Iowa. From there they spread out over northern Iowa.

Over the centuries the descendants have kept in contact and maintained strong bonds of kinship. Records of vital statistics and family relationships have been kept in books dating back to the 1600s, and family reunions have been a common occurrence through the years.

"I know of no descendants of Luther," Kastens said, "in the WELS or the Missouri Synod."

Two Seminary professors installed

After two years of vacancies, the faculty at Wisconsin Lutheran Seminary, Mequon, Wis., is once more at full strength with 16 professors.

Pastor James J. Westendorf of Brookfield, Wis., accepted the call to teach Old Testament and homiletics. He spent the past year doing graduate work in Semitics at the University of Wisconsin-Madison.

Professor John F. Brug, professor of Old Testament and Christian doctrine at Dr. Martin Luther

College, New Ulm, Minn., accepted the call to teach dogmatics and New Testament. He spent the last year in Israel completing his doctoral studies.

Both men were installed at the seminary's opening service on September 7. Pastor Robert J. Voss, executive secretary of the Commission on Higher Education, preached the sermon and Pastor Edward G. Zell, chairman of the board of control, performed the rite of installation.

Reported by Leroy A. Dobberstein



INSTALLATION AT NORTHWESTERN — In a special service on September 11, Wayne Zuleger was installed as professor of English at Northwestern College, Watertown, Wis., and Martin Moldenhauer as professor of English at Northwestern Preparatory School. In the same service David Kolander and Charles Huebner, 1983 graduates of the seminary, were ordained and installed as tutors. Above (left to right): Moldenhauer, Zuleger, Kolander and Huebner.



HENRY "SHORTY" BAYER, 78, a long-time member of St. John's, Baraboo, Wis., stands next to the sign and flag he tends on the neatly-trimmed corner of the old Bayer homestead near the edge of town. Emil G. Toepel is pastor of the congregation which has over 2000 baptized members.

South Dakota

Church loses steeple

In the early morning hours of August 15, lightning struck the steeple and bell tower of Zion Lutheran Church in Akaska. Since 1928 the steeple had been a landmark in the community guiding people from the surrounding plains to Zion Lutheran. The bell in the steeple invited worshipers to the church services. The lightning bolt sounded the bell for the last time and set the steeple on fire. Local firemen contained the fire to the steeple so there was little damage to the church proper. Alvin E. Schulz is pastor of the 100-member church.

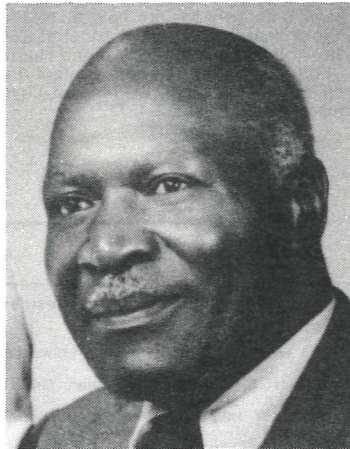
Reported by Robert Q. Jensen

Wisconsin

50th anniversary

On August 21 Siloah Lutheran Church of Milwaukee celebrated the 50th anniversary of ordination of its part-time assistant pastor, Henry W. Grigsby.

A native of Camden, Ala., Grigsby graduated from Alabama Luther College in Selma and completed his training for the ministry at Immanuel Lutheran Seminary in Greensboro, N.C., from which he graduated in 1931. The schools were supported by the



Grigsby

former Lutheran Synodical Conference of North America of which the Wisconsin and Missouri Synods were the principal members.

During the early years of his ministry, Grigsby served congregations in Atmore, Prattville and Mapleville, all in southern Alabama. He also did institutional work at the Veterans' Hospital in Tuskegee, Ala. In 1956 he was called to Zoar, a Wisconsin Synod mission in a black neighborhood of Detroit. He served Zoar for 20 years before retiring in 1976.

In 1977 he was called to Siloah Lutheran Church as a part-time assistant "as the Lord grants him strength and health," a position he still holds.

BRIEFLY NOTED

Pastor Rudolph Korn recently celebrated the 74th anniversary of his ordination. Korn, 98, is the only surviving member of the class of 1909 of Wisconsin Lutheran Seminary. During his 74 years Korn served congregations in Nebraska, Wisconsin, Illinois and Minnesota. He is living with his wife, Louise, at Sauer Memorial Home in Winona, Minn. . . . **Dr. Joseph G. Lavalais**, second vice president of The Lutheran Church-Missouri Synod, died September 15. Lavalais, 70, was pastor of St. Philip Lutheran Church in Philadelphia. He was the first black vice president of the Missouri Synod, the highest post ever attained by a black person in a large Lutheran church body. He was first elected a vice president in 1981 and was re-elected in 1983.

With the Lord

Theodora Mennicke

1909 - 1983

Theodora (nee Kirst) Mennicke was born June 23, 1909 at Tomahawk, Wis. She died June 2, 1983 at Rochester, Minn.

In 1937 she married Pastor Arnold L. Mennicke and lived in Doylestown, Wis. until 1938 when he accepted a call to St. Matthew's in Winona, Minn.

Mrs. Mennicke was active in the founding of the Lutheran Women's Missionary Society in 1964. For more than twenty years she recorded contributions for the African Medical Mission. She was a member of the Medical Missions Committee and was also active in youth groups and local church organizations.

She is survived by her husband; daughter, Marie (William) Gebhard; brothers, Leonard, Prof. Eugene and Robert; sisters, Charlotte Tacke and Gertrude (Arnold) Schroeder; and two grandchildren.

Funeral services were held on June 6 at St. Matthew's Lutheran Church, Winona, Minn. □

Looking back

from The Northwestern Lutheran

50 years ago . . .

"After opening day our seminary has received numerous provisions for the refectory . . . There were about 95 sacks of potatoes, furthermore apples, onions, squash, pumpkins, peppers, cucumbers, vegetables of all kinds; about 900 quarts of home-made preserves, 15 gals. of canned goods in half-gallon and gallon pails, and other factory preserves in smaller containers, the equivalent of about 335 No. 2 cans; sugar, coffee, prunes, noodles, honey and other groceries; one ham and a piece of bacon, soap, dishcloths, towels and the like. The whole cost of operation of the seminary for the coming year was estimated by the Synod at \$22,367.21. This sum includes salaries, wages, fuel, electricity, educational supplies, etc."

25 years ago . . .

Dr. William Schweppe, who for years has headed the work which the Synodical Conference carries on in Nigeria, has accepted the call to direct our new mission in Ghana. Dr. Schweppe is a member of the Wisconsin Synod. Concordia Theological Seminary awarded him the Doctor of Divinity degree in recognition of his able and faithful services to the gospel cause in Nigeria.

10 years ago . . .

The tenth district of the Wisconsin Ev. Lutheran Synod was organized when the constituting convention of the South Atlantic District met on September 25 in Merritt Island, Florida. The South Atlantic District numbers 21 congregations with about 1500 communicant members and three Christian day schools with an enrollment of 281 pupils. States represented include: Alabama, Florida, Georgia, Louisiana, South Carolina and Tennessee.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Hunsruckstr 12	Goldwitzerstrasse 31
6500 Mainz-Hechtsheim 42	8524 Neunkirchen a. Br.
West Germany	West Germany
Telephone 06131-58453	Telephone 09134-5716

NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

APPOINTMENTS

The following appointments have been made in the Dakota-Montana District: Wayne Rouse, district secretary; Reginald Pope, circuit pastor, South circuit, Eastern conference; Dale Neyhart, chairman, Board for Student Aid; Mark Johnston, chairman, Commission on Evangelism.

Wayne I. Schulz, president
Dakota-Montana District

INTERNATIONAL YOUTH RALLY

The WELS International Youth Rally will be held July 10-13 at Carroll College, Waukesha, Wis. The theme of the rally will be, "You will receive power." Registration materials will be sent to pastors in February.

EXPLORATORY SERVICES

Exploratory services are being conducted in Worthington, Minnesota by the Evangelical Lutheran Synod. Services are held at 10:30 a.m. and Bible class and Sunday school at 9:30 on Sunday at the Holiday Inn, I-90 and Humiston Ave. For further information contact Pastor Wayne Halvorson, 735 North Freeman, Luverne, Minnesota 56156; 507/283-4571.

ADDRESSES

(Submitted through the District President)

Pastors:

- Brinkman, W. Paul**, 203 E. Howard, Milwaukee, WI 53207.
Buch, Herbert C. em., 704 Washington, Grafton, WI 53024.
Ehlke, Roland W. em., 2529 S. Superior St., Milwaukee, WI 53207.
Goeglein, Mark, Apartado Aereo 101571, Bogota, D.E., Colombia, South America
Huebner, Charles, 1300 Western Ave., Watertown, WI 53094.
Kleist, James R., 3759 E. Cudahy Ave., Cudahy, WI 53110; 414/744-8638.
Kolander, David, 1300 Western Ave., Watertown, WI 53094; 414/216-4352 Ext. 39.
Krueger, Robert, 1019 E. Iowa St., Prairie du Chien, WI 53821; 608/326-4494.
Mattek, John, 1607 Cottonwood Dr., Waukesha, WI 53186.
Palenske, Carlton H., Po Box 41, Minnesota City, MN 55959.
Scherbarth, David R., 3413 Monroe St., Two Rivers, WI 53241; 414/794-7945.
Strackbein, Phillip, Apartado Aereo 102011, Bogata, D.E., Colombia, South America.
Vogt, John F., 226 W. Kilborn St., Lansing, MI 48906; 517/485-0250.

Teachers:

- Bauer, David**, 3635 S. Wollmer Rd., Milwaukee, WI 53228.
Bentz, Timothy, 624 W. Brewster, Appleton, WI 54911.
Breitkreutz, Orville W., 1405 Western Ave., Jackson, WI 53037.
Brinkman, Joseph, 6711 - 31st Ave., Kenosha, WI 53142.
Essig, Jeffery, Box 477, Lewiston, MN 55952.
Kloko, Jeffery A., 773 Indiana Ave., West Bend, WI 53095.
Moldenhauer, Martin A., 819 Harvey Ave., Watertown, WI 53094.
Schultz, Roger W., 606 Spring Dr., West Bend, WI 53095.
Sieckmann, David E., 3435A N. 49th St., Milwaukee, WI 53216.
Sitz, Jeffery, 2242A N. 68th St., Wauwatosa, WI 53213.
Sonnenberg, Charles C., 418 Cass, Crete, IL 60417.
Thoma, Gary L., 3700 S. Honore, 2nd floor rear, Chicago, IL 60609.
Zuleger, Wayne N., 607 S. 12th St., Watertown, WI 53094.

INSTALLATIONS

(Authorized by District President)

Pastors:

Ordained and Installed

- Huebner, Charles**, as tutor at Northwestern Preparatory School, Watertown, Wis. on September 11, 1983 by K. Gurgel (WW).
Kolander, David, as tutor at Northwestern College, Watertown, Wis. on September 11, 1983 by K. Gurgel (WW).

Installed

- Brinkman, W. Paul**, as pastor of Resurrection, Milwaukee, Wis. on September 11, 1983 by R. Ehlke (SEW).
Buch, Herbert C., as chaplain at Wisconsin Lutheran Child and Family Service, Milwaukee, Wis. on August 28, 1983 by E. Lehninger (SEW).
Kleist, James R., as pastor of St. Paul's, Cudahy, Wis. on August 7, 1983 by R. Kleist (SEW).
Mattek, John, as associate pastor of Trinity, Waukesha, Wis. on September 4, 1983 by J.W. Mattek (SEW).
Scherbarth, David R., as associate pastor of St. John, Two Rivers, Wis. on September 11, 1983 by E. Stelter (NW).

Teachers:

- Bauer, David**, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis. on August 22, 1983 by R. Roth (SEW).
Bentz, Timothy, as instructor at Fox Valley Lutheran High School, Appleton, Wis. on August 29, 1983 by J. Brandt (NW).
Breitkreutz, Orville W., as instructor at Kettle Moraine Lutheran High School, Jackson, Wis. on August 28, 1983 by D. Kuske (SEW).
Brinkman, Joseph, as teacher at St. Luke's, Kenosha, Wis. on August 21, 1983 by M. Hahn (SEW).
Essig, Jeffery, as teacher at St. John's, Lewiston, Minn. on September 4, 1983 by D. Fischer (WW).
Kloko, Jeffery A., as teacher at Good Shepherd, West Bend, Wis. on August 14, 1983 by L. Pautz (SEW).
Moldenhauer, Martin A., as professor at Northwestern Preparatory School, Watertown, Wis. on September 11, 1983 by K. Gurgel (WW).
Schultz, Roger W., as instructor at Kettle Moraine Lutheran High School, Jackson, Wis. on August 28, 1983 by D. Kuske (SEW).
Sieckmann, David E., as teacher at Garden Homes, Milwaukee, Wis. on August 28, 1983 by E. Sorum (SEW).
Sitz, Jeffery, as instructor at Wisconsin Lutheran High School, Milwaukee, Wis. on August 22, 1983 by R. Roth (SEW).
Sonnenburg, Charles C., as teacher at Trinity, Crete, Ill. on August 21, 1983 by H. Lyon (SEW).
Thoma, Gary L., as teacher at St. Andrew, Chicago, Ill. on August 28, 1983 by D. Semenske (SEW).
Zuleger, Wayne N., as professor at Northwestern College, Watertown, Wis. on September 11, 1983 by K. Gurgel (WW).

CONFERENCES

- Arizona-California District**, District Teachers' Conference, November 3-4 at Arizona Lutheran Academy, Phoenix. Agenda: Training Families in Establishing a Christian Lifestyle; Role of a Teacher as Instructor, Spouse, Parent and a Member of the Congregation
- Michigan District**, Southwestern Conference, November 8 at Grace, Eau Claire. Agenda: The Doctrine of God as Taught by the Mormon Church with Special Emphasis on the Difference Between Monotheism and Polytheism; Exegesis and Comparison to Mormon Interpretation of Passages Relating to the Trinity.
- Minnesota District**, Redwood Falls Conference, November 15 at St. Peter's, Balaton. Agenda: I Cor. 7:1ff; Smalcald Articles, Part III; Do Good unto Others, Especially to the Household of Faith.
- Minnesota District**, St. Croix Conference, November 8 at St. John's, Spring Valley. Agenda: Colossians 2:6-23; Marriage, Divorce and Remarriage.
- Nebraska District**, Nebraska Missionaries Conference, November 8-9 at Good Shepherd, Omaha. Agenda: The High Calling of the Ministry; Evangelism in Small Congregations.
- Northern Wisconsin District**, Manitowoc Conference, November 14 at St. Peter's, Collins. Agenda: Daniel 8; Scriptural Principles Concerning Gambling; Luther Remembered.
- Southeastern Wisconsin District**, Chicago Conference, November 8 at St. Paul's, Round Lake. Agenda: An Evaluation of Pre-marital Counseling Materials; Hebrews 3.
- Southeastern Wisconsin District**, Metro North-South Joint Conference, November 14 at St. John's, Wauwatosa. Agenda: Luther and Melancthon: Practical Applications to our Parish Ministry; Acts — The Role of Repentance in Church Renewal.
- Southeastern Wisconsin District**, Southern Conference, November 8 at First Lutheran, Racine. Agenda: Romans 14:9-18; Luther's Fellowship Principles and Practices.

AUDIOVISUAL AIDS

WHERE LUTHER WALKED (FS-416-EOS)

1982 33 min. color IJSCA

The renowned Luther scholar, Roland Bainton, visits the places where Luther lived and worked. Like a tour guide, Bainton describes what happened in each location and in this way gives a vivid review of Luther's life. Although not as dramatic as the longer Luther film, this version is welcome because the shorter length is easier on the viewers and allows some time for discussion. **This item can be ordered on 16mm film or video cassette, both 1/2 in. VHS and 3/4 in. U-matic. The video cassettes are captioned for use by the hearing-impaired.**

MESSAGE FROM THE MASTER SERMONS

1983 Audio Tape Cassettes 15 min. each

The *Message from the Master* is a Lutheran radio program sponsored by the Milwaukee Federation of Wisconsin Synod Churches. The Audiovisual Aids Committee has selected some of the sermons aired on this broadcast for inclusion in our library.

The Difference Between WELS and . . .

The Assemblies of God — W. Bernhardt (C-48-DAB)

The Society of Friends (Quakers) — R. Drews (C-49-DQD)

The Mormons — P. Kelm (C-50-DMK)

The Presbyterians — W. Nommensen (C-51-DPW)

The Roman Catholics — J. Schaefer (C-52-DCS)

The United Church of Christ — R. Westendorf (C-53-DCW)

The Baptists — W. Bernhardt (C-54-DBB)

Other Lutherans — R. Drews (C-55-DLD)

The Greek and Russian Orthodox — J. Gerlach (C-56-DOG)

The Evangelical Free Church — P. Kelm (C-57-DFK)

The Pentecostals — W. Nommensen (C-58-DPN)

The Methodists — J. Schaefer (C-59-DMS)

The Jehovah's Witnesses — R. Westendorf (C-60-DJW)

The Seven Deadly Sins

Wrath — W. Bernhardt (C-61-SWB)

Pride — R. Drews (C-62-SPD)

Envy — P. Kelm (C-63-SEK)

Gluttony — J. Gerlach (C-64-SGG)

Lust — W. Nommensen (C-65-SLN)

Sloth — J. Schaefer (C-66-SSS)

Covetousness — R. Westendorf (C-67-SCW)

Questions for Today's Christians

Can I Stay With A Church That Is Starting To Teach False Doctrine? — W. Bernhardt (C-68-QSB)

Can I Expect Public Schools To Respect My Christian Views? — R. Drews (C-69-QPB)

When Should I Give To Those Who Ask For Handouts? — P. Kelm (C-70-QHK)

Am I Free To Enjoy The Pleasures Of This World? — W. Nommensen (C-71-QPN)

Can A Divorced Person Be Readmitted To The Church? — R. Westendorf (C-72-QDW)

When Should I Stop And Give Aid? — W. Bernhardt (C-73-QSB)

Can I Expect My Government To Legislate Morals? — R. Drews (C-74-QLD)

Can I Defend A Woman's Right To An Abortion? — J. Gerlach (C-75-QAG)

Must A Christian Woman Be In Subjection To Every Man? — P. Kelm (C-76-QSK)

Should I Join The Armed Forces? — W. Nommensen (C-77-QJN)

Should I Commune In Any Church Other Than My Own? — J. Schaefer (C-78-QCS)

Should I Protest Government Policy By Withholding My Taxes? — R. Westendorf (C-79-QWW)

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AUDIOVISUAL AIDS

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CALL FOR NOMINATIONS

The 1983 convention of the Synod instructed the Conference of Presidents to call a full-time project director for the new/revised hymnal authorized by the convention. The Conference of Presidents is herewith requesting nominations from the voting membership of the Synod for this position. Kindly submit all nominations with pertinent information to the Conference of Presidents no later than November 15, 1983 in care of the undersigned.

Rev. David Worgull, Secretary
1201 West Tulsa
Chandler, AZ 85224

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

FAYETTEVILLE, ARKANSAS — Pastor Douglas Lange, 809 N. Erie, Russellville, AK 72801; 501/967-2088.

MIAMI, FLORIDA — SPANISH MINISTRY — Pastor Herb Huhnerkoch, 9630 Montego Bay Dr., Miami, FL 33189; 305/251-1744 or 305/235-0322.

DODGE CITY, KANSAS — Pastor Joel Frank, Box 222, Plymouth, NE 68424; 402/656-3055.

MANHATTAN, KANSAS — Pastor Curtiss Seefeldt, 1044 Lilly Circle, Topeka, KS 66611; 913/267-4802.

HOUSTON (NORTHWEST), TEXAS — Pastor Michael J. Albrecht, 7242 Sunlight Lane, Houston, TX 77095; 713/859-6496.

SAN ANGELO, TEXAS — Pastor Jeffrey A. Weber, 2618 Junius, San Angelo, TX 76901; 915/944-7261.

ROANOKE, VIRGINIA — Pastor Richard A. Scheibe, 516 Greenwich Drive, Roanoke, VA 24019; 703/362-1198.

JUST A REMINDER

Beginning January 1 bundle subscriptions will be increased to \$3.75 and blanket subscriptions to \$4.25

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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	Juneau*
	Kenai
	South Anchorage*
	Wasilla*
Arizona	Apache Junction*
	Green Valley*
Arkansas	Russellville*
California	Clovis*
	Poway*
	Rancho Cucamonga
Colorado	N. E. Denver*
	S. Denver*
Florida	Cape Coral*
	Coral Springs
	Daytona Beach*
	Miami (Spanish)*
	S. Orlando*
	Lehigh Acres
Georgia	N. Atlanta*
	Warner/Robbins/Perry
Idaho	Boise*
Louisiana	Baton Rouge*
Maine	Portland*
Michigan	Novi
	Traverse City*
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	Springfield*
Nebraska	Kearney*
New Mexico	W. Albuquerque*
New York	Poughkeepsie*
	Rochester
North Carolina	Charlotte
	China Grove
Ohio	S. E. Cincinnati*
	Worthington
Oregon	Medford
South Dakota	Milbank*
Texas	Allen/Plano*
	Arlington*
	Bryan/College Station
	Killeen
	Lewisville
	N. W. Houston*
	S. Austin*
	S. W. Ft. Worth*
	Sugarland/Stafford/Missouri City*
	Tyler*
Vermont	Barre
Virginia	Manassas
	Roanoke*
West Virginia	Parkersburg
Wisconsin	Antigo*
	Chippewa Falls
	Hayward*
	Merrill
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	Gillette*
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What will tomorrow bring Seth?

Tomorrow Seth starts first grade. His clothes are laid out on his dresser. He wanted me to make sure of that. A dozen times today he repacked his backpack with a new box of crayons, an unused eraser, a tablet, and three unsharpened pencils. As he snuggled into bed for prayertime, he was still full of questions about tomorrow. His last sleepy words were, "Be sure, Mom, to wake me in time."

by Susan Degner

What will tomorrow bring Seth? It will bring him a freshly-painted classroom neatly arranged with reconditioned desks, new books, and shelves lined with all kinds of interesting things.

As he enters the classroom, a picture of Jesus blessing the children dominates the wall. On the bulletin board is a beautiful picture of the ocean imprinted with the words, "Jesus Savior pilot me." These reminders of his Savior will be with Seth tomorrow — and every tomorrow.

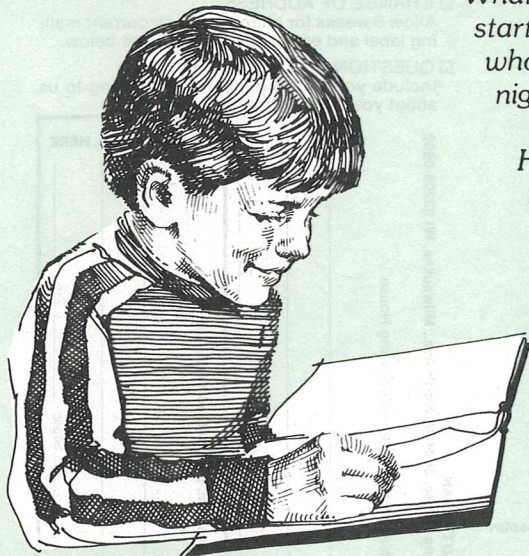
What will tomorrow bring Seth? Mr. Nelson will start the day with prayer and praise to the God who made him and kept him safely through the night.

He will be taught God's Word. The great miracle that God speaks to Seth, and Seth can understand and love and follow. I can't tell of the joy in my heart that my son will be in a school where God speaks — and is heard.

Last year in kindergarten in a neighborhood school Seth bowed his head and spoke to himself the prayer of thanksgiving for his food. This year it's a different school, and he can join with his classmates in a prayer of thanksgiving.

What will tomorrow bring Seth? When he asks Mr. Nelson one of his "why" or "how" questions, I know his answer will shine with Christian hope and vision.

What will tomorrow bring Seth as he walks up the steps of one of the newest Wisconsin Synod Christian day schools? That's easy: tomorrow will bring him his Savior's love. □



Susan Degner
and her husband
Pastor Steven Degner
reside in
Santa Barbara, California