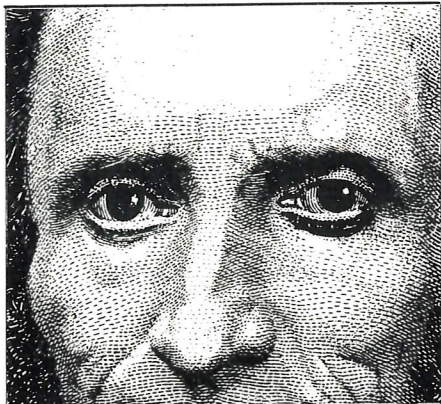


MAY 15, 1987

# The Northwestern Lutheran



**Dr. C. F. W.  
Walther**  
A eulogy



187

# Sampler Sampler

New hymns  
and liturgy

192

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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## FEATURES

- The word for today** by Robert H. Hochmuth 183  
Ascension outlook
- Study in Philippians** by James A. Aderman 185  
Joy and victory — ours in Jesus
- Lutherans in America** by Victor H. Prange 186  
The Evangelical Lutheran Church in America
- Dr. C. F. W. Walther** by Edward C. Fredrich II 187  
A eulogy at the 100th anniversary of his death
- The pastoral ministry** by John A. Braun 190  
Variety and challenge in a pastor's ministry
- Sacramental living** by Gary M. Faleide 200  
Where is God?

## COLUMNS

- Editorial comment** by Joel C. Gerlach 184  
The unholy war
- I would like to know** by Paul E. Kelm 191
- Speaking my mind** by Rolfe F. Westendorf 192  
I don't like the Sampler either
- Letters** 193
- From this corner** by the editor 199

## NEWS

- Around the world** 194
- New speaker for Central Asia broadcast** 195
- High school association meets** 195
- Minnesota District** 196
- Nebraska District** 196

PHOTO CREDITS: Cover - This photograph first appeared on the cover of the 1987 *Lutheran Annual* and is reprinted by permission of Concordia Publishing House. 187, 188 - Courtesy of Concordia Seminary, St. Louis.

COVER: The bust of Dr. Carl Ferdinand Wilhelm Walther stands in the board room of Concordia Seminary, St. Louis and appears courtesy of the seminary. It is the work of an Italian sculptor out of Carrera marble and was donated to the seminary in 1891 by Friedrich Meyer.

## Ascension outlook

*Lord, are you at this time going to restore the kingdom? (Acts 1:6).*

**J**ust moments before the Ascension Jesus still had to firmly remind his disciples that our Triune God's work on behalf of fallen mankind was not directed toward setting up a here-and-now kingdom of temporal satisfactions. Such yearning pervades our earthbound nature. A yen for self-centered gratification can dominate even religious interests. At times people are attracted to Christ with the prospect of gaining greater satisfaction in marriage or progress in business and career. Repeatedly we Christians, as well as the rest of the world, need to hear: Jesus' kingdom is not of this world. Mankind needed God's Son to come to this earth, not primarily to change conditions, but to change the status of sinners from guilty to forgiven. This is the reason for his perfect life and cursed cross.

### Anti social-gospel

People like us still require the Scripture encouragement: Set your heart on things above; set your mind on things above. Considering what our deepest needs are, we must maintain that a "gospel" which is merely social is no gospel. The apostles would endorse a Christian posture described as anti social-gospel.

So we have the answer to the question: Which way should the Ascension make us look? True. But. . . . Our Savior prefaced his Ascension with a commission: "As my Father sent me, I am sending you." "Go into all the world." He makes us ambassadors of his love and forgiveness to all nations. He directs our attention to this world.

We need to see our generation through the eyes of our merciful Savior who like a good shepherd is concerned for the straying and the hurting. He had compassion on the harassed and the helpless, and he enlisted his people's concern for ministering among them. Since our Savior bids us to express his love to the lost in this world, we dare not overlook them while concentrating on keeping our eye on the sky. It's a "both/and" situation. The same Savior who resisted Satan's temptation by citing: "Man does not live on bread alone," on another occasion provided bread out of compassion for the weary thousands.

True enough, Jesus expressed his first concern for the paralytic with the words: "Take heart, son, your sins are forgiven." Yet his mercy also included granting him physical relief. Speaking of those ready to

by **Robert H. Hochmuth**

stand at his right hand, he anticipates that his love for us will move us to care for the hungry and the needy.

Being heavenly minded is no substitute for being kind and charitable. John said it in his letter: "If anyone . . . sees his brother in need, but has no pity on him, how can the love of God be in him?" (1 John 3:17).

### Not antisocial gospel

We more than many others need to be watchful that Satan does not let us excuse self-centered apathy regarding other people's needs on the premise that we are called to demonstrate we are anti social-gospel. Satan knows how to destroy people by turning their virtues into vices. There is the danger that our anti social-gospel posture devolve into fostering an intellectually correct, but loveless, uncaring, unresponsive, antisocial gospel.

A gospel that is only social is not gospel; but a gospel that is only right words, without loving concern, is hollow. In the words of Scripture: "This is how we know what love is: Jesus Christ laid down his life for us. Let us not love with words or tongue, but with actions and in truth" (1 John 3:16,18).

If we take seriously the fact that our ascended Savior will return, and that on that day it will be a case of either/or for every person on earth, then most certainly we need to be looking heavenward day by day. It calls for clear presentation of sin and grace, law and gospel. At the same time, if we are concerned to lead others heavenward, we need to keep our eyes open to their needs and hurts and not neglect the hand of love — in word and deed.

If we have been stung with the barb "confessional Lutherans are so concerned about doctrine, they don't have time to be concerned about people," we will become all the more committed to what our commission really is. "Teaching them to obey everything I have commanded you," certainly means avoiding a church life that majors in only physical concerns. But at the same time our Savior's words are telling us that because we share his heavenward concern for mankind, we also bear an earthward concern for people in all their individual needs. □



*Robert Hochmuth is pastor of St. Andrew, Sacramento, California.*

## The unholy war

**C**hristianity's critics have been having a field day in recent weeks. Televangelist Oral Roberts embarrassed the church by claiming that God had taken him hostage and would end his life by March 31 unless his followers contributed \$8 million to ransom him. And they did. Then on April 1 (!) he upped the ante claiming that God had been misquoted.

PTL Club co-hosts Jim and Tammy Bakker resigned after the disclosure of his adulterous relationship with a church secretary. PTL Club supporters were chagrined to learn that more than a quarter of a million dollars of their offerings had been used to hush up the affair.

Other prominent television evangelists were drawn into the fray as well. Jerry Falwell was tabbed to rescue the PTL Club despite the fact that PTL is a charismatic ministry and Falwell is not a charismatic. Jimmy Swaggart was accused by Bakker of a diabolical plot to take over the PTL Club. (Both Swaggart and Bakker are ministers of the Assemblies of God denomination.) The charge proved to be unfounded, but only after harsh words were exchanged publicly.

Caption writers dubbed the donnybrook as "the unholy war." Christians cringed as the press aired the dirty linen for all to see.

Subsequent disclosures about the affluence and opulence that surround Bakker and Roberts are almost as incriminating. Both men own homes at Palm Springs, California. Roberts' home is valued at \$554,000. In addition he is provided a half million dollar home in Tulsa, and he has use of a \$2.4 million home owned by his organization in Beverly Hills. Bakker recently purchased the Florsheim estate in Palm Springs for an estimated \$600,000. He also owns a mountain home in Tennessee and other real estate.

We mention this, not to suggest that God is opposed to affluence or that there is anything inherently wrong with living in expensive homes. We mention it because it needs to be viewed over against the endless pleas Bakker and Roberts make for support. They frequently suggest that their ministries are on the verge of being curtailed for lack of funds. I've heard the Bakkers suggest that they have given practically every cent of their own to enable their program to continue on the air. It is difficult to relate their ministries to the ministry of the one who once said that he had "nowhere to lay his head."

Some television evangelism is more show business than it is serious religion. Perhaps the recent embarrassments suffered by some of its superstars will help some of its supporters to be aware of that.

Too much money, sacrificially given by sincere people, is going into frills and side shows that have nothing to do with biblical evangelism. "The unholy war" is helping to disclose that. That in turn may prompt people to divert their gifts and offerings to places where it will serve God rather than to those who embarrass the church.

Joel C. Gerlach



*Joel Gerlach  
is pastor of  
Our Redeemer,  
Santa Barbara,  
California.*

# Joy and victory – ours in Jesus

by James A. Aderman

**T**he variety of themes that Paul pursues in his letter to the Christians at Philippi spring from a common point of reference. The beating heart of this epistle is our God/man Savior. You'll easily find that focus by just skimming through the letter. The name Jesus or one of his titles (for example, Savior or Christ) are mentioned seventy-five times in the 103 verses of the epistle.

Now understand, Paul's purpose in writing to the Philippian Christians was not to lecture them about Jesus. They did not have the doctrinal problems of the Galatians. They did not need the course in basic Christianity Paul gave the Romans. But the Philippian epistle nonetheless clearly affirms who Jesus is and what he has done for us.

Repeatedly Jesus is called "Christ." Christ is the Greek word for "the anointed one." (The equivalent Hebrew word is Messiah.) It reminds us that Jesus was anointed by the Spirit to be the perfect prophet, priest and king for God's people. Jesus is named "Lord"; that's the Greek word used to translate "Yahweh," THE LORD, in the Old Testament. He is the eternal God of saving love and power.

Paul's description of Jesus is more explicit than that. Notice how clearly the Savior's dual nature (that he is both God and man) is explained in chapter two. Jesus, "who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness" (2:6-7).

Chapter three trumpets the result of Jesus' obedience for us. Because of Jesus, Paul contends, he and all who believe in Jesus are declared holy, but "not having a righteousness of (our) own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God and is by faith" (3:9).

There was another result of Jesus' obedience. Paul explains how Jesus' perfect life and his death on the cross have earned him eternal glory: "He . . . became

obedient to death, even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name" (2:8-9).

Paul points us ahead to Judgment Day. He testifies that Jesus will return to earth to "transform our lowly bodies, so that they will be like his glorious body" (3:21). The apostle exclaims that is a time we can "eagerly await" (3:20).

But the glorified Savior's work has not been put on hold until he comes back in judgment. Philippians tells us that Jesus continues to busy himself on our behalf. He answers our prayers, even sending his Spirit to help us (1:19). He controls all things (3:21). He even makes persecutions a blessing, allowing them in order to accomplish his own gracious purposes (1:29).

Paul points to many more blessings which accompany knowing Jesus. We Christians are empowered to "rejoice in the Lord always" (4:4) no matter what the circumstances. "In Christ Jesus" we can be secure knowing we are "guarded" (the picture in that word is protection by an armed garrison) by "the peace of God which transcends all understanding" (4:7). We are assured "God will meet all (our) needs according to his glorious riches in Christ Jesus" (4:19).

There's more. Look at the impact knowing Jesus has had on Paul. It was Jesus who gave Paul a zeal for life and a zest for eternity: "For to me, to live is Christ, and to die is gain" (1:21). It was Jesus who implanted a longing love in Paul's heart for the Philippians. "I long for all of you with the affection of Christ Jesus" (1:8). Jesus gave Paul an undeniable purpose for his life: "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus, my Lord. . . . I want to know Christ." (3:8,10).

Jesus is the focal point of the letter of the Philippians. Jesus is the heart of this epistle's message of joy and victory. □



James Aderman is pastor of Siloah, Milwaukee, Wisconsin.



## The Evangelical Lutheran Church in America

by Victor H. Prange

**T**odd W. Nichol in his recent book *All These Lutherans* recalls an anecdote which appeared in the humor corner of a Lutheran journal. A couple who were thinking of moving to a new town visited the place and drove by a Lutheran church. When they saw the youth of the congregation having a car wash, one of them shouted out the car window, "What synod are you?" "What's the difference?" the answer shot back. "We all wash cars the same!"

It's not unusual for Lutherans who strike up an acquaintance to ask, "What synod are you?" The talk about synods confuses neighbors who might be Methodist or Catholic. And even many Lutherans have problems explaining how all the different synods came to be among the Lutherans in America.

Quite a few Lutherans gathered in Columbus, Ohio, April 30 to May 3 for the first convention of a new church body: the Evangelical Lutheran Church in America (ELCA). When the ELCA becomes fully operational, it will have 65 synods. These synods will be much like what we call districts in the WELS.

This new church body is a merger of the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC). The LCA and ALC each bring over two million members into the union. The AELC is a much smaller church body of just over 100,000 members; it was formed by churches which exited from the Lutheran Church-Missouri Synod in the 1970s. The AELC initiated the merger process by issuing a "Call to Lutheran Union" in 1978; only the ALC and LCA responded positively.

In the 1982 conventions of these three church bodies the decision was made to begin talks leading to the formation of a new Lutheran church. Seventy persons were appointed to a commission to work out a plan of merger. The *Report and Recommendations of the Commission for a New Lutheran Church* was ready for the 1986 conventions of the ALC, LCA and AELC. On August 29 of last year all three voted overwhelmingly to approve the merger. The Evangelical Lutheran Church in America will begin functioning officially on January 1, 1988. The total membership of approximately 5.3 million members and 11,000 congregations will make it the fourth largest Protestant denomination in the United States.

Headquarters for the ELCA will be in the Chicago area (the earlier decision to locate in Milwaukee was later overturned). It will have eight theological seminaries and 29 colleges. The annual budget will likely top \$100,000,000. One of the more controversial issues is the requirement of a "quota" system for representation at conventions and on boards and committees: 60 percent shall be lay people with an even male/female split, and at least 10 percent of the representatives shall be people of color or people whose major language is other than English.

**T**he Confession of Faith of the ELCA states that the Scriptures are "inspired by God's Spirit speaking through their author" and that they "record and announce God's revelation centering in Jesus Christ." The confession fails to describe the Scriptures as "inerrant," a word which was used in the previous ALC constitution. The ELCA will belong to the Lutheran World Federation and will decide on membership in the World and National Councils of Churches at the 1989 convention. The ALC and AELC did not hold membership in the National Council of Churches.

This is a major new development in the story of Lutherans in America. The merger raises the question for us members of the Wisconsin Evangelical Lutheran Synod: why aren't we becoming a part of the ELCA? To answer that question we need to take a longer look at the history of Lutherans in America. We'll be doing that in a series of articles in forthcoming issues of *The Northwestern Lutheran*.

How did the various Lutheran churches and synods in America come to be? What are the ethnic, doctrinal and practical differences which created the variety of synods? What are the prospects for the future? These are the kinds of questions which will be answered in this series. The next article will describe the beginnings of Lutheranism in America, highlighting the work of Henry Melchior Mühlberg. In many respects the ELCA continues to reflect the influence of this early Lutheran leader in America. □



Victor Prange is pastor of Peace, Janesville, Wisconsin.

# Dr. C. F. W. Walther

“American  
Lutheranism  
has had no  
equal”

**A** century ago The Northwestern Lutheran's predecessor publication began a long obituary stretching over two issues in this way: “On May 7 of this year a man was called out of this life who in American Lutheranism has had no equal and whose work, greatly blessed by God, will bear more blessed fruit for many years to come as long as this Lutheranism survives. . . .”

That obituary evaluation stands up remarkably well. The passing of a century has not produced any Dr. Walther peer, even though revisionist history has been underway much of that time. The prediction that Walther's labors would bring blessings to future generations and to us stands validated by the hindsight of a hundred years of history.

Who was this Dr. Carl Ferdinand Wilhelm Walther? He was, in brief, a founder and pillar of his church body, the present Lutheran Church-Missouri Synod. He was at the same time on the larger church scene a tireless champion of his kind of Lutheranism, a Lutheranism that stood firm on Scripture and the Lutheran Confessions. He was also the good neigh-



A replica of the first pre-seminary school in Perry County where Walther began his teaching career.

bor who aided our own church body in its early endeavors more than any other non-member. Walther's death is deserving of century commemoration. His achievements are worthy of a grateful tribute. His cause merits espousal in this present trying hour for Lutheranism in the United States.

When confessionally-minded Saxon Lutherans in 1838-39 left the Old World's deteriorating religious situation bound for St. Louis and Missouri's Perry County, C. F. W. Walther was among those who followed "Bishop Martin Stephan." What began as a holy crusade for the right religious climate almost came to total grief when within months Stephan was unmasked as more wolf than shepherd. The flock was threatening to scatter. Financial losses were hard enough for the immigrants to face. Much worse were the gnawing consciences plaguing these concerned believers. They had twice broken with the religious establishment. Should they avoid a third strike and call it quits? Could they still claim to be a church?

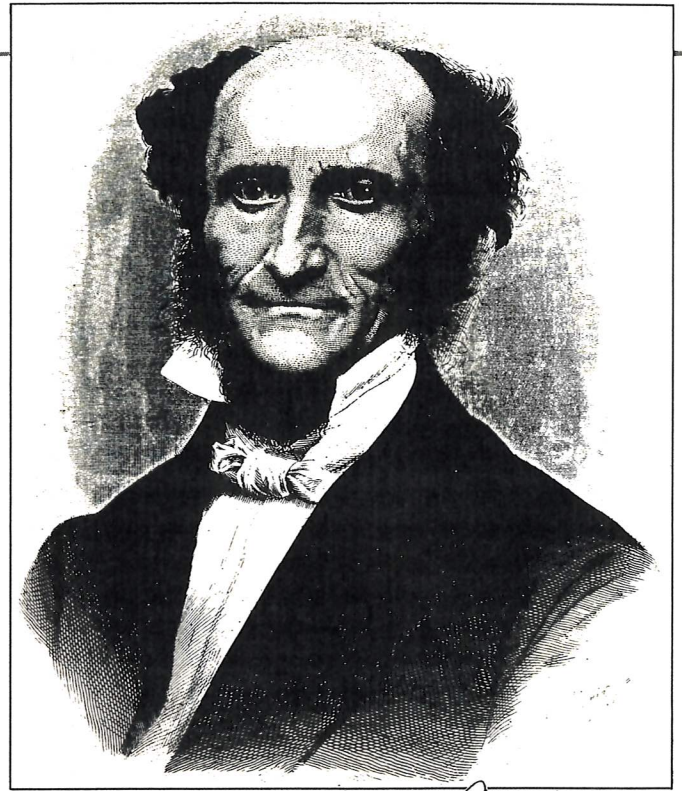
In this crisis C. F. W. Walther emerged to a leadership position. In the famed Altenburg Debates he sounded the Scripture note that a group of believers by Christ's promise has both him and his keys in its midst. Later Walther would expound and expand this theme in a series of writings on church and ministry questions in the new setting.

Walther rallied the scattering flock. He became pastor of the St. Louis congregation that soon enjoyed so much growth that area divisions were created. None of the divisions, however, was willing to surrender the pastoral leadership of Walther. He remained head pastor of the joint congregation and preached in the area pulpits once a month.

In 1844 Walther in an exemplary outreach effort launched the periodical, *Der Lutheraner* (The Lutheran), to spread abroad the voice of authentic Lutheranism. In Ohio and Michigan and points east like-minded men read the clarion call and rallied round. By 1847 there were enough on hand to found the Missouri Synod. Under Walther's leadership the church body grew rapidly in all directions and in the right direction.

Walther served as the first synodical president and again from 1864-1878. When the original Perry County worker training school moved to St. Louis, Walther assumed the additional post of theological professor which he held until his death.

For almost a half century Dr. Walther guided both the synod and the seminary on the twin pathways of Bible doctrine and burning discipleship. A church historian, not any special fan of Walther's brand of Lutheranism, says it all when he describes Walther's Missouri Synod in a chapter entitled "Faith and



C. F. W. Walther.

Works." Few church bodies have been able to be as exemplary in both areas at the same time.

**O**n the larger Lutheran scene Walther demonstrated untiring zeal in espousing the cause of Lutheran confessionalism and in uniting as many as possible under its aegis. In an 1860 letter he describes his synod and himself in this fashion: "Strongly united as we are now among ourselves, our unity is not, however, a sectarian one. On the contrary, an inner longing for unity with all other denominations enlivens and inspires us . . . especially with those who carry before them the same confessional banner."

In this cause Walther utilized every possible means. Publication has been mentioned. In 1855 *Der Lutheraner* was augmented by the monthly theological journal, *Lehre und Wehre*, with Walther serving as founding editor. He wrote voluminously for both periodicals throughout his lifetime.

Walther participated energetically in doctrinal discussions with individuals and with commissions of other church bodies to get his main theological point across. In 1851-52 he traveled to Neuendettelsau in Bavaria to confer with Wilhelm Loehe on the thorny church-ministry question. In the 1860s Walther led his synod's delegations in colloquies with, among others, pastors of the Buffalo Synod and with representatives of the Iowa, the Ohio and the Wisconsin Synods. Walther did not always gain his point but he never lost it for want of trying.



## *Walther was a benefactor of the Wisconsin Synod. The benefits are many and large.*

Another avenue of approach was the so-called "free conference" to which attendants came as individuals, not as synodical representatives. When a liberal wing of the General Synod in the mid-1850s sought to rewrite the Augsburg Confession to make it more palatable to the Reformed in America, Walther succeeded in his proposal for free conferences to allow defenders of the embattled confession to exchange and strengthen their views. Four conferences were held and the confession's doctrines were thoroughly discussed.

A decade later the General Synod split over the issues and the more confessional element, along with such independent synods as Michigan, Minnesota and Wisconsin, formed the General Council. Once more, while Missouri abstained from the proceedings, Walther called for free conferences to ascertain whether full unity in doctrine and practice actually existed within the emerging body.

No such conferences could be held, but soon the General Council was itself demonstrating disunity over the "Four Points," — matters involving lodge membership, millennialism, pulpit fellowship and altar fellowship. The Wisconsin, Minnesota and Illinois Synods promptly withdrew. Walther was a strong force in bringing them into a federation with the Missouri, the Norwegian and the Ohio Synods in 1872.

This federation, called the Synodical Conference, seemed the fulfillment of Walther's goal of uniting confessional Lutherans. There was a rude awakening a few years later when the Synodical Conference could not be broken down in the projected "state synods." A ruder awakening came soon thereafter when the election controversy caused Ohio to withdraw because of doctrinal differences and the Norwegian Synod to do the same for practical reasons, without any doctrinal prejudice. The remaining Synodical Conference members, Minnesota and Wisconsin, were more strongly united than ever before.

**W**alther was a benefactor of the Wisconsin Synod. The benefits are many and large. Only the most outstanding can be mentioned. It was inevitable that there would be Missouri-Wisconsin conflicts at the outset. The Wisconsin Synod was founded by emissaries of the Langenberg Mission Society, operating under the Prussian Union and committed to Lutheran-Reformed cooperation.

Missouri stood for strict Lutheranism and could not help but resent the formation of the Wisconsin Synod in an area where they were already at work.

There were stinging rebukes of lax practice on the part of Wisconsin pastors on the *Lutheraner's* pages. Although the facts in the case were sometimes awry, the rebukes were in order and provided food for reflection. Even more effective in influencing a turn in the right direction on the part of the Wisconsin ministry was the example their Missouri neighbors set them in good pastoral practice.

When finally in 1868 President Bading could urge an approach to Missouri's Northern District in the interest of healing parish conflicts, it was C. F. W. Walther who urged that the discussions be broadened to a doctrinal colloquy between the synods. When that colloquy was held later that year and unity was found to exist, it was Walther who declared: "We must admit that all our reservations about the esteemed Wisconsin Synod not only have vanished but have been put to shame. Thanks be to God for his indescribable gift."

It was at Wisconsin Seminary, however, where Walther's influence made itself felt most profoundly. August Graebner and Eugen Notz, both students of Walther, served there, the former from 1878-1887 and the latter from 1878 to 1903. In the present century three Walther proteges, all St. Louis students, formed the Wauwatosa triumvirate: J. P. Koehler, 1900-1929; August Pieper, 1902-1941; John Schaller, 1908-1920. During their Wauwatosa years the Wisconsin Lutheran Seminary, as is generally acknowledged, enjoyed its own golden age of theological teaching. The man behind the scenes was C. F. W. Walther.

The Wisconsin Synod has reason enough to commemorate and celebrate a Walther centennial. This is true even though we were forced to part spiritual company with the Lutheran Church-Missouri Synod a quarter century ago. It may not be inappropriate in this article, however, to point out that the Wisconsin-Missouri conflict could take place only after almost all the Walther breed had passed from the scene. And that may be the most emphatic eulogy in this eulogy of Dr. C. F. W. Walther. □



*Prof. Fredrich is chairman of the historical theology department at Wisconsin Lutheran Seminary, Mequon, Wisconsin.*

# Variety and challenge in a pastor's ministry

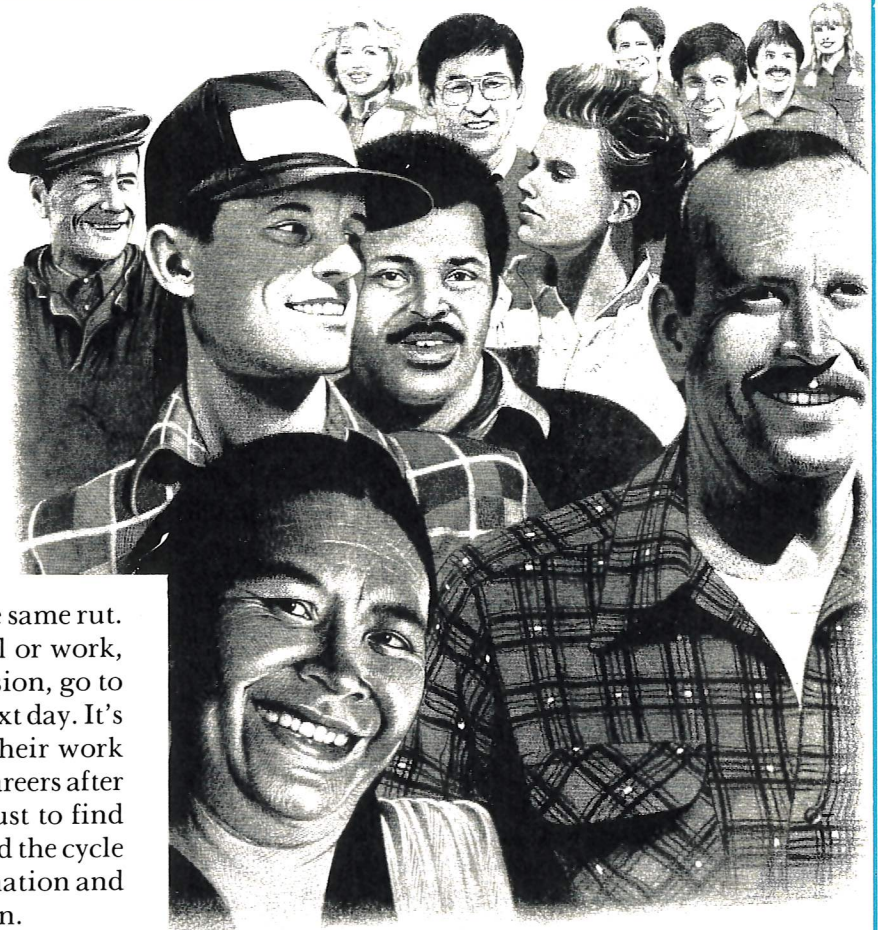
by John A. Braun

Sometimes life seems to be stuck in the same rut. You get up, get dressed, go to school or work, come home, eat dinner, watch television, go to sleep and start the cycle all over again the next day. It's no wonder that many people get tired of their work and their life. Some decide to change their careers after years of unsatisfying work; some change just to find some variety in their lives; a few decide to end the cycle in suicide; others endure it with stoic resignation and snatch excitement in whatever way they can.

Being a pastor may seem like the same thing week after week: a sermon every Sunday, confirmation classes and meetings — sometimes almost every night. But behind the routine pastors experience a great deal of variety.

I found that no two weeks were exactly alike. There were emergencies to confront, new people who wanted to know about Jesus, different people to comfort in sickness and death, a new Bible class to prepare, and even a new text to study each week for the sermon. It wasn't the same every week. I found the schedule challenging and stimulating.

The ministry is a dynamic and diverse profession. Besides the differences each week, most pastors change churches from time to time. The Lord calls men to various congregations and challenges each pastor with a new congregation, new responsibilities and different people. My family and I have moved four times during the years I have been a pastor. I served a small mission congregation in northern Wisconsin, a larger congregation with an elementary school in Illinois about 50 miles from Chicago, a large church in Milwaukee and finally Northwestern College as a teacher of college men desiring to be pastors. There is more variety in those calls than many people ever see.



In each place there was a different challenge and a different way to serve the Lord.

Beyond the regular activities of each call, I have had the privilege of serving on various committees and boards. I've been chairman of a high school board of control; on the board of regents for a college; a vacancy pastor for a neighboring congregation without a pastor; a circuit pastor, who is a kind of pastor's counselor; and a member of a mission board. Most pastors consider it a privilege to serve the church beyond their local parishes. Serving in this way keeps them and their congregations informed and provides a perspective on the larger work of Christ.

The activities of my ministry are not unique. Other pastors have had just as many opportunities to serve as I have. Many have served better and in more important roles. What is important is that my experiences demonstrate that the ministry is not just one routine thing after another. The Lord gives a variety of opportunities to serve him and then also gives the strength to do his work. And that is the challenge. □



John Braun teaches English at Northwestern College, Watertown, Wisconsin.

by Paul E. Kelm

***In a recent editorial it was said that God doesn't speak directly to people today, apart from the Scriptures. But Luke 1:37 says that nothing is impossible with God.***

To deny the possibility that God *can* speak directly to people today is biblically unwarranted. That he has done so, even apart from words inspired as Scripture, is apparent in the Bible. That he can do so still is by his very nature evident. The real question is whether he so wills and does. It may be helpful to address that question in two categories: normative revelation (universal or public instruction) and non-normative revelation (personal or non-doctrinal messages).

While God *could* inspire additional revelation, there is every reason to challenge those who claim he has done so. St. Paul told the elders at Ephesus that he had given them the whole will of God (Acts 20). In 2 Timothy 3 he assures us that everything we need to know for salvation and life is in the Scriptures we have. The severe warnings against adding anything to God's word (e.g. Jeremiah 23 and Revelation 22) should make skeptics of would-be prophets themselves, let alone their hearers. The repeated warnings that false prophets will characterize these last days (e.g. Matthew 7 and 1 Timothy 4) should heighten our skepticism. Precisely because false prophets should be expected, God gave two tests of a prophet already in Moses' day. One test is whether the "fore-telling" of the prophet comes true (Deuteronomy 18). The other, even when the first test is passed, is whether the "forth-telling" of the prophet harmonizes with Scripture (Deuteronomy 13). St. John at the close of the apostolic age intensified the warnings, including this injunction: "Do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4).

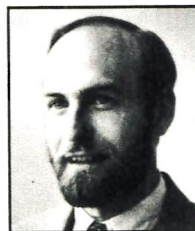
Every claim of normative revelation, from Montanus in the second century to Oral Roberts in the twentieth century, has failed the test. God does not inspire truth through the mouth of people who claim lies. Failure to teach the word God *has* given in Scripture faithfully disqualifies any prophetic claim. The preface to the Formula of Concord says: "We believe, teach and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone."

That God gave personal signs and messages in both Old and New Testament times testifies that he *can* speak to individuals without intending thereby to establish doctrine or direct the Christian life of others. Agabus is an example of a non-normative prophet in the early Church. Such prophecy may be what Paul refers to in 1 Corinthians 12 as a spiritual gift. He immediately, however, adds the gift of "distinguishing between spirits," for false prophets and gullibility are a soul-destroying combination in every generation. If "Satan himself masquerades as

*"The sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures."*

an angel of light" (2 Corinthians 11) and if human nature will seek "teachers to say what their itching ears want to hear" (2 Timothy 4), every Christian should be suspicious even of the "messages from God" he himself receives. Any such private revelation that directs what a Christian should believe, say or do *must* pass the prophetic tests above. To expect or desire such personal revelation may, in fact, be an expression of doubt and a denial of Scripture's sufficiency.

We trust that God directs his church and his people, especially in the call to public ministry. But we neither require nor expect that he do so verbally. We would not *ipso facto* brand Christians as false prophets for claiming a verbal response to their prayers. But we should, in healthy Christian skepticism, demand that every purported message and messenger pass the test of Scripture with the score of 100. □



Send your questions to Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222. Questions of general interest are preferred. Questions will be answered, however, only through this column.

*Pastor Paul Kelm is the synod's executive secretary of evangelism.*

# I don't like the Sampler either

by Rolfe F. Westendorf

I don't like the *Sampler* either. Imagine what it's like for me, after 25 years in the ministry. I know that old liturgy by heart. I could read it off with only an occasional glance at the page. If I did make a mistake, it was only because I knew it so well that I forgot to look at the page once in a while.

Now comes the *Sampler*, and I feel like a student again. I have to keep my eyes glued to the page to prevent those "new words" from tripping me up. And I see people smiling at me as I stumble through the revised benediction without a hand free to hold that floppy book in front of me.

I know what people are talking about when they say that the *Sampler* interrupts their worship, that they're not getting anything out of the service anymore, that they feel they haven't been to church. As far as we're concerned, we didn't need the *Sampler*, and we'd be better off without it.

But they didn't make the *Sampler* for us!

They didn't make the *Sampler* for life-long Lutherans who have used *The Lutheran Hymnal* for the last 20, 30, 40 years. They made it for new Lutherans and for our children.

We rejoice when visitors come to our church, for they are signs of success in our mission to share the life-giving gospel. But the visitors felt out of place as the congregation sang through the liturgy in words and melodies that the visitors had never heard before. And since no one was holding a book in front of them, the visitors didn't even know where to start looking so that they could participate.

How different it is today when the whole congregation is holding the blue-and-white booklet before them. The words and melodies are still unfamiliar but the visitors no longer feel conspicuous because they have to follow along in a book. And they don't need a pocket dictionary to understand the words that are used.

I can't prove it but I am quite certain that visitors are more comfortable with us now that we're using



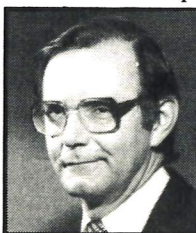
## Sampler

New hymns  
and liturgy

the *Sampler*, and more comfortable means more ready to come back. And if that's really happening, then the *Sampler* is worth all the trouble it causes.

We also have that book for our children. We were familiar with those old words that aren't being used anymore, but our children weren't. Until this year I had to take precious time from catechism class to teach a list of 37 unfamiliar words, words like "beseech," and "quick," and "countenance," and "passeth" and "laud." And the last time I gave a test of those words, seven out of 16 flunked it. The liturgy will always include some words that need to be explained, but it's not necessary to confuse our children with words that are used only because we've always used them.

It can really be quite selfish for us to complain about the *Sampler*, and shame on us for that. If it is right to confuse visitors and children with ancient words that only veterans can understand, then we don't need the *Sampler* and we should get rid of it. But if we are determined to welcome an ever-increasing number of souls into the fellowship of the redeemed, then the *Sampler* and the new/revised hymnal are worth every bit of the trouble it takes to learn them. □



Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

**"Where we can make it better"**

Pastor Mark Braun's article, "Where we can make it better" (March 15), stated many thought-provoking ideas. If we fail to look for new avenues that will improve our efforts of sharing God's word with others, if we are content with the old and remain unwilling to change, we may be guilty of hindering the growth of the Lord's kingdom.

I am encouraged by recent attempts by our synod to reach out, for example, the *Sampler* and GO 87. I pray that such endeavors are only the beginning. The Apostle Paul wrote, "I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel" (1 Corinthians 9:22-23). The Holy Spirit has given us the privilege of serving him by being his instruments to communicate the saving gospel message. Let us always appreciate and use the opportunities the Lord places in our path to do his work.

Philip Boileau  
Thiensville, Wisconsin

This letter is to commend and thank Pastor Braun for his article, "Where we can make it better" (March 15). His comments were appreciated by this reader.

One added suggestion: joint participation by the laity and pastor in Bible reading during church services. Our Bibles are in the pew racks and yet they are seldom used during the service.

Last year I brought a Pentecostal guest to our church and she was quite dismayed over the lack of Bible usage or reading during the service. I would gladly sacrifice one of those "overabundance of sad, sixteenth century melodies" for "Back-to-the-Bible" readings. Isn't that why the Bibles were put there in the first place?

Mrs. Ida Ringwelski  
Caledonia, Wisconsin

In response to Pastor Mark Braun's article, "Where we can make it better" (March 15), I heartily concur with his statements regarding untapped talent and energy in our congregation.

I have long felt that women do not desire authority over men in keeping with 1 Corinthians, but do want the opportunity to work with all other believers as co-workers in the kingdom of God. Simply because we wish to apply our varied talents within the church (as we do in our home and business lives), it does not necessarily follow that we disagree with programs voted and implemented by our local voting assemblies and the synod at large, and would plan big changes if given the chance. It simply means that it's time for all members to be recognized and allowed the privilege of working in God's vineyard. Women are allowed — and expected — to bring monetary gifts and prayers to the feet of Jesus, but we have so much more to offer!

Joice Sullivan  
Sparta, Wisconsin

**"Language in study and worship"**

I was dismayed when I read "Language in study and worship" (March 15). The article was nothing more than a propaganda pitch for 1) the NIV and 2) the *Sampler*.

Few would argue that the NIV is not relatively easy to read, but that point merely begs the question. The real question — the spiritual question — is, what is being read? Mr. Boll says, "No more was it necessary to tell children what the KJV meant. Instead, the teacher was a discussion leader, helping the children discover for themselves the truths of God's word."

Concerning the *Sampler*: It is not worth the money spent on it. It is just another example of change for the sake of change.

R. Byers  
Austin, Texas

**The ministry of the word**

The recent issues of *The Northwestern Lutheran* have been beautifully designed. However, aware of the synod's vigorous fund-raising efforts, I wonder if these aesthetic improvements have resulted in a higher cost to either the synod or the subscribers. This magazine is one of several ways that our church is contemporizing its image as part of an effort to be more inviting to non-Lutherans. But are we trying to build God's kingdom by placing our money and trust on contemporary methods rather than on the power of the gospel?

Let us carefully evaluate our efforts to "go and tell." It is not cherished traditions or contemporary methods that woo the heart but the life-restoring message that God's Son paid the price for my sins. I pray that neither our old ways nor the new ways precede or handicap the ministry of the word.

Barbara Jo Niermeier  
New Ulm, Minnesota

**How shall we bring them in?**

If we truly believe that a Christ-centered education is the best education for our own children, how could we want less for the children of those living in our community? When Christ commanded us to "feed his lambs," he was thinking of *everyone*.

Would God be pleased with a symposium that determines only "WELS lambs" should be fed? I think not. It is my heartfelt prayer that those in attendance at "The Lutheran Elementary School and Evangelism" on April 24-25 will direct the majority of their time and effort considering not *whether* but *how* Lutheran schooling and Lutheran evangelism may be integrated.

Kathryn Heide Thompson  
Burnsville, Minnesota

*A "remarkable" news article . . . A Soviet weekly newspaper has published a "remarkable article" sympathizing with a Russian Orthodox congregation that won a battle for registration with the government, according to Keston College, the Center for the Study of Religion and Communism. In its news service Keston College said the article appeared in Moscow News in January and dealt with "the difficulties encountered by Orthodox believers wanting to register a congregation in the town of Oktyabrsky" in the southern Urals. The article said authorities had been "inventing all sorts of excuses" to refuse registration, and started threatening Christians after about 2000 people signed a petition supporting registration. The local government authority, according to the article, finally agreed to register the congregation, and its decision was ratified by the USSR Council for Religious Affairs. In citing the Moscow newspaper article Keston College commented that "such a full treatment of the subject of registering religious congregations, and one which so decisively takes the side of the believer, is certainly a new development" in the Soviet press.*

**1986's most influential Lutherans . . .** *Lutheran Perspective*, a joint publication of Evangelical Lutherans in Mission and the AELC, annually choose the year's "most influential Lutherans." Named in the second ten is Dr. Gary Greenfield, president of Wisconsin Lutheran College, Milwaukee. In making the choice, *Lutheran Perspective* noted that Greenfield "has brought his institution from a junior college with an enrollment of 20 in 1975, to a fully-accredited, four-year college with a full-time faculty of 18 and a part-time faculty of 14 who teach some 162 students."

**Former Lutheran pastor studies for priesthood . . .** *Gregory J. Lockwood, 32, who resigned as associate pastor of Zion, Harvester, Mo., is studying for the Catholic priesthood under a special Vatican provision that previously has been applied only to former Episcopal priests who are married. Lockwood is a graduate of Concordia Seminary, Fort Wayne, Ind., who converted to Catholicism in 1985 together with his family. Lockwood left the Missouri Synod in good standing and "not under a cloud," said Dr. Paul Spitz, president of the Missouri District. Lockwood is the first married non-Episcopalian in the U.S. to be admitted to Catholic priesthood studies. In recent years some 65 former Episcopal priests have been accepted for ordination by U.S. Catholic dioceses and granted a waiver of the church's celibacy rule. Lockwood is not the first married U.S. Lutheran to become a Catholic priest. At least one such former Lutheran pastor has been ordained in Germany and assigned to work in that country.*

**Coffin stays at Riverside . . .** The Rev. William Sloane Coffin has weathered for the time being an attack from a conservative faction at Riverside Church that demanded his resignation as senior minister. Coffin, who has been senior minister for almost a decade at one of the country's strongholds of liberal Protestantism, received a vote of confidence from the church's two main governing boards in early March. The show of support followed a demand for his resignation published by the Men's Class, the oldest men's organization in the church. The demand for Coffin's resignation grew out of the group's dissatisfaction with Coffin's administration of the church as well as differences with his theological and political views. The current deficit at Riverside is \$1.47 million. The church is in New York City.

**In the running for librarian . . .** *Dr. Jaroslav Pelikan, Sterling Professor of History at Yale University, has emerged as one of the leading candidates to succeed Daniel J. Boorstin as Librarian of Congress, according to a recent New York Times column, "Washington Talk." Pelikan, a graduate of Concordia Seminary, St. Louis, is the author of many books on the arts and humanities. He is presently writing a multi-volume history of Christian doctrine. His book, "Jesus Through the Centuries," was a best-seller last year.*

**Vatican speaks on human procreation . . .** In early March the Vatican released a document on human procreation. The document formally condemns all present forms of artificial insemination, in vitro fertilization, surrogate motherhood and genetic engineering. The Vatican also ruled out all medical practices that threaten the life and/or physical integrity of a human embryo. In the US the document received mixed reviews. The Rev. William Gallagher, president of the Pope John XXIII Center, a biomedical institute in Brainerd, Mass., called the document "a ringing affirmation of the dignity of the human person from the moment of fertilization to the last moment of life." But Dr. Daniel C. Maguire, professor of moral theology at Marquette University, Milwaukee, denounced the document as "another example of celibate men pronouncing on the reproductive rights of women when women's voices have not been heard."

**Progay meetings banned . . .** *The Roman Catholic bishop of Brooklyn, New York, has banned meetings of prohomosexual organizations from all church-related institutions in his diocese. Bishop F. J. Mugaro's recent order made the Brooklyn diocese the latest of several Catholic dioceses around the country to take such action. Last fall, the Vatican issued a directive warning all bishops against supporting homosexual groups. □*

## New speaker for Central Asia broadcast

The WELS German broadcast, *Dies Ist Der Tag*, beamed at Soviet Central Asia, home for millions of German-speaking people, has a new speaker. The new speaker, Daniel M. Deutschlander, teaches German and philosophy at Northwestern College, Watertown, Wis. He replaces Helmut Flegel of Milwaukee, who was the speaker on the program since its inception in 1984.

"Helmut Flegel is no longer affiliated with the Wisconsin Evangelical Lutheran Synod," the WELS Central Asia Radio Committee announced. The committee also said that Flegel's "proposed German-language venture, *Der Lichtstrahl*, for which he is actively soliciting money from organizations and individuals within the WELS, is not affiliated with the synod's Central Asia radio ministry."

According to the committee, "the *only* legitimate WELS broadcast to the Germans in Soviet Central Asia is *Dies Ist Der Tag*."

A 1968 graduate of Wisconsin Lutheran Seminary, Deutschlander served congregations in Akaska and Tolstoy, S.D.; St. Albert, Alberta, Canada; and Evanston, Ill., before accepting a call to Kettle Moraine Lutheran High School, Jackson, Wis. In 1984 he joined the faculty of Northwestern College.

Those who wish to support *Dies Ist Der Tag* and other potential WELS radio broadcasts into Islamic and Communist countries should direct their offerings and correspondence to WELS Central Asia Radio Fund, 2929 N. Mayfair Rd., Milwaukee, WI 53222.



**Pastor Mark F. Brunner** (center) served as counselor in 1986 at Camp Basic, a summer camp for the mentally retarded sponsored by the Special Ministries Board of the Western Wisconsin District. The camp offers a week-long program of hiking, swimming, miniature golf, outdoor picnicking, fun and games at Wyalusing State Park, near Prairie du Chien, Wis. For more information write Ken Pahnke, Director, Route 7, Box 10, Menomonie, WI 54751 or call 715/235-3546.

## High school association meets

Forty-eight delegates from 19 member schools met February 6-7 at Wisconsin Lutheran College, Milwaukee, for the annual meeting of the Association of Lutheran High Schools. Also present were guests from the synod's prep schools and the newest area Lutheran high school, Illinois Lutheran of Crete.

Five guest speakers dealt with aspects of Students at Risk, theme of the conference. Pastor Mark Freier covered the areas of identifying students at risk and teenage sexuality. John Johnson of the college dealt with drugs and alcohol. Dr. John Juern spoke about depression and suicide and Pastor

Paul Kelm addressed the group on the Christian teacher dealing with the student at risk. Video tapes of the presentations are available at member schools.

In business matters, the ALHS adopted a resolution encouraging the Board for Parish Education to request that the authorized secretary of secondary education position be funded as soon as possible.

Officers of the ALHS for the coming year are Pastor James Plitzuweit, chairman; Pastor Karl Peterson, vice chairman; Larry Klukas, secretary/treasurer; and Pastor Ron Mehlberg, Larry Marquardt and Scott Uecker, members at large.

## Pregnancy counseling center opens

The Alpha Pregnancy Counseling Center of Columbus, Ohio, was opened on March 15. This is the first such WELS center to be opened in Ohio. Similar centers are operated by WELS Lutherans

for Life chapters in Michigan, Wisconsin, California and Illinois.

The center will offer free pregnancy tests as well as free problem pregnancy counseling. The center is also available to provide educational speakers for schools, PTA's, civic and religious organizations.

The address is 2999 E. Dublin-Granville Rd., Suite 108, Columbus, OH 43229; 614/890-0003.

## Minnesota District

**St. Paul of Cannon Falls** broke ground on Sunday, March 29 for the construction of its new church. The church nave will seat 275 with a large overflow and fellowship area, as well as kitchen, offices and classrooms. A new Rogers 640 organ has been purchased and will be dedicated when the project is completed. . . . **St. Peter Lutheran School of Balaton** observed its 15th anniversary on April 5. Principal of the school is Dennis Friske. The congregation is served by Pastor Dale Arndt.

— Robert Edwards

## Nebraska District

**King of Kings of Scottsbluff** celebrated its 10th anniversary on January 18. Pastor Stan Weinrich serves the congregation. . . . **St. Peter in Fort Collins, Colo.** broke ground for a 4500 sq. ft. education wing on March 22. The building will house three classrooms, a library/computer room and an office. David Russow is the pastor and Steven Zellmer serves as principal. . . . **Fount of Life**, an outreach exploratory in Colorado Springs, held its first service on March 22. Pastor Wayne Vogt reports that of the 96 in attendance, 76 were unchurched. The service was highlighted by two baptisms. In the several services since the 22nd, attendance has averaged around fifty. . . . **Zion of Denver** hosted a councilmen's workshop on March 28. The 64 men in attendance heard Prof. John Jeske of our seminary present a paper and discussion on training for the priesthood of believers and John Bruhn shared a paper on coordinating congregational cash flow. Break-out sessions followed. Participants agreed that the day was well spent.

— Tim Bauer

## WITH THE LORD

### Francis Roeder 1938 — 1987

Francis Roeder was born September 15, 1938 in Marinette, Wis. He died March 30 in Brookfield, Wis.

A 1964 graduate of the University of Wisconsin-Oshkosh, he received his master's degree in administration from Northern Michigan University, Marquette. He was administrator of the Iola-Scandinavia school district from 1968 to 1974 and from 1974 to 1986 was administrator of the Weyauwega-Fremont school district. He joined the faculty of Wisconsin Lutheran College in the fall of 1986 where he taught education courses and directed the secondary education program.

He is survived by his wife, Sharon; daughter, LaRae; and son, Ryan.

Funeral services were held April 3 at Trinity, Marinette, Wis.

## Correction

In The Northwestern Lutheran of April 1, page 128, the date of Pastor Engquist's resignation from the state church of Sweden was incorrect. The date is 1976 not 1986.

### DISTRICT NEWS SCHEDULE

**May 15:** Minnesota, Nebraska, North Atlantic

**June 1:** Northern Wisconsin, Pacific Northwest, South Atlantic

**June 15:** South Central, Southeastern Wisconsin, Western Wisconsin

**July:** Arizona, California, Dakota-Montana, Michigan

If your district does not appear, it is because no news items were reported by your district reporter.



**Faith of Columbus, Mississippi** broke ground on February 1 for its worship/education/fellowship building. Granted mission status in 1983, the congregation purchased land in November 1984. Mississippi is the last of the 50 states in which WELS has begun mission work. The land and building construction were made possible by loans through the synod's Church Extension Fund. Philip Henselin is the pastor of the congregation.



## NOTICES

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

### SYNOD CONVENTION

The forty-ninth biennial convention of the Wisconsin Evangelical Lutheran Synod will meet August 3-7, 1987 at Northwestern College, Watertown, Wisconsin. Details will be announced later.

David Worgull, WELS Secretary

## CHANGES IN MINISTRY

### PASTORS:

**Becker, Bruce H.**, from Our Savior, Springville, NY, to Trinity, Brillion, Wis.  
**Johnston, Timothy L.**, from inactive to Redeemer, Hettlinger, N. Dak./Christ, Bison, S. Dak.  
**Schulz, Gregory P.**, from Trinity, Aberdeen, S. Dak., to California Lutheran High School, Tuston, Calif.

### TEACHERS:

**Bases, Paul A.**, from St. Peter, Milwaukee, Wis., to Wisconsin Lutheran High School, Milwaukee, Wis.  
**Herbek, Joy E.**, from Bethel, Bay City, Mich., to Our Savior, Zion, Ill.  
**Huebner, Ruth A.**, from St. Lucas, Kewaskum, Wis., to Atonement, Milwaukee, Wis.  
**Kolander, Robert F.**, from Woodlawn, West Allis, Wis., to retirement.  
**Landwehr, Jane E.**, from Mt. Calvary, Kimberly, Wis., to St. Peter, Appleton, Wis.  
**Lutze, Kary K.**, from St. John, Lewiston, Minn., to Pilgrim, Menomonee Falls, Wis.  
**Meier, Mary**, from inactive to Trinity, Marinette, Wis.  
**Moll, Philip R.**, from St. Paul, Moline, Ill., to Grace, Waukesha, Wis.  
**Noeldner, Kathy**, to St. Martin, Watertown, S. Dak.  
**Tjernage, Judith**, from inactive to Trinity, Marinette, Wis.  
**Walz, Dale K.**, from Lakeside Lutheran High School, Lake Mills, Wis., to Wisconsin Lutheran High School, Milwaukee, Wis.

## ADDRESSES

### PASTORS:

**Carlovsky, David L.**, 794 Dover Ct., Crystal Lake, IL 60014.  
**Clement Arthur J.**, 1406 Briar Lane, Sun Prairie, WI 53590; 608/837-0217.  
**Hein, Stephen P.**, 4701 N. Stageway Ln., Prescott Valley, AZ 86314; 602/772-8722.  
**Jeske, Thomas J.**, 7644 S. Franklin Way, Littleton, CO 80122; 303/795-3654.  
**John, Hermann K.**, 525 W. El Norte Pkwy. #332, Escondido, CA 92026.  
**Lintner, Joel W.**, 521 N. Apollo Rd., River Falls, WI 54022; 715/524-0023.  
**Olson, Steven O.**, R. 3, Box 106, Hutchinson, MN 55350; 612/587-6138.  
**Wagner, Mark C.**, 2439 N. 73rd St., Wauwatosa, WI 53213; 414/771-9397.  
**Zessin, Larry I.**, 1958 Oregon St., Oshkosh, WI 54901; 414/231-6421.

## ANNIVERSARIES

**Goodhue, Minnesota** — St. Peter (75th), June 14, (noon meal). Anniversary service 2:00 p.m. (ice cream social following). Pastor Randall Kuznicki, Box 157. Goodhue, MN 55027; 612/923-4415.  
**North St. Paul, Minnesota** — Christ (100th), June 21, (Anniversary and Confirmation Reunion); September 20 (Synod and mission Sunday); November 22 (Christian Education Sunday).  
**Olivia, Minnesota** — Zion (100th); May 24, 10:00 a.m. (dinner following); 2:00 p.m. (coffee hour following); 7:00 p.m. (centennial concert). Contact Pastor M. W. Dietz, Oak & 11th St., Olivia, MN 56277.  
**Beaver Dam, Wisconsin** — St. John (90th); June 7, 9:00 a.m. (noon meal following); Contact St. John Lutheran, N10108 Buckhorn Rd., Beaver Dam, WI 53916; 414/887-7500.  
**Eagle River, Wisconsin** — Christ Lutheran School (30th); May 17, 10:00 a.m.  
**Elwood, Wisconsin** — St. Peter (75th); June 7, 10:30 a.m. (meal and fellowship celebration following) and 2:00 p.m. St. Peter Lutheran, Shaw and Woodworth Aves., Elmwood, WI 54740.  
**Rib Lake, Wisconsin** — St. Peter (86th); May 24, 9:00 and 10:30 a.m. (lunch to follow). Contact Pastor Reuben Schmitz, 715/748-4552.

## PACIFIC NORTHWEST DISTRICT SPECIAL CONVENTION

There will be a special convention of the PNW District in connection with the District Delegate Conference, June 8-9 at Evergreen Lutheran High School, DuPont, Wash., to act upon the recommendations of the Ad Hoc Committee on Travel Equalization and Conference Divisions.

### MIMEO AVAILABLE

An A B Dick 525 mimeograph is available for cost of shipping. Contact Rev. Thomas Rothe, Faith Lutheran, 1745 Ohio St., Oshkosh, WI 54901; 414/235-0975.

### FIRST SERVICES IN WAUNAKEE, WIS.

You are cordially invited to attend the first worship service of Lord and Savior Lutheran Church of Waunakee, Wis., an exploratory mission of the synod, on May 17 at 9 a.m. Services will be held in the cafeteria of the Middle School in Waunakee at 401 South Street. For further information call Pastor Richard W. Mueller, 608/849-8637.

## WLC ANNUAL MEETING

The annual meeting of the Wisconsin Lutheran College conference will be held at the college on June 12. The evening will begin with a fellowship meal at 5:00 p.m., followed by a business meeting at 7:00 p.m.

## NAMES WANTED

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

**BEAUMONT-PORT ARTHUR-ORANGE, TEXAS** — Pastor John Kuske, 8245 Gladys St., Suite 207, Beaumont, TX 77706; 409/898-7243.

## EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

**PRESCOTT VALLEY/DEWEY, ARIZONA** — 8332 E. Hwy 69, Prescott Valley, 9:00 a.m. Pastor Stephen Hein, 4701 N. Stageway Ln., Prescott Valley, AZ 86314; 602/772-8722.

# FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

## PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended 31 March 1987

	Subscription Amount for 1987	3/12 of Annual Subscription	Three Months Offerings	Percent of Subscription
Arizona-California .....	\$ 876,149	\$ 219,037	\$ 177,067	80.8
Dakota-Montana .....	404,949	101,237	47,821	47.2
Michigan .....	2,052,291	513,073	353,794	69.0
Minnesota .....	2,340,511	585,128	356,810	61.0
Nebraska .....	517,224	129,306	73,416	56.8
North Atlantic .....	279,467	69,867	51,987	74.4
Northern Wisconsin .....	2,345,445	586,361	343,245	58.5
Pacific Northwest .....	267,359	66,840	42,567	63.7
South Atlantic .....	355,894	88,974	75,135	84.4
South Central .....	232,591	58,148	38,674	66.5
Southeastern Wisconsin .....	3,099,833	774,958	483,188	62.4
Western Wisconsin .....	2,690,926	672,732	380,363	56.5
Total — 1987 .....	\$15,462,639	\$ 3,865,660	\$ 2,424,067	62.7
Total — 1986 .....	\$14,914,765	\$ 3,728,691	\$ 2,304,701	61.8

## BUDGETARY FUND

### Statement of Receipts and Disbursements

Fiscal Year To Date

Nine months ended 31 March

	1987 Actual	1986 Actual	1987 Budget
<b>Receipts:</b>			
Prebudget Subscriptions .....	\$ 11,286,901	\$ 10,722,625	\$ 11,351,000
Gifts and Memorials .....	835,687*	270,721	319,000
Bequests .....	101,151	97,063	188,000
Other Income .....	74,134	130,157	91,000
Transfers from Other Funds .....	645,571	839,448	821,000
Total Receipts .....	\$ 12,943,444	\$ 12,060,014	\$ 12,770,000
<b>Disbursements:</b>			
Administration Division .....	\$ 880,706	\$ 861,823	\$ 917,000
Home Missions Division .....	2,723,537	2,701,880	2,734,000
HM — Interest Subsidy Program .....	718,180	629,932	811,000
World Missions Division .....	2,342,714	2,252,013	2,469,000
Worker Training Division .....	4,474,526	4,592,452	4,663,000
Parish Services Division .....	468,583	392,708	511,000
Fiscal Services Division .....	994,967	1,119,204	1,010,000
Total Disbursements .....	\$ 12,603,213	\$ 12,550,012	\$ 13,115,000
Net Increase/(Decrease) .....	\$ 340,231	\$ (489,998)	
Fund Balance — Beginning of Year .....	\$ (451,264)	\$ 3,737	
Fund Balance — End of Period .....	\$ (111,033)	\$ (486,261)	

\*Includes special Lenten Offering: March \$510,369; To date \$541,008

Norbert M. Manthe  
Chief Accounting Officer

# How Christian Mothers Cope



By Susan L. Fink

**"How Christian Mothers Cope"** shares the joys, frustrations and ideas of mothers. You'll find insights and suggestions on everything from education to playmates, and from clothing to health. If you're a mother struggling with the challenges of raising a Christian family, this book is for you! 137 pages. Paper.

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## BETHANY HOMECOMING

Bethany Lutheran College, Mankato, Minn., will hold a *Grand Homecoming* July 10-12 for all alumni and friends. The theme of the homecoming is "Basis for Excellence" and marks the 75th anniversary of the institution and the 60th anniversary of Bethany as a college of the ELS. For information or registration materials contact Bethany Lutheran College, 734 Marsh St., Mankato, MN 56001; 507/625-2977.

## NEW WELS CHURCHES

### Names Requested

In recent months the Wisconsin Evangelical Lutheran 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  
2929 N. Mayfair Rd., Milwaukee, WI 53222

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

- Arizona ..... Gilbert\*  
Peoria\*  
Tucson (Southwest)\*
- California ..... Bakersfield\*  
Pleasanton\*
- Colorado ..... Colorado Springs (East)\*  
Jupiter\*
- Florida ..... Miami (Hispanic)\*  
Panama City\*
- Georgia ..... Alpharetta\*
- Illinois ..... Buffalo Grove/Wheeling\*  
Streamwood\*
- Indiana ..... LaFayette\*
- Michigan ..... Houghton/Hancock\*
- Minnesota ..... Elk River\*  
Shoreview\*
- Nebraska ..... Omaha (Southwest)\*
- New Mexico ..... Roswell\*
- New York ..... Manhattan\*
- Ohio ..... Toledo (Northwest)
- Oklahoma ..... Owasso\*
- Pennsylvania ..... Bucks County\*
- South Dakota ..... Custer\*
- Texas ..... Atascocita\*  
Beaumont\*  
Universal City
- Washington ..... Everett\*  
Spokane Valley\*  
Woodinville/Bothell\*
- Wisconsin ..... Madison (Hispanic)\*  
Waunakee\*
- Ontario, Canada ..... New Market\*

\*Denotes exploratory services.

## HELP US SHARE OUR ALOHA!

When visiting on Oahu, please call Gary and Arlene at 841-8874 or Kent and Marj at 672-9250 for time and place of worship at St. Paul in Honolulu and for transportation (if needed). Looking forward to meeting you! Mahalo.

## WELS NURSES

Find fulfillment  
professionally and spiritually

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. It is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, nutritional problems still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The medical mission has two nurses at the Mwembembi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve about 48 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine and pediatrics, with two weeks field experience. On the field orientation is provided after arrival in Africa.

As you practice your profession, what a privilege to demonstrate your Christianity and to find fulfillment both spiritually and professionally in a missionary setting.

To qualify for this opportunity to nurse in the service of our Lord, you must satisfy African government regulations requiring three or four year nursing graduates, B. S. N. preferred, having two or more years of work experience in nursing. Due to the housing situation we are limited to single female R. N.'s.

If you are interested in learning more about this or have questions, contact: Mrs. Sandra Hahm, Secretary, Medical Mission Committee, 1607 N. Pine St., Grafton, WI 53024.

Dr. Jerome C. Brooks  
Medical Director

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THE NORTHWESTERN LUTHERAN



**A**nually our statistician, currently Pastor David Worgull of Chandler, Arizona, who is secretary of the synod, gathers the statistics from our 1200 or so congregations. This kind of counting has been going on since the early days of the synod. The first statistical report for the historical record was in 1858 when it was recorded that there were 12 parishes, 25 congregations (preaching stations), 16 weekday schools and 7 Sunday schools.

Statistics must be handled warily. They never tell the whole story because the reading of hearts God has reserved for himself. Statistics deal with things which are measurable. God's specialty is hearts. No human instruments have been devised to read them. The Lord has the last word: "Man looketh on the outward appearance, but the Lord looketh on the heart."

If statistics told the whole story, one three-year ministry a couple thousand years ago was a monumental failure. The churches of spectacular growth make the news — because they are so rare. Another church registers only losses year after year. It's in the central city but refuses to move because it is maintaining a Lutheran presence at a point where people desperately need to know the love of God in Christ. And statistics do not tell that story.

Set in this perspective, a summary of the WELS 1986 statistics arrived at the national offices the other day. There were no great changes from the previous year. There were no surprises. There were a few new things. In order to measure the "back door" losses several additional statistics were asked for: "Transfers out," "Joined other churches" ("released"), and "Removal." Losses by these means can be considerable and are always a concern of a caring church. We "lost" about 15,000 this way. Death accounted for another 3600.

Our baptized membership is now 417,755 as compared with 416,624, in 1985. The gain is not that great and reflects the small but steady growth we have experienced, under God, for the past 20 years. When other mainline churches have been steadily losing membership, this is a significant blessing of God.

After registering growth in congregations of 20 to 25 in the past years, we increased by only one congregation in 1986 to 1190 congregations. This plateauing reflects our current budget problems. For the time being there will be no more 20 to 25 mission openings, the average figure for the 70s, which accounted for our growth in congregations.

One measurement of commitment is church attendance. On an average Sunday almost half (46) percent of our baptized membership is in church, well above the national average of 40 percent of the adult membership. Another measurement of commitment is the stewardship of money. Over \$115 million was contributed for all purposes by our membership, an average of \$364 per communicant, a 5.2 percent increase over 1985. Synodical giving increased 3.4 percent and giving for "outside" purposes (Lutheran high schools, social service agencies and other non-synodical agencies) increased by 16.1 percent.

And there you have it, folks. Not the best of times, but not the worst either!

*James P. Schaefer*

by Gary M. Faleide

**S**uffering is no respecter of persons. It has visited each of us. Out of the depth of our suffering the question arises, "Where is God?"

If your faith is so challenged at work, home, or school that you begin to doubt your baptismal faith, where is God *for you*?

If the burdens of your responsibilities in life weigh so heavily that you question whether or not you have the personal courage and strength to carry those burdens, where is God *for you*?

If fear over an uncertain future squeezes out faith's promise, where is God *for you*?

Where is God?

The answer to this question is given in the answer to the question where God has been in the past. Once we know where God has been we can know where he is now. Where has God been?

The lambs which were slaughtered at the Passover in the Old Testament (see Exodus 12:21-17) point to the death of the Lamb of God at Golgotha in the New Testament. Jesus of Nazareth, the word become flesh (John 1:14), is the Lamb of God (John 1:36). By his death on the cross, by his broken body and shed blood, Christ, the God-man, has delivered us from sin, death and the devil.

By his death the Lamb of God has delivered us from sin. The death which Christ dies is the punishment of God against sin. The sin for which Christ dies is not his own, but our sin. Since God has already punished Jesus for our sin, he no longer holds it against us. God has forgiven our sin.

By his death the Lamb of God has delivered us from death. Jesus has already died for our sin. Death, as the punishment for sin, no longer has a claim against us. Instead, death becomes our translation to eternal life.

By his death the Lamb of God has delivered us from the power of the devil. The devil tempts to sin. He tempted Jesus to avoid death. Christ resisted that temptation and thereby defeated the devil. This Christ did for us. Satan no longer has any real power over us.

This threefold deliverance is declared by the resurrection. It is the joy of our Easter faith. It is the basis of that faith. And through faith this deliverance becomes ours.

We now have the answer to our first question, "Where has God been?" God has been in the blood of the Lamb at Golgotha to free his people from sin, death and the devil. If this is where God has been, we know where God is now. God is wherever the blood of the Lamb is. Where is the blood of the Lamb? The blood of the Lamb is at the Lord's Supper.

In the Lord's Supper, the crucified Christ is present



## Where is God?

in his body and in his blood. The body present in the Lord's Supper is the body broken on the cross. The blood present in the Lord's Supper is the blood shed on the cross.

The crucified Christ who is present in the Lord's Supper is present for a reason. He is present to present to us that threefold deliverance secured by his death on the cross. He is present to give us forgiveness, our deliverance from sin. He is present to give us eternal life, our deliverance from death. He is present to give us newness of life, our deliverance from the power of the devil. Through faith in him, these gifts are ours.

Where is God now? God is in the blood of the Lamb at the Lord's Supper.

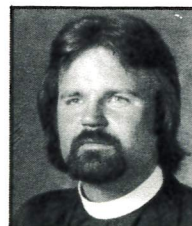
If your faith is so challenged at work, home, school that you begin to doubt your baptismal faith, God is in the Lord's Supper to strengthen your faith.

If the burdens of your responsibilities in life weigh so heavily that you question whether or not you have the personal courage and strength to carry those burdens, God is in the Lord's Supper to encourage and strengthen you.

If fear over an uncertain future squeezes out faith's promise, God is in the Lord's Supper to give you hope.

Where is God?

God is in the blood of the Lamb.



*Gary Faleide is executive director of Campus Ministry Foundation, Inc., and part-time campus pastor of Wisconsin Lutheran Chapel, Madison, Wisconsin.*