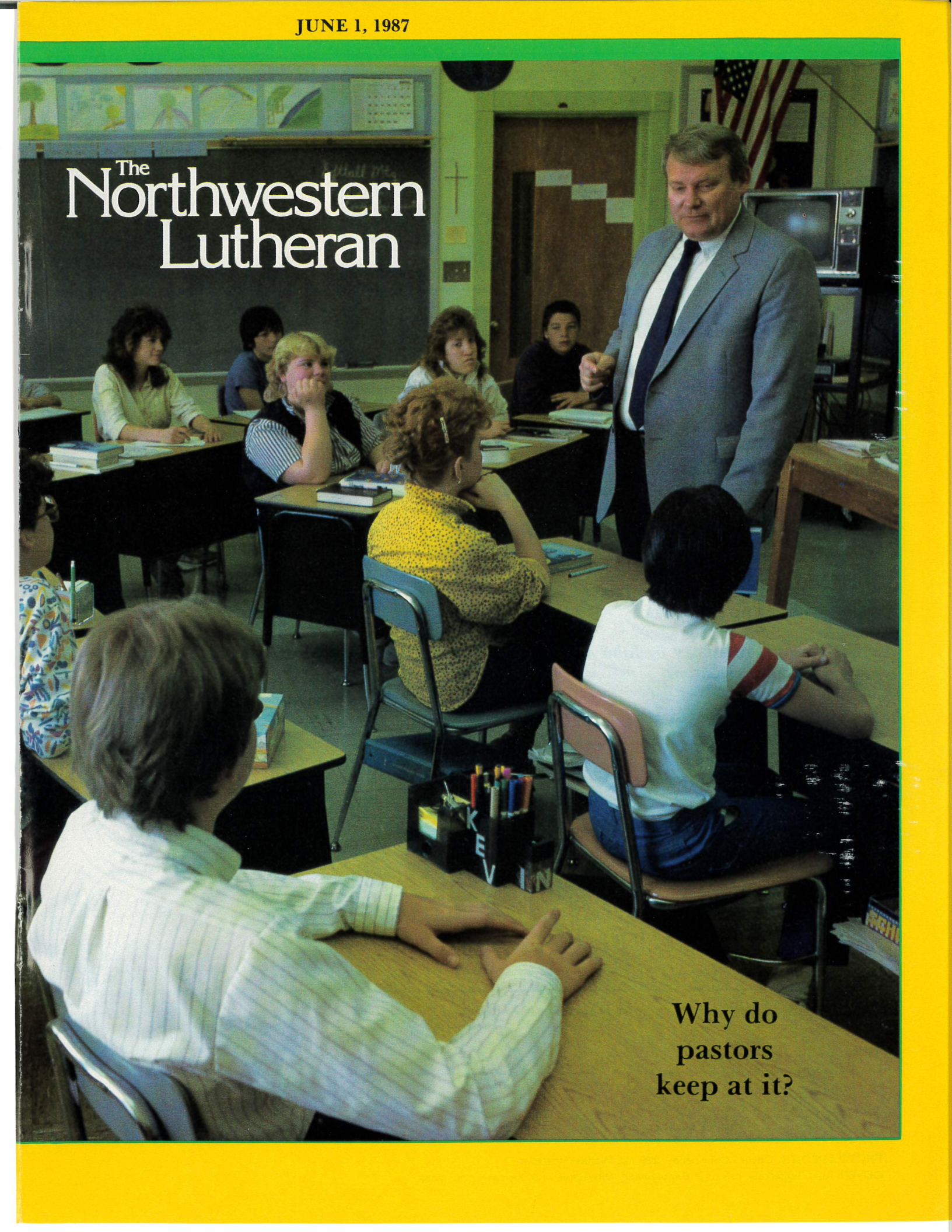


JUNE 1, 1987

# The Northwestern Lutheran



Why do  
pastors  
keep at it?



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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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## *Pentecost reminds us we have a new Lord*

by Robert H. Hochmuth

*You know that when you were pagans, somehow or other you were influenced and led astray to dumb idols. Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. There are different kinds of gifts, but the same Spirit (1 Corinthians 12:2-4).*

**B**efore conversion a person's spiritual status is not neutrality. The unconverted may feel he is living a respectable enough life and adopt the attitude: "I can get along without Jesus." Or he belittles Jesus and denies him loyalty. Why should he pay attention to what Jesus did or said? His life is totally self-centered, bent on pleasing himself. He is at odds with God.

Everyone of us was born with the outlook: "I'm number one." "What suits me is the highest concern I have." That's why we need to be reborn if we are going to have a place in God's family. By nature Satan dominates in us.

That was the situation with the pagans in Corinth. Catering to their carnal appetites and unregenerate attitudes, they easily gave their allegiance to mute idols, fictitious deities. It was Satan who was manipulating their self-centered make-up and keeping them miserably misled as his slaves.

The apostle wants them to note well what futility enveloped them; they had been venerating gods that could not even communicate, much less provide any help.

### **We confess him by the Spirit's power**

What a change had taken place! Believers are to be made aware that their place in the family of God has come about by the working of the Holy Spirit, who is not some hazy, mystic influence, but a real counselor and friend, the one who together with the Son and the Father knows us and cares, and who expresses and reveals God's saving truth in Christ, so that we can know him and trust him. Thanks and praise to the Holy Spirit for turning pagans into children of God. He has generated in their hearts the trust and devotion that prompts their lips now to confess, "Jesus is Lord."

So in our case, what was needed was a 180 degree turn in our regard for Jesus, but we could not turn even one degree by ourselves. The Holy Spirit stepped in to convict us of our unworthiness under God's righteous demands and to convince us that Jesus is

God who became our brother and laid down a complete ransom for the sins of the whole world. As our teacher the Spirit gave us the knowledge that there is forgiveness for all; as our friend and counselor he generated in us a personal assurance: "I am forgiven; Jesus is my Savior and Lord."

Especially when doubts and depression assail us it's time to realize that any little flicker of faith we have is evidence of the Holy Spirit's care and interest in us. We did not produce even that little flicker of faith ourselves; the Holy Spirit did, because he is interested in us and desires to bring us to a stronger faith, ready to confess: "Jesus is my Lord."

### **We serve him with the Spirit's gifts**

That confession acknowledges: Jesus has made me his own, and I belong to him. The Spirit causes it to grow in commitment and dedication which sings: "Take my will and make it thine; it shall be no longer mine. Take my heart, it is thine own; it shall be thy royal throne." When the Spirit makes Jesus supreme in our hearts and lives, we begin to concentrate on serving him in righteousness, innocence and blessedness, as Luther expressed it. "Living for him who died," is Paul's phrase.

What's more, the Spirit equips us so that this will not be just a theoretical service. The Spirit equips all believers with a gift or gifts for serving their new Lord in very specific and identifiable ways. That is the thrust of the rest of chapter twelve in 1 Corinthians.

Pentecost is a reminder that the Holy Spirit turns unbelievers into believers, and he turns believers into stronger believers, better prepared for sharing and spreading the message of life in a futile, pagan world.

There are the wandering to be guided, the straying to be recalled, the young to be taught; the afflicted to be encouraged. There are projects to be undertaken and directed. There are temptations to be overcome, deceptions to be unmasked — and always the lost to be won and our flesh to be crucified.

Each of us will do well to employ the Scripture's descriptions and criteria for cultivating the gifts the Spirit has given us for serving the Lord to whom we now belong. We ought to be pentecostal Christians, not in the sense of frenzied or ecstatic, but in the sense of converted, equipped and fervent for making known the wonderful works of God. □

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

# The language of worship

**A**s the congregations of our synod close out the half-year trial use of the Sampler, one question seems to have provoked the most debate: what is the proper language of worship?

The proper language of worship cannot be discussed in isolation from the language of the Bible. As the foreword to the Sampler points out, the increasing change and variety in the use of worship forms and materials "is largely the result of the growing use of modern Bible translations. . . . In many of our schools the children are memorizing their Bible passages in the language of the *New International Version*."

Martin Luther in his introduction to the *Small Catechism* advised that "the preacher should take the utmost care to avoid changes or variations in the text and wording" of the six chief parts. To some extent one might say the same about the language of worship. Yet there are times in the history of the church when text and wording do change. One example was our synod's move from the German language to English.

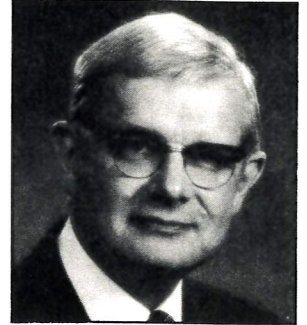
With the growing use of the *New International Version* among us, we are called on to make changes in the language of worship. We are moving away from Elizabethan language to the language of the late 20th century. One of the goals of our new hymnal will be to again standardize the basic texts used in worship and instruction.

Some who object to the changes in the Sampler say that the language as revised is too plain and lacks dignity. In fact our English language today is less ornate compared with Shakespeare's day. The King James translation, made when Shakespeare was in his prime, is more literary than most contemporary Bible translations. There was opportunity for more variety in Elizabethan English. One example is the second person pronoun. The King James translation works with eight different forms of the second person pronoun: thou, thy, thee, thine, ye, you, your, yours. A modern translator is limited to three: you, your, yours. This results in language which is flatter, tending to monotony when often used as in the liturgy. It is a price which must be paid if we would speak the language of today.

Moving away from the familiar may have hidden benefits. The English author C. S. Lewis opines that "we must sometimes get away from the Authorized Version (King James) if for no other reason, simply *because* it is so beautiful and so solemn. Beauty exalts, but beauty also lulls. Early associations endear but they also confuse."

What is the proper language of worship? Our goal must be to use the best possible contemporary English. It must be language well-crafted and expressive, yet readily understandable; there needs to be rhythm and balance; worship requires language which is vibrant, not drab and dull. The words we sing and speak in worship glorify the Lord of heaven and earth; they proclaim his saving gospel to people he loves. The language of worship needs to be the very best we can bring forth.

Victor H. Prange



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is pastor of Peace,  
Janesville, Wisconsin.

# Joy and victory

## Ours in Christian unity

by James A. Aderman

**T**he Philippian congregation was not a divided congregation, but there were some factors which caused a degree of dissension and unhappiness and threatened its Christian joy and victory. The dissension stemmed from three sources. Two of those three originated from outside the congregation.

One outside pressure point was the community of Philippi. Paul compares the persecution the Philippians felt with his own situation (1:30). Evidently those saints were being harassed by their countrymen. Philippi was a Roman colony, a city "adopted" by Rome and granted every privilege afforded any Roman citizen. Consequently, the people of Philippi were staunchly pro-Roman. Any non-Roman religion was viewed as unpatriotic, or worse, treasonous.

Some false teachers were also attempting to make inroads into the congregation. Paul minces no words to describe them: "dogs, those men who do evil, those mutilators of the flesh" (3:2). We remember them today as Judaizers, individuals who demanded that New Testament Christians must continue to follow Old Testament regulations. Paul speaks so harshly because their teachings insisted that faith in Jesus was not enough to save.

There was also an internal squabble with which the Philippian believers were contending. Euodia and Syntyche (4:2,3), both members of the congregation, evidently had had a falling out over some matter of Christian liberty. (You'll notice Paul mentions no unscriptural teaching one or the other was promoting.) Their squabble, however, was causing tension and disharmony.

Judging from the way Paul writes about these pressures, none of the trouble points was causing great problems for the Philippians. Nonetheless, he recognized the need to nip these problems in the bud. That's one of the reasons he wrote. The first verse of chapter four says, "Therefore, . . . that is how you should stand firm in the Lord, dear friends." In other words, "I hope you've paid attention to everything I've just finished telling you. It teaches you to stand united as Christians." And what principles did Paul share with them?

"Rejoice in the Lord" (3:1). This common chorus in Philippians reminds us that when our lives are properly focused on Jesus and his forgiving love, our problems, our challenges, our irritants take on a

much different perspective. Finding joy in our loving Lord, in his ready acceptance of us, in his willingness to forgive allows us to shed hurt feelings, even hatreds, and to work in harmony with fellow Christians.

Based on that rejoicing in Jesus Paul and we are able to "forget what is behind and strain toward what is ahead" (3:13). The peace of God-granted righteousness (3:9) allows us to shrug off misplaced guilt over forgiven sins and prohibits us from becoming a problem for others. Rather, secure in our right relationship with God, we are enabled to "press on toward the goal to win the prize for which God has called (us) heavenward in Christ Jesus" (3:14). With that goal firmly in mind, we won't allow ourselves to get sidetracked with petty bickerings or to be their cause.

When it comes to dealing with disunity over false teachings, Paul's "Watch out!" (3:2) echoes the Savior's warning, "Beware of false prophets." Untrue teachings about God will cause disunity. (Look at the numerous denominations today.) Steer clear of people whose message is not the same as the Scripture's and harmony will reign.

The Apostle's fervent desire to "know Christ" (3:10,11) is also a key to harmony among Christians. As Christians grow together in the faith through the study of the Scriptures and strive to live out what they've learned, unity results (2:1,2). Like-mindedness grows out of contact with our God through his word. The study of that word assures, "If on some point you think differently, that too God will make clear to you" (3:15).

A healthy focus on Jesus' triumphant return in judgment also encourages unity. "Our citizenship is in heaven. And we eagerly await a Savior from there . . ." (3:20). Christians recognize that infightings and arguments will only get in the way of the work which needs to be done before Jesus returns. With time before the second coming in short supply and with a command to reach the world with God's word, the Lord's people will seek to pull together, not apart.

Unity among Christians is God's will. Paul's advice helps us to stay joyfully and victoriously united, even in the face of persecution, false teachings and internal bickering. □

*James Aderman is pastor of Siloah, Milwaukee, Wisconsin.*



## TWO-PARENT FAMILIES Only traditional?

by James C. Berger

If you were in a group of family specialists and asked, "What is a family?", you would receive a variety of answers. "A family is a group of people, whatever the number or combination, living together for the common good" (no definition of good). "A family is the unit established to nurture children" (no statement of who will and must do the nurturing). The point is that there is a lack of common understanding of what a "family" is and the necessary roles that all members of a family have.

The consequent confusion has been extensive; children rearing children is a common practice; child neglect is a daily occurrence. The essence of the confusion, however, is that two-parent families are looked upon as a thing of the past, but not a necessity of today. Yes, the two-parent family has been given the designation of being traditional (tradition meaning customary, of past customs), and as we all know, traditions and customs may become outmoded or change.

Hence, there is the mood in America today that a single parent, usually a female, can do just as good a job at rearing children as two parents — a mother *and* a father — can do. And, it is estimated that 50 percent of all children born today will grow up in one-parent families. Does this bode well or ill for the future of children?

I will concede that a single parent can adequately provide for the physical needs of a child. The ability to provide food, clothing and shelter is limited only by the income available to provide those necessities. When we speak, however, of the emotional and spiritual growth needs of a child, the story takes a different turn, and for this article I will be an advocate for children and their needs.

The emotional development of children, the favorable self concept which is essential to personal happiness and effective functioning, is for the most part developed by the way both a father and a mother relate to children. Because of the lack of either a father or a mother in the home, emotional deprivation is experienced by children in one-parent families. Emotional stress is experienced by the single parent because of the lack of support of the other parent.

The spiritual training of children is clearly taught in Scripture as being the responsibility of the father — the priest or the minister in the home. It is assumed in Scripture that a mother is also present, evidence that a child lacks the best opportunity for spiritual growth and development when a father is absent, or when a father does not fulfill his privileged position.

One of the problems is the short-sightedness of many people today. Child-rearing is more than one or five or ten years in duration. A long-term perspective is necessary — a perspective which looks to the impact

of training for the whole life of the child. There are some essential questions. "What is necessary for the best interests of the child for his whole life?" "What are the necessary relationships that will enable him to grow and become a well-adjusted, useful, serving individual for his family, his church and society?" Christians also need to answer these questions. In increasing numbers, Christians are being influenced by the trend that two-parent families are only traditional; the actions of many Christians today indicate the acceptance of the view that one parent is as good as two.

Society, laws and culture have always stressed the need of children for their mother. Unwed mothers, with all things being equal, have the sole choice of custody of a child. In cases of divorce, custody of children has normally been given to the mother. But what about the father? Is he really unnecessary? Is he only a biological starting point? Will the child do as well without him as with him? Are two parents better — only better — or necessary?

There are some signs in secular literature indicating the awareness of the problems of one-parent families. The negative impact on children in father-absent homes is clearly indicated through research. Among other things in father-absent homes, boys are more likely to encounter difficulty in social, emotional and cognitive development; more likely to score lower on tests of intellectual performance; more likely to have social and emotional problems.

In such homes, girls are more likely to engage in anti-social acting out; to show anxiety and difficulty in relating to males; to be shy and withdrawn and to avoid close proximity to male peers and adults. For the adolescent male or female, the active presence of both parents in the home establishes a strong sense of identity. The same sex parent provides the model for personally and socially accepted behavior; the opposite sex parent provides the approval necessary for the adolescent to feel confident in his or her identity.

In short, boys normally learn to be men through the love and example and nurturing of their fathers in proper relationship to their mother. Girls normally learn to be women through the love and example and nurturing of their mothers in proper relationship to their father.

**N**ow all this is encouraging. It is good to see that others are recognizing the value of two-parent homes. It still does not, however, answer the question: "Are two-parent families only traditional?" To answer that question, Christians look to Scripture. I believe that there we will find the answer — that two-parent families are not traditional but divinely established.

In Genesis we are told that after God brought Eve to Adam, Adam said: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." Two truths stand out here. For Adam it is an accepted truth that the family of origin consists of father and mother. For Adam, it is also an accepted truth that the procreation of children exists within the state of marriage where a father and mother are present.

Many other Scripture passages could also be cited to indicate God's idea of a family — what it is and the role each family member plays. There are passages about parents, about the father's responsibility for training of children; there are passages which speak of the activity of mothers and fathers. All the evidence of Scripture is that children need two parents, a father and a mother actively engaged for the mutual training and rearing of children.

We really then do not need to know what the world thinks. Neither do we need to know all the "whys" and "wherefores." We need only to seek to follow and act upon what God himself lays out for us, our families and our children. The implications for us are many. Implied is a deeper commitment to the estate of marriage, knowing that our children need the commitment of a father and mother to them and to each other. Implied is the fact that fathers need to be actively involved in the nurturing of children. Implied is the necessity of unwed parents to make decisions for their children on the basis of Scripture and the best interest of their children.

I am not denying that there are exceptions, exceptions which God himself allows to occur, for example the death of one parent or a Scripture-approved divorce. I am not extremely worried about that. Our God is sufficient to provide what is necessary. But I am concerned about what we as humans are doing, allowing, creating, and in a real sense telling God what is right.

The issues of defining a family and the importance of a father *and* mother in the family are serious. May God help us in our commitment to him. The welfare of our children, our families, our church and our nation depend on it.

Just a footnote. It is recognized that there are many Christians who are single parents, attempting to rear their children under God. Later in this series we will

look at their problems and attempt to help them in their difficult task. □



James Berger is associate executive director of Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin.

*The phrase that*

# ROARED

“In the apostolic see the Catholic religion has always been kept immaculate”

by James G. Kiecker

**A**s church documents go it was relatively short, not too hard to understand, and except for the fact it was written in Latin no drier than most. But in this document there was one little phrase which was a ticking time bomb. In fact, this little phrase and the way it was interpreted finally produced a major explosion. Thus it marks one of the truly decisive moments in the story of God's people on earth.

The time was the year 519 after the birth of our Lord, and the situation was this: In the years before this the Christian church had argued about the nature of Jesus. Some had said Jesus the Son was not as divine as God the Father. Others had agreed Jesus was both fully divine and fully human, but then had rigidly divided these two natures. Still others had

done the opposite, saying Jesus was both God and man, and then not keeping the natures separate at all. Finally it was decided on the basis of Scripture that Jesus was fully divine and fully human, two distinct natures bound together in one person.

But not all Christians went along with this, especially those in Asia Minor. Many of these people still preferred to think of Jesus as having one unified nature, not two distinct natures in one person. Bitter arguing went on between these eastern Christians and western Christians in Rome. Fighting among Christians is not a pretty sight, and quite a few people wanted it to end.

One such potential peacemaker was the patriarch (same as bishop) of Constantinople, Acacius (pronounced ah-KAY-shius). At first he had stoutly defended the doctrine of Jesus' two-fold nature in one person. But probably with the good intention of healing all the strife he now composed a doctrinal statement called the Decree of Union.

Basically, Acacius' decree cleverly tried to solve the whole problem by avoiding the issue (never a very good method!). Were people uptight about the correct relation of the natures of Christ? Then don't mention the natures of Christ at all. Merely condemn all false teaching in a vague sort of way, and consider the matter settled. Satisfied with his tactic, Acacius then started communing all comers including those who denied that Jesus had two distinct natures within his one person.

But the bishop of Rome, Felix by name, to his credit saw through this ruse, sent a letter of protest to his fellow bishop Acacius and then excommunicated him. Acacius stubbornly retaliated by refusing to acknowledge Felix as the legitimate bishop of Rome. Then Felix turned around and did the same thing to Acacius, refusing to consider Acacius the legitimate



patriarch of Constantinople. Formal relations between eastern and western Christians were suspended. Instead of solving the matter of Christ's two natures, Acacius had just made things worse.

For several years things stood like this. Then, with some new players in the game, a solution seemed in sight. In Acacius' place as patriarch of Constantinople was a man named John. In Felix's place as bishop of Rome was a man named Hormisdas (pronounced hor-MIZ-das).

Hormisdas was eager to end the dispute — but on his terms. He had a document prepared now known as the Formula of Hormisdas. It wasn't very long, about the length of an average letter. Hormisdas called on the eastern patriarch to denounce all heretics, especially those who denied Jesus' two-fold, divine-human nature in one person. So far so good.

Then the ticking time bomb, a sentence slipped in: "In the apostolic see the Catholic religion has always been kept immaculate," meaning, in the church of Rome the Christian religion has always remained correct. The representatives of Hormisdas, who carried this document to John, were directed to get John's signature.

John balked. He saw the implications, and so should we. First of all, the document was not the product of joint discussions between eastern and western Christendom, but it originated in Rome. This implied Roman superiority. Then the statement itself implied that only in Rome and nowhere else had Christianity remained correct. And, most frightening of all, it implied that only those who were in union with the church of Rome were part of the Christian church. No wonder the patriarch balked.

But finally he signed. Politics played a role here. The empire was threatened with revolution, and religious divisions would only weaken it. The emperor, Justin, wanted his realm united spiritually as well as militarily, so he urged John to sign the document. John tried to save face by attaching a statement which said that he hadn't been forced to sign, and that the eastern and western churches were really on the same level. But sign he did. The fateful date was March 28, 519.

Hormisdas was not the first bishop of Rome to try to pull rank over other bishops. For example, an earlier bishop named Innocent I (402-417) had claimed full authority over the whole church, calling himself "the one single fountainhead which fertilizes the whole world by its many streams." Nice words. But the two greatest early church fathers, Augustine and Jerome, denied his claims, and the eastern church ignored him.

*Like a time bomb,  
ticking away, that little phrase  
had finally gone off with a  
resounding explosion,  
the shock waves of which  
are still rolling.*

Similarly, as Rome's emperors got weaker and the whole empire started to fall in the late 400s, a bishop named Leo I tried to fill this power vacuum. When Attila the Hun threatened to sack Rome, Leo met him and talked him out of it. (Raphael painted the scene with Peter and Paul holding protecting swords over Leo.) This upped Leo's reputation all over Christendom.

But it really was this little phrase from the Formula of Hormisdas which established Rome's position. Just a year later the next emperor, Justinian, spoke of the "primacy of the apostolic see (i.e., the bishop of Rome)." And the patriarch of Constantinople who followed John addressed Hormisdas as "Father of Fathers, Archbishop (i.e., the bishop over other bishops) and Patriarch."

Then the drive for Roman supremacy shifted into high gear. About 1200 the Roman bishop Innocent III said: "I sit on high above kings and above all princes. . . . The royal power borrows all its dignity and splendor from the pontifical as the moon from the sun." And a century later Pope Boniface VIII would appear in public, one day wearing church apparel, the next day wearing royal garb, to indicate his supremacy in both areas.

Finally, the Vatican Council of 1870 made it a dogma that the pope was infallible, i.e., not able to make a mistake when speaking about faith and morals. And lo and behold, right there in the middle of that document, supporting its claims, was that little phrase from the Formula of Hormisdas: "In the apostolic see the Catholic religion has always been kept immaculate." Like a time bomb, ticking away since 519, that little phrase had finally gone off with a resounding explosion, the shock waves of which are still rolling. □



James Kiecker teaches history at Wisconsin Lutheran College, Milwaukee, Wisconsin.

# Let's go and make it better

by James Scott

The March 15 article, "Where we can make it better" was outstanding! Why? Because it got down to cases. For me, it was like reading Revelation 2 and 3 where the Lord paid a house call on his 65-year-old church to afflict the comfortable and comfort the afflicted. After all, God's word — and its servants (lay and clergy) — should be doing the same thing today.

This timely and concise article provided needed self-examination of apathy (or neglect) toward the concepts of discipleship, sanctification, spiritual maturity and the Lordship of Christ, not to mention lay and female ministry, evangelism, youth ministry, worship vitality, stewardship and world missions (Brazil especially).

*Having the word  
is not enough.  
Our people must study it,  
apply it, understand it,  
live it and obey it.*

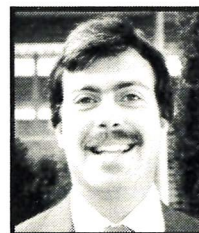
However, the article did fall short. First, no Scripture was used to reinforce how far we actually miss the mark of God's standard for his body (i.e., our corporate and individual sins of the Great Omission). Second, the data cited from the synodical report was not sufficient to let the average WELS member know just

how pervasive and "dreadful" the situation really is.

The statement, "the symptoms exist in some places and to some extent" gives the impression of a toothache or sunburn as opposed to potential bone cancer or hardening of the arteries. In other words, a more comprehensive and penetrating diagnosis is required before proper treatment can be administered. Finally, no remedy from Scripture (blessings from repentance and obedience, cursings from impenitence and disobedience) such as Deuteronomy 28-30, John 15:1-17 and 1 Corinthians 3:10-15 was mentioned.

Jesus' three-year ministry was not solely for our redemption (the cross did that) or our justification (the empty tomb did that). Rather, Jesus was making disciples and showing us how to do the same. Let us follow Jesus as his disciples and let us follow his example of making disciples. Only then will we begin to fulfill the Great Commission, "teaching them to obey everything Jesus commanded." Having the word is not enough. Teaching it is not enough either. Our people must study it, apply it, understand it, live it and obey it so that they will grow to know its author and be conformed to his likeness by the power of the Holy Spirit.

Perhaps I'm jumping the gun here, even though the article was headed "last of a series." I'm hoping instead that it will be the first of a series of specific and honest self-examinations of our understocked spiritual inventories, together with practical, biblical, God-pleasing methods of educating, establishing and equipping our clergy and laity to rediscover the lost art of disciple-making. May God grant that all of us who love his church stop dwelling on where we stand, but focus on where we're going (or not going). Then, let's go and make it better! □



James Scott is  
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at Reformation, San Diego, California.

## The Sampler

It disturbs me to read recent letters commenting negatively on the new liturgy that is in the Sampler. To me, the change is good, and in time, will prove to be very successful.

Having clear, concise language, it seems to me, adds to the meaning of the liturgy. Any changes that make the liturgy more understandable for worshipers of all ages should be welcomed.

Plus, the changes in the Sampler have made me, and I'm sure other worshipers as well, think a little bit closer about the meanings of the words we sing and recite. While I'll admit I was very comfortable with the old liturgy, at times I could catch myself "just going through the motions" of the old liturgy, without really concentrating on the meaning.

My suggestion for the New Hymnal Committee would be to add several optional liturgies in the new hymnal which would allow for fresh, more meaningful liturgies for worshipers to utilize during services.

Like a new pair of shoes, the new liturgy may not be comfortable at first, but after it is broken in a bit, it should help us walk closer with the Lord.

*Thor Carlson  
Big Lake, Minnesota*

## "Creation or evolution?"

While I fully agree with the editorial on "Creation or Evolution?" (March 15), I hope no one was left with a misunderstanding of the subject.

The evidence for accepting creation remains a matter of God-given faith, yet the theories of evolution require a faith as well. This "faith" in human reason and understanding is what the world clings to, not science (1 Corinthians 2:12). It is important for us to see that true science does not contradict Scripture, but rather upholds it. That is to say, it is not science but *man's*

interpretation of science which is contradictory.

Many Christians are afraid to discuss evolution or science for fear that it may tear down their faith. This should not be. The fossil record, for example, does not argue in favor of evolution as Mr. Yoder suggests. Instead, it documents the "sudden appearance" (creation) of highly complex life forms in the Cambrian age and is completely devoid of any transitional species. With a thorough knowledge of these facts we can be ready to give an answer that plants the seed of God's word as well (1 Peter 3:15).

Evolution truly is "the foolishness of man," but let's be ready with an answer that breaks down those walls of foolishness . . . and more importantly, one that wields the sword of God (Hebrews 4:12).

*Steven P. Herrmann  
Indianapolis, Indiana*

## A threat to humanity

The editor's comments on AIDS are certainly timely (March 15). It seems impossible to overstate the threat to humanity posed by AIDS. The statistics and projections are awesome.

While society may well be "paying for the sins of the '60s," I think it is particularly important for society to realize that strict adherence to God's laws on a current basis, in spite of our collective sins since the '60s, would reverse the trends in AIDS. For our healthy young men and women, this threat of devastation disappears if extramarital sex and intravenous drugs are avoided. Adherence to Christian values is vitally important for our health and well-being in this life.

*David W. Schmidt, M.D.  
Fair Oaks, California*

One can hardly pick up the paper without being informed about the AIDS controversy, and so I read with interest "From this corner" (March 15).

I have not yet read or heard any

sermon refer to Leviticus 18:22 and Leviticus 20:13. Simply put: "Do not lie with a man as one lies with a woman; that is detestable. . . . If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads."

How much clearer must it be for God's children to understand his laws?

Simply put: These two verses should be preached from every pulpit.

Simple and clear from God — right to today — even about AIDS! It's time to get back into the Bible now!

*Mrs. Lawrence Hemm  
Brookfield, Wisconsin*

## Article appreciated

Congratulations to Pastor Mark Braun for his timely and well-written piece, "Where we can make it better" (March 15). I've met many people in WELS circles who seem to feel we have something to fear from honest, critical self-examination. The prospect of seeing it on the pages of *The Northwestern Lutheran* makes them particularly nervous. Their cautions shouldn't be ignored.

But I would also hate to see it used only to publicize what we've accomplished with God's help and not also to acknowledge our shortcomings. Pastor Braun does us a service by bringing several of the more obvious to light; no doubt there are others. Let's have the courage to admit — publicly — that we're not perfect.

*Kenneth A. Cherney  
Ottawa, Ontario, Canada*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.

## THE BIBLE IN 365 READINGS

One of the marks of God's people is their love for his word. As the word weaves its way into their lives in many different settings, it nourishes and sustains them. It brings peace to troubled and angry hearts. It dries tears and blesses celebrations. It is the bread and water of life.

Many have said: I must read my Bible; I will start at Genesis and read it through to the end. But the project is soon abandoned. There must be a way — some have thought — which will lead me through the Bible systematically and with variety in my readings.

As a service to our readers we are proposing a reading program which will take you through the Bible — the entire Bible — in 365 readings. The program of reading will begin on June 15 and close on June 14, 1988. The next four weeks' readings will normally appear in the first issue of the month. The readings — 10 to 15 minutes each day — are alternately taken from the Old and New Testaments to provide variety. We have offered this series before. We feel it is time to offer it again.

|      |    |                             |
|------|----|-----------------------------|
| June | 15 | Matthew 1 — 4               |
|      | 16 | Mt 5, 6                     |
|      | 17 | Mt 7 — 9:26                 |
|      | 18 | Mt 9:27 — 11                |
|      | 19 | Mt 12 — 13:30               |
|      | 20 | Mt 13:31 — 15:28            |
|      | 21 | Mt 15:29 — 18:14            |
|      | 22 | Mt 18:15 — 20               |
|      | 23 | Mt 21 — 22:40               |
|      | 24 | Mt 22:41 — 24:31            |
|      | 25 | Mt 24:32 — 26:16            |
|      | 26 | Mt 26:17 — 27:32            |
|      | 27 | Mt 27:33 — 28 /<br>Psalm 69 |
|      | 28 | Genesis 1 — 3               |
|      | 29 | Gn 4 — 7:5                  |
|      | 30 | Gn 7:6 — 7:24 / 2 Peter     |
| July | 1  | Gn 8 — 10                   |
|      | 2  | Gn 11 — 13                  |
|      | 3  | Gn 14 — 17                  |
|      | 4  | Gn 18, 19                   |
|      | 5  | Gn 20 — 22                  |
|      | 6  | Gn 23, 24                   |
|      | 7  | Gn 25, 26                   |
|      | 8  | Gn 27, 28                   |
|      | 9  | Gn 29 — 31:16               |
|      | 10 | Gn 31:17 — 33               |
|      | 11 | Gn 34 — 36                  |
|      | 12 | Gn 37 — 39                  |
|      | 13 | Gn 40 — 41:45 / Ps 54, 1    |
|      | 14 | Gn 41:46 — 43               |
|      | 15 | Gn 44 — 46                  |

## BOOK BRIEFS

As things stand now, Augsburg of Minneapolis has published what should be the hit of the year — a new biography of Luther. In these last years, Luther biographies intended for the general reader (such as Bainton's *Here I Stand*) have been few. Dr. Lewis W. Spitz of Stanford calls it "the best complete biography of Luther for our times." I won't argue with him. The biography, *Luther the Reformer* (334 pages, cloth, \$24.95), by James M. Kittelson is written in a lively, crisp style. His understanding of Luther and what drove him is exceptional and in this regard better than Bainton. Kittelson is especially good in interpreting the Luther mood from 1530 to his death, a period usually slighted by his biographers. If you are programmed to buy one religious book of merit this year, this is the one. You'll be a better Lutheran for it.

Again available from Concordia, St. Louis, is Dr. C. F. W. Walther's classic, *The Proper Distinction Between Law and Gospel* (426 pages, cloth, \$15.50), in the original English edition translated by W. H. T. Dau. It has nourished several generations of English readers — lay and clergy — since its publication in 1928. It consists of a series of lectures delivered by Walther to St. Louis seminarians between September 1884 and November 1885 on the correct use of the law and of the gospel.

If you have wondered why the Wisconsin Synod opposes membership in the Masonic Lodge, you could do no better than read a revised edition of *Christianity and American Freemasonry* by William J. Whalen (191 pages, paper, \$6.95) published by Our Sunday Visitor of Huntington, Ind. and first published in 1958. It includes a brief history of the Masons, a detailed study of its rituals and the reasons for the Roman Catholic opposition to the lodge. The position of other church bodies (including WELS) is

also included. In convenient form it marshals the evidence of the anti-Christian character of the Masons. "The Christian knows," writes Whalen, "that he cannot worship the Triune God on Sunday morning and the Great Architect on lodge night."

Concordia offers another collection of essays by an old stalwart friend of confessionalism, Herman Sasse. *We Confess the Church* (136 pages, paper, \$11.95) is the third such volume. Chapters include the church, the Holy Spirit, Article VII of the Augsburg Confession, ministry and congregation, the church and AntiChrist, and apostolic succession. Rarely technical and usually within the range of the general reader.

Some might think me silly for calling to the attention of our lay readers the concluding two volumes of the four-volume classic, *Examination of the Council of Trent*, by the "second Martin," Martin Chemnitz (see TNL, 1/1/87). Publishing this enduring Lutheran monument of learning and Biblical scholarship was Concordia's work of love. Both volumes run around 500 pages and cost in the neighborhood of \$30.00. These final two deal with the non-doctrinal issues of the Council of Trent (1545-1563): celibacy of priests, purgatory, veneration of saints, relics and indulgences and fasting and festivals. Each section verifies the truth that the church of Luther is the church of the Bible. Although scholarship abounds, it will not impede the knowledgeable reader in the Lutheran pew.

It is good news from Concordia that the *Sight Saving Edition of the Lutheran Hymnal* is again available. This special large-print edition is being reprinted as the result of many requests from pastors concerned for the needs of the people in their congregations. The price remains the same — \$23.50.

(Books noted here may be ordered from Northwestern Publishing House or direct from the publishers.)

## New education program urged at DMLC

In its report to the biennial convention of the synod meeting in August the Board for Worker Training is recommending that the convention authorize a secondary teacher education program at Dr. Martin Luther College, New Ulm, Minn.

If the proposal is adopted, the program will add a fifth year to the college which presently offers only a four-year elementary teacher education program. The five-year graduate will be qualified to teach both on the elementary and secondary school levels.

The worker training board believes that the program will "effect an overall improvement of teacher education at DMLC, provide time for further maturation of the student, enhance recruitment efforts, . . . offer flexibility for both elementary and secondary teachers . . . and assist . . . the synod's secondary schools in offering the Christian education the church expects for its youth."

The board said it recognizes that no funds are available for any new

or expanded programs but is asking DMLC to plan on absorbing the new program within its present budget and manpower allotment. Whatever new equipment is necessary — such as for science courses — is to be purchased with extrabudgetary funds.

If the proposal is adopted, the board recommends that it begin with the freshman class in the 1988-89 academic year.

The proposal is in response to a request by the synod that the Board for Worker Training monitor the need for a secondary teacher education program. There are now 20 area Lutheran high schools in the WELS secondary education system with a combined faculty of approximately 325 and an enrollment of 4473.

### DISTRICT NEWS SCHEDULE

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

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

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

**August:** Minnesota, Nebraska, North Atlantic

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



**The first Lutheran high school principals' conference** was held at the newly-dedicated Arizona Lutheran Academy, Phoenix, March 13-14. The conference theme, What makes area Lutheran high schools distinctively Christian, was planned and coordinated by the Board for Parish Education. Administrators from 17 of the 20 high schools were present. Purpose of the conference was "to share ideas and to grow both spiritually and professionally."

## George A. Kobs 1894 — 1987

Pastor George A. Kobs was born April 3, 1894 in rural Tawas City, Mich. He died April 7, 1987 in Watertown, Wis.

A 1918 seminary graduate, he served congregations in Kendall and Dorset Ridge, Wis., before accepting a call to St. John, Markesan, Wis., where he served until his retirement in 1971.

In 1928 he married Ina Klusmeyer. He is survived by his wife; son, Pastor Russel (Ruth); sisters, Emma Moeller and Johanna McLeod; brothers, Carl and Arthur; and five grandchildren.

Funeral services were held April 11, 1987 at St. Mark, Watertown, Wis.

### SPECIAL ANNIVERSARY

A grateful synod will take note of President Carl H. Mischke's 40th anniversary in the ministry on the eve of the biennial convention. Delegates and friends are invited to attend a 7:30 p.m. anniversary service at St. Mark, Watertown, on August 2. A reception will follow.

Those unable to attend, but wishing to send greetings, should address them to Vice President Donald F. Bitter, 307 South High St., Fort Atkinson, WI 53538.

### WISCONSIN EVANGELICAL LUTHERAN SYNOD CONVENTION

The forty-ninth biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 3-7, 1987 at Northwestern College in Watertown, Wisconsin.

The opening communion service at St. John Lutheran Church will begin at 9:00 a.m. on Monday, August 3. Northwestern College president Robert J. Voss will preach the sermon. The closing service will be held immediately after the last session on Friday, August 7. The preacher will be Pastor Walter Beckman, president of the North Atlantic District.

The opening session of the convention will be held immediately following the opening service. Delegates are asked to arrive early to register in the lobby of the college gymnasium either on Sunday or before the opening session.

The convention theme is "Equipping the Believers." Three essays will be presented: "Equipping the Believers — for Discipleship (Professor David Valleskey); — for Stewardship (Pastor Ronald Roth); — for Evangelism (Pastor Paul Kelm)."

Housing will be provided for all delegates and meals will be served in the college cafeteria. Each delegate will receive a letter from the synod secretary by May 31, certifying him as a delegate to the convention and informing him whether he is to serve on a floor committee. Detailed instructions regarding travel and housing will be mailed by the school to each delegate in the middle of June.

Mail sent to delegates during the convention should be addressed in care of Northwestern College, 1300 Western Ave., Watertown, WI 53094. Delegates may be reached by telephone at 414/261-4352.

David Worgull, Secretary  
Wisconsin Evangelical Lutheran Synod

# NOMINATIONS FOR THE 49TH BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD Watertown, Wisconsin / August 3-7, 1987

## BY THE NOMINATING COMMITTEE

The following slate of candidates has been chosen by the Synod Nominating Committee to be presented to the delegates at the forty-ninth convention of the Wisconsin Evangelical Lutheran Synod, August 3-7, 1987. The delegates will elect one for each position listed. The district affiliation of each candidate is noted in parenthesis. Incumbents are noted by an asterisk (\*); incumbents by appointment are noted by a double asterisk (\*\*).

### Executive Committee for the Lutheran Apache Mission, Layman

Homer Albrecht, Espanola, NM (AC)  
Kenneth Moeller, Tucson, AZ (AC)  
Carl Popke, Phoenix, AZ (AC)

### Executive Committee for the Lutheran Church of Central Africa, Pastor

Kirby Spevacek, Cibecue, AZ (AC)  
Karl J. Vertz, Livonia, MI (MI)  
\*\* Daniel D. Westendorf, Hartford, WI (SEW)

### Executive Committee for the Lutheran Ev. Christian Church, Japan, Layman

Robert Giebelhaus, Tulsa, OK (SC)  
Lawrence Marquardt, Libertyville, IL (SEW)  
Michael Priebe, St. Clair, MI (MI)

### Executive Committee for Latin American Missions, Pastor

Jan C. Eggert, Appleton, WI (NW)  
\* Richard E. Lauersdorf, Jefferson, WI (WW)  
Carl W. Leyrer, Corpus Christi, TX (SC)

### Executive Committee for Southeast Asian Missions, Pastor

Eugene F. Ahlswede, Eagle River, WI (NW)  
\* Kurt F. Koeplin, Milwaukee, WI (SEW)  
James W. Tauscher, San Antonio, TX (SC)

### Special Ministries Board, Pastor

Dean L. Anderson, Milwaukee, WI (SEW)  
Ronald W. Uhlhorn, New Ulm, MN (MN)  
Myrl F. Wagenknecht, Fort Worth, TX (SC)

### Special Ministries Board, Pastor

Keith C. Kruck, Clearwater, FL (SA)  
Gerhard F. Schapekahn, Appleton, WI (NW)  
John C. Zeitler, Fond du Lac, WI (NW)

### Special Ministries Board, Teacher

Jerome N. Kiesselhorst, Cedarburg, WI (SEW)  
John H. Schibbelhut, Fond du Lac, WI (NW)  
\*\* Daniel M. Schmeling, Milwaukee, WI (SEW)

### Coordinating Council, Layman

Walter Andrus, Woodruff, WI (NW)  
\* John W. Brooks, Watertown, WI (WW)  
Larry Carlovsky, Delton, MI (MI)

### Coordinating Council, Layman

Aaron Tyler Bliss, Lake Oswego, OR (PNW)  
Donald Mallow, Green Bay, WI (NW)  
John C. Zimdars, Jr., Madison, WI (WW)

### Board for Evangelism, Layman

Daniel Krueger, Minneapolis, MN (MN)  
Ronald F. Reinke, Big Bend, WI (SEW)  
Rolf Wegenke, Madison, WI (WW)

### Board for Evangelism, Pastor

James R. Huebner, Milwaukee, WI (SEW)  
Thomas R. Schmidt, Tulsa, OK (SC)  
\* David A. Witte, Streamwood, IL (SEW)

### Board for Parish Education, Layman

\* Robert Braun, Menasha, WI (NW)  
James Huhn, Watertown, WI (WW)  
R. Bowen Loftin, League City, TX (SC)

### Board for Parish Education, Teacher

John Barenz, Lakewood, CO (NE)  
John Freese, Tucson, AZ (AC)  
\* Kenneth Kolander, Appleton, WI (NW)

### Board for Parish Education, Teacher

Harold Mears, Wayne, MI (MI)  
Duane Polack, Milwaukee, WI (SEW)  
\* Roger Sievert, Tempe, AZ (AC)

### Board for Parish Education, Pastor

Robert G. Johnston, Beverly Hills, FL (SA)  
\* Martin W. Schulz, Milwaukee, WI (SEW)  
David W. Waege, Mishicot, WI (NW)

### Board for Worker Training, Teacher

Lynn Kuether, Mesa, AZ (AC)  
\*\* Gerald E. Lanphear, Germantown, WI (SEW)  
Max F. Schram, Palm Harbor, FL (SA)

### Northwestern Publishing House Board, Pastor

Joel W. Prange, Redding, CA (AC)  
\* Gordon J. Snyder, West Allis, WI (SEW)  
John W. Zarling, Chula Vista, CA (AC)

### Northwestern Publishing House Board, Teacher

James R. Duehlmeier, Port Edwards, WI (WW)  
\* Elwood H. Lutze, Manitowoc, WI (NW)  
George L. Traucht, Green Bay, WI (NW)

### Northwestern Publishing House Board, Layman

Richard Krueger, San Antonio, TX (SC)  
Ralph Moeller, Milwaukee, WI (SEW)  
Erling Ylvisaker, North Attleboro, MA (NA)

### Chairman of Board for Home Missions, Pastor

\* Daniel M. Gieschen, Adrian, MI (MI)  
Karl R. Gurgel, Lake Mills, WI (WW)  
Wayne I. Schulz, Rapid City, SD (DM)

### Chairman of Board for World Missions, Pastor

\* William A. Meier, Phoenix, AZ (AC)  
Peter J. Naumann, Moberg, SD (DM)  
Roland F. Zimmermann, Menomonee Falls, WI (SEW)

### Chairman of Board of Trustees, Pastor

\* Carl S. Leyrer, Milwaukee, WI (SEW)  
Jon M. Mahnke, San Jose, CA (AC)  
Joel B. Schroeder, Overland Park, KS (NE)

### Chairman of Board for Worker Training, Pastor

Warren J. Henrich, Redwood Falls, MN (MN)  
Victor H. Prange, Janesville, WI (WW)  
\* Robert J. Zink, Hales Corners, WI (SEW)

### Chairman of Board for Parish Services, Pastor

\*\* Forrest L. Bivens, Saginaw, MI (MI)  
John R. Mittelstaedt, Largo, MD (NA)  
Ralph E. Scharf, West Allis, WI (SEW)

### Stewardship Board, Pastor

Charles F. Degner, St. Peter, MN (MN)  
Joel G. Frank, Plymouth, NE (NE)  
\*\* Ronald D. Roth, Milwaukee, WI (SEW)

### Stewardship Board, Layman

Wilfred Bauer, Bismark, ND (DM)  
\*\* Glen Gibson, Williamston, MI (MI)  
Edward Scott, Denver, CO (NE)

## BY THE DISTRICTS

The following slate of candidates will be presented to the delegates at the forty-ninth convention of the Wisconsin Evangelical Lutheran Synod, August 3-7, 1987, one to be elected to each position. The nominating district is indicated in parenthesis. Incumbents are noted by an asterisk (\*). The order is determined by the districts and at times expresses preference.

### Board of Trustees

#### Layman (NW)

Herbert Krueger, Appleton, WI  
David Radue, Whitelaw, WI  
Charles Vogel, Kiel, WI

#### Layman (PNW)

\* Paul Baer, Milwaukie, OR  
Gayland Bolm, Yakima, WA  
Rod Christ, Anchorage, AK

#### Layman (SA)

Paul Beitlich, Sarasota, FL  
John Wempner, Marietta, GA  
Leon Wichmann, Merritt Island, FL

#### Pastor (SEW)

\* Ralph Scharf, West Allis, WI  
Robert James Voss, Libertyville, IL  
David Tetzlaff, Milwaukee, WI

#### Layman (SEW)

Norman Bergemann, Milwaukee, WI  
Carl Leinberger, New Berlin, WI  
Arthur Seidel, Brookfield, WI

### Michigan Lutheran Seminary Board of Control

#### Pastor (MI)

Alois Schmitzer III, Bangor, MI  
Fred P. Zimmerman II, Kawkawlin, MI  
John Henderson, Warren, MI

#### Layman (MI)

\* August Klement, Saginaw, MI  
Larry Stebbins, Fruitport, MI  
Edward Martin, Essexville, MI

### Dr. Martin Luther College Board of Control

#### Layman (MN)

\* John Schwertfeger, Mankato, MN  
Gene Rodewald, New Ulm, MN  
Joel Petersen, New Ulm, MN

#### Teacher (WW)

Gerald Kastens, Lake Mills, WI  
Philip Leyrer, Lake Mills, WI  
Arnold Nommensen, Sparta, WI

**Northwestern College  
and Northwestern Preparatory School  
Board of Control**

Pastor (NW)  
Nathan Engel, New London, WI  
Mark Schroeder, Fond du Lac, WI  
Glenn Unke, Manitowoc, WI

Pastor (WW)  
Luther Wendland, Hillsboro, WI  
\* Harold Sturm, Arlington, WI  
Ervin Vomhof, Watertown, WI

Teacher (WW)  
Carl Bartels, Onalaska, WI  
Arden Wentzel, Fort Atkinson, WI  
Robert Landvatter, Oconomowoc, WI

**Martin Luther Preparatory School Board of Control**  
Pastor (MN)  
Larry Cross, Rochester, MN  
John Stellick, Winthrop, MN  
\* Edmund Schultz, Hutchinson, MN

Pastor (NW)  
Richard Pankow, Appleton, WI

Frederick Toppe, Kimberly, WI  
Donald Linmer, Menasha, WI

**Wisconsin Lutheran Seminary Board of Control**  
Pastor (SEW)  
\* Paul Manthey, Milwaukee, WI  
John Graf, Hustisford, WI  
Wilbert Krueger, Lannon, WI

Layman (SEW)  
Waldemar Voigt, West Bend, WI  
Ronald Affeldt, Germantown, WI  
Martin Metzger, Mequon, WI

**LIST OF DELEGATES TO THE 49TH BIENNIAL CONVENTION OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD  
Watertown, Wisconsin / August 3-7, 1987**

**VOTING DELEGATES**

**ARIZONA-CALIFORNIA DISTRICT**

| Conference             | Lay Delegates   | Congregations  | Pastors   | Teachers  |
|------------------------|---|--|---|---|
| Apache<br>Black Canyon | Fred Eisz<br>Alvin Ziemann<br>John Potter<br>Norbert Loeper | Prince of Peace, Yuma, AZ<br>Our Savior, Sun City, AZ<br>Cross of Christ, Kingman, AZ<br>Grace, Glendale, AZ | Eric Hartzell<br>Donald Fastenau<br>Dennis Halvarson                  | Kenric Peterson<br>John Ritterrodt<br>David Habeck<br>Eugene Caruss<br>Michael Maas<br>David Voss<br>Mark Sprengler |
| California-North       | Eugene Hammerson<br>Jimmie Smith<br>John Watson             | Apostles, San Jose, CA<br>Mt. Calvary, San Jose, CA<br>St. John, Victorville, CA                             | Thomas Franzmann<br>Joel Prange<br>Arlyn Schmeling<br>Luther Weindorf |   |
| California-South       | Kurth Hoenecke<br>Gerhard Clasen                            | Prince of Peace, Thousand Oaks, CA<br>St. Stephen, Fallbrook, CA   | Dayton Fritz<br>Mark Hallemeier<br>Reed Haakenson                     |   |
| Gadsden                | Arnold Christianson   | Holy Cross, Tucson, AZ   |   |   |

**DAKOTA-MONTANA DISTRICT**

| Conference                 | Lay Delegates  | Congregations  | Pastors  | Teachers      |
|----------------------------|--|--|--|---------------|
| Alberta-Montana<br>Eastern | Russel Glaeske<br>Donald Kom<br>Edwin Schmeichel<br>Jeff Schlepp | Salem, Circle, MT<br>St. Paul, Sioux Falls, SD<br>Prince of Peace, Yankton, SD<br>Good Shepherd, Sioux Falls, SD | Elroy Conradt<br>Richard Kanzenbach<br>Paul Stuebs | Fred Luehring |
| Western                    | Dr. Carlton Kom<br>Marvin Schlomer<br>Lee Schnabel               | Trinity, Aberdeen, SD<br>St. Jacobi, Glenham, SD<br>Redeemer, Pierre, SD   | Wayne Rouse<br>Daniel Hrobsky                      |               |

**MICHIGAN DISTRICT**

| Conference   | Lay Delegates  | Congregations  | Pastors   | Teachers  |
|--------------|--|--|---|---|
| Northern     | Al Wiebeck<br>August Klement<br>John Covach<br>Arnold Schultz<br>Thomas Conzelmann<br>Lothar Von Daggenhausen  | Prince of Peace, Howell, MI<br>St. Luke, Saginaw, MI<br>Emanuel, Tawas City, MI<br>Grace, Alma MI<br>St. John, Frankenmuth, MI<br>Grace, Flint, MI   | Herbert Filter<br>Harris Kaesmeyer<br>Walter Oelhafen<br>Dennis Smith<br>Paul Schweppe<br>Jerome Spaude<br>Wayne Laitinen<br>Marc Schroeder<br>Paul Schmeling<br>John Chworowsky<br>Thomas Haar<br>Philip Krieger<br>Daniel Hennig<br>Mark Falck<br>Michael Hintz<br>William Hein | Willard Engel<br>Michael Hein<br>Robert Hill<br>Terrance Vasold<br><br>Philip Glende<br><br>Norman Stellick<br>Donald Gosdeck |
| Ohio         | Richard Baxter<br>Eric Bruhn<br>Dennis Hanick<br>Jerald Eichholt<br>Edward Herman<br>David Allar<br>David Macleod<br>Richard Packard<br>Robert Lange | St. Andrew, Toledo, OH<br>Crown of Life, Marietta, OH<br>King of Kings, Willoughby, OH<br>St. Luke, Jackson, MI<br>Trinity, Morenci, MI<br>St. Mark, Sterling Heights, MI<br>St. Paul, Belleville, MI<br>St. John, Battle Creek, MI<br>Grace, St. Joseph, MI |   |   |
| Southeastern |  |  |   |   |
| Southwestern |  |  |   | Ronald Buelow<br>John Eggert<br>David Brohn   |

**MINNESOTA DISTRICT**

| Conference           | Lay Delegates   | Congregations   | Pastors   | Teachers  |
|----------------------|---|---|---|---|
| Crow River           | Oliver Piepenburg<br>Ed Sorgatz   | St. Paul, Litchfield, MN<br>Salem, Loretto, MN<br>Grace, Le Sueur, MN   | Robert Hellmann<br>Dale Schliewe<br>Burgess Huehn<br>Robert Schlicht<br>Norval Kock<br>Stephen Ristow<br>Thomas Zarling<br>Loren Lucht<br>Dallas Miller | David Farstad<br>Edward Becker<br>Jeff Inninger<br>Theodore Lau<br>Winfred Vathauer<br>Robert Wolff<br>Paul Willems<br>John Oldfield, Jr.<br>Ames Anderson<br>Gary Carmichael<br>Robert Stoltz<br>David Wendler |
| Mankato              | Wesley Steinborn  |   |   |   |
| New Ulm              | Waldemar Loeschen   | St. Paul, St. James, MN   |   |   |
| Red Wing             | Marvin Diersen<br>Lester Unnasch<br>Richard Steffenhagen<br>Loryn Stelter<br>Marvin Breikreutz<br>Bernard Beyl<br>Harlan Brown<br>Melvin Vietor<br>Lloyd Pomeranek<br>James Dyrud<br>Bruce Hayden<br>Melvin Johnson | Zion, Eitzen, MN<br>St. John-4W Dakota, MN<br>St. John, Frontenac, MN<br>Zion-13NE Tyler, MN<br>St. Matthew-2SE Renville, MN<br>Zion-5S Osceola, WI<br>St. John, Hastings, MN<br>St. Matthew-5NW Stillwater, MN<br>Emanuel, St. Paul, MN<br>Salem, Stillwater, MN<br>Grace, Newton, IA<br>Mt. Olive, Palisade, MN | Warren Henrich<br>Chester Zuleger<br>Herman Winkel<br>Frederick Kogler<br>Scott Dummman<br>Martin Petermann<br>Iver Johnson<br>Martin J. Lopahs         |   |
| Redwood Falls        |   |   |   |   |
| St. Croix            |   |   |   |   |
| Southern<br>At Large |   |   |   |   |

**NEBRASKA DISTRICT**

| <b>Conference</b>   | <b>Lay Delegates</b>  | <b>Congregations</b>   | <b>Pastors</b>  | <b>Teachers</b>                                  |
|---------------------|---|--|---|--|
| Central<br>Colorado | Weldon Marotz, Sr.<br>Henry Engelbrecht<br>Ed Krafft        | St. John, Stanton, NE<br>Shepherd of the Valley, Westminster, CO<br>Shepherd of the Hills, Greeley, CO | Dennis Lemke<br>Thomas Spiegelberg<br>Timothy Bauer<br>Michael Traudt | Steven Strassburg<br>Richard Everts<br>Gary Bain |
| Rosebud             | George Groth<br>William Blackburn                           | St. Paul, Batesland, SD<br>St. Paul, Broken Bow, NE  |   |  |
| Southern            | Herman Freese<br>William Satterthwaite<br>Richard Struebing | St. Paul, Plymouth, NE<br>Mt. Olive, Lincoln, NE<br>St. John, Rising City, NE                          | Larry Ellenberger<br>Norris Baumann<br>Gregory Stahlecker             |  |

**NORTH ATLANTIC DISTRICT**

| <b>Conference</b> | <b>Lay Delegates</b>        | <b>Congregations</b>  | <b>Pastors</b>  | <b>Teachers</b> |
|-------------------|-----------------------------|---|---|-----------------|
| Colonial North    | Donald Barg<br>James Romano | Cross of Christ, Liverpool, NY<br>Christ Redeemer, Trumbull, CT | Thomas Pfothenhauer<br>Curtis Holub<br>David Kriehn<br>Frederick Archer |                 |
| Colonial South    | John Stedman<br>Len Witzel  | Bethlehem, Manassas, VA<br>Atonement, Baltimore, MD             |   |                 |

**NORTHERN WISCONSIN DISTRICT**

| <b>Conference</b>      | <b>Lay Delegates</b>   | <b>Congregations</b>  | <b>Pastors</b>   | <b>Teachers</b>  |
|------------------------|--|---|--|--|
| Fox River Valley       | David Wilson<br>Don Sixel, Sr.<br>Harry Laack<br>Roger Belongia<br>Frank Knutzen<br>Reinhold Hannemann, Jr.<br>Mel Uhlenbrauck<br>Melvin Schmidt | Mt. Olive, Suamico, WI<br>Salem-5W, Sturgeon Bay, WI<br>St. Paul, Greenleaf, WI<br>St. Mark, Green Bay, WI<br>Trinity-10NW, Appleton, WI<br>Riverview, Appleton, WI<br>St. Peter, Appleton, WI<br>St. John, Wrightstown, WI | David Dolan<br>David Pagel<br>John Murphy<br>Richard Werner<br>Larry Nast                | Dennis Oldenburg<br>Kenneth Kolander<br>Harold Runke<br>Frederick Uttech<br>Mark Adickes<br>Dennis Schultz<br>Vincent Neumann<br>Gary Grandt |
| Lake Superior          | Sonny Genys<br>William Zeitler   | Immanuel, Sault Ste. Marie, MI<br>Trinity, Coleman, WI  | J. Edward Lindquist<br>Timothy Meier   | Paul Schulz<br>Steven Strieter   |
| Manitowoc              | Harvey Becker<br>Dr. Carl Toepel<br>Frederick Ebeling<br>Kevin Gierach<br>George Nehls   | St. John, Maribel, WI<br>St. Paul-5N, Sheboygan Falls, WI<br>St. John-7NW, Mischicot, WI<br>Calvary, Sheboygan, WI<br>Grace, Monico, WI   | H. Paul Bauer<br>Paul Sullivan<br>Henry Juroff   | Steven Schultz<br>Jonathan Winkel<br>Thomas Ziebell<br>Gary Becker<br>Dennis Bleick<br>Walter Bock<br>Larry Collyard                         |
| Rhineland<br>Winnebago | H. Frederick Pieper III<br>Harold Warning<br>Herman Nimmer<br>Jon Habermann<br>Walter Pollex<br>Clair Kentopp<br>Lyle Plagenz<br>Verne Otto      | Immanuel, Campbellsport, WI<br>Redeemer, Fond du Lac, WI<br>St. Paul, Winneconne, WI<br>Trinity, Neenah, WI<br>Bethlehem, Oshkosh, WI<br>Immanuel, Oshkosh, WI<br>Zion, Kingston, WI<br>St. John, Montello, WI              | Paul Knickelbein<br>Alvin Aichele<br>Dale Zwiag<br>Elmer Semenske<br>David Kastenschmidt |  |

**PACIFIC NORTHWEST DISTRICT**

| <b>Conference</b> | <b>Lay Delegates</b>   | <b>Congregations</b>  | <b>Pastors</b>  | <b>Teachers</b>                      |
|-------------------|--|---|---|--------------------------------------|
|                   | Del Winterfeld<br>Leslie Riley<br>Eugene Stemmann<br>Gordon Marske | Holy Trinity, Kent, WA<br>Bethesda, Portland, OR<br>Beautiful Savior, Corvallis, OR<br>Messiah, Nampa, ID | Ralph Baur<br>Douglas Weiser<br>Thomas Liesener<br>Robert Gerke | William Hartwig<br>Thomas Zarnstorff |

**SOUTH ATLANTIC DISTRICT**

| <b>Conference</b>           | <b>Lay Delegates</b>                          | <b>Congregations</b>   | <b>Pastors</b>  | <b>Teachers</b> |
|-----------------------------|---|--|---|-----------------|
| Cypress                     | Robert Scherschel<br>W. N. Boysen             | Grace, Bayonet Point, FL<br>King of Kings, Maitland, FL                                | Norman Pommeranz<br>Paul Lemke                        | James Boehm     |
| Everglades<br>South Central | Scott Zerbe<br>Craig Bergeson<br>Karl Nikolai | Trinity, Englewood, FL<br>Gloria Dei, Memphis, TN<br>Beautiful Savior, Summerville, SC | Steven Staud<br>Kenneth Edehauser<br>David Sternhagen |                 |

**SOUTH CENTRAL DISTRICT**

| <b>Conference</b> | <b>Lay Delegates</b>  | <b>Congregations</b>  | <b>Pastors</b>  | <b>Teachers</b> |
|-------------------|---|---|---|-----------------|
|                   | H. O. Hovda<br>William Shoumaker<br>Eric Sedberry<br>Carl Brassow | Abiding Savior, Weslaco, TX<br>Holy Cross, Oklahoma City, OK<br>Trinity, Temple, TX<br>Christ the Lord, Houston, TX | Charles Learman<br>Myrl Wagenknecht<br>Thomas Schmidt<br>Thomas Valleskey | Terry Greening  |

**SOUTHEASTERN WISCONSIN DISTRICT**

| <b>Conference</b> | <b>Lay Delegates</b>   | <b>Congregations</b>  | <b>Pastors</b>  | <b>Teachers</b>   |
|-------------------|--|---|---|---|
| Chicago           | Lawrence Marquardt<br>J. Bryant Monk<br>David Ruediger   | St. John, Libertyville, IL<br>Grace, Indianapolis, IN<br>St. Andrew, Elgin, IL  | Peter Prange<br>Douglas Semenske<br>Elwood Fromm<br>Nathan Retzlaff                                     | Glenn Raasch<br>Kenneth Luedke<br>Dale Stelter<br>Harold Goede  |
| Dodge-Washington  | Mark Jastrow<br>Martin Koll  | Crown of Life, Hubertus, WI<br>St. Peter, Theresa, WI   | Daniel Westendorf<br>Lyle Lindloff  | Gregory Hannemann<br>Paul Ruege   |
| Metro-North       | Daniel Reich<br>Armin Schwengel<br>Edward Schmidt<br>Oliver Weissenborn<br>Arthur Seidel<br>George Frank<br>Robert Luedke<br>Eugene Anderson | Redeemer, Cedarburg, WI<br>St. John, Newburg, WI<br>Trinity, Mequon (South), WI<br>Pilgrim, Menomonee Falls, WI<br>Gloria Dei-Bethesda, Milwaukee, WI<br>Divinity-Divine Charity, Milwaukee, WI<br>Garden Homes, Milwaukee, WI<br>Redemption, Milwaukee, WI | Norman Barenz<br>Edwin Fredrich<br>Marvin Otterstatter<br>Paul Manthey<br>Armin Panning<br>John Janosek | James Marshall<br>Robert Ring<br>Paul Swain<br>Terry Treuden<br>Leroy Westphal<br>James Schierenbeck<br>Hartley Dus |



|             |   |  |   |  |
|-------------|---|--|---|--|
| Metro-South | Robert Luethy<br>Len Smith<br>Otto Bauer<br>Russell Matthes<br>Jack Pratt<br>Donald Hahlbeck<br>Robert Blanchette<br>Edward Langowski | Star of Bethlehem, New Berlin, WI<br>Trinity, Waukesha, WI<br>Woodlawn, West Allis, WI<br>Zion, South Milwaukee, WI<br>Apostles of Christ, Wauwatosa, WI<br>Centennial, Milwaukee, WI<br>Christ, Big Bend, WI<br>Christ, Milwaukee, WI<br>Peace, Wilmot, WI<br>Trinity, Caledonia, WI<br>St. John, Oak Creek, WI | Richard Raabe<br>Henry Lange<br>Ulrik Larsen<br>Reuel Schulz<br>Robert Zink<br>Gary Schroeder | Jeffrey Korth<br>Fredrick Meinel<br>Richard Schlavensky<br>Walter Sebald<br>Dean Wilde<br>Paul Nelsen<br>Craig Kitzrow<br>Timothy Schneider<br>Gunther Thoms |
| Southern    | Carl Stefan<br>Sherman Duford<br>Wallace Henriksen  |  | Ronald Gosdeck<br>Thomas Kraus  |  |

**WESTERN WISCONSIN DISTRICT**

| Conference  | Lay Delegates   | Congregations  | Pastors   | Teachers  |
|---|---|--|---|---|
| Central   | Roger Eisenmann<br>Richard Wentland<br>Karl Wenzel<br>Peter Henning<br>Gregory Kruse<br>Ron Zank<br>Edwin Schwoch<br>Kenneth Krueger<br>Martin Kufahl<br>Leonard Behnke | St. Paul, Lake Mills, WI<br>St. Matthew, Oconomowoc, WI<br>St. John, Pardeeville, WI<br>Trinity, Watertown, WI<br>Peace, Janesville, WI<br>St. John, Juneau, WI<br>Salem, Lowell, WI<br>Immanuel-8SE, Marshall, WI<br>St. Paul, Marshall, WI<br>Peace, Sun Prairie, WI | Russel Kobs<br>Donald Bitter<br>Harold Essmann<br>Richard Lauersdorf<br>Ronald Ehler<br>Ronald Hahm<br>John Schmidt               | Kenneth Rahn<br>Kenneth Ottenbacher<br>John Thurow<br>Gerald Kastens<br>Stuart Helwig<br>Dennis Gulczynski<br>Franklin Zabell |
| Chippewa River Valley<br>Mississippi River Valley | Archie Handorf<br>Frank Italiano<br>B. R. Otto<br>Ivan Ritscher<br>Bill Broring   | St. Paul, Ridgeland, WI<br>Grace, La Crosse, WI<br>Good Shepherd, Holmen, WI<br>Zion-8NE, Alma, WI<br>St. Luke, La Moille, MN<br>St. Paul, Wonewoc, WI<br>English, Viroqua, WI<br>St. Andrew-13E, Medford, WI<br>Immanuel, Medford, WI                                 | Pieter Reid<br>Alvin Werre<br>Lyle Schalow  | Carl Bartels<br>Earl Monday<br>John Schultz<br>Ronald Brown<br>Earl Brassow<br>Roger Hinz<br>Eldon Hirsch                     |
| Southwestern                                      | Richard Dahlke<br>Walter Benck  |  | Fred Fedke III<br>Lance Hoff<br>D. Craig Weber<br>Mark Schlenner<br>Martin Baur<br>Robert Jordan<br>Kenneth Arndt<br>Jerome Braun |   |
| Wisconsin River Valley                            | Rudolf Lemke, Sr.<br>Daniel Muellere  |  |   |   |
| Wisillowa   | Richard Meske<br>Gary Glaenzer  | Mt. Olive, Monroe, WI<br>Mt. Zion, Jacksonville, IL  |   |   |

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Prof. Erich Sievert,  
Parliamentarian

#### CONVENTION RELATED

Prof. David Valleskey, Convention Essayist  
Rev. Ronald Roth, Convention Essayist  
Rev. Paul Kelm, Convention Essayist  
Prof. Robert J. Voss, Convention Preacher  
Rev. Walter Beckmann, Convention Preacher

## NOTICES

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

### CHANGES IN MINISTRY

#### PASTORS:

**Bartling, Mark F.**, from Luther High School, Onalaska, Wis., to Mt. Calvary, La Crosse, Wis.  
**Borgwardt, Wayne M.**, from Wisconsin Lutheran High School, Milwaukee, Wis., to Board for Worker Training (executive secretary), Milwaukee, Wis.  
**Covach, John W.**, from King of Kings, Maitland, Fla., to Exploratory, Bothell/Woodenville, Wash.  
**Lange, Douglas F.**, from Faith, Russellville, Ark., to Arizona Lutheran Academy, Phoenix, Ariz.  
**Ziebell, Raymond E.**, from St. John (Slades Corners), Burlington, Wis., to Calvary, Milwaukee, Wis.

#### TEACHERS:

**Aronson, Dianne M.**, to Pilgrim, Menomonee Falls, Wis.  
**Carlovsy, Steven C.**, from Emanuel, New London, Wis., to Salem, Milwaukee, Wis.  
**Czer, Lawrence J.**, from St. John, Fox Lake, Wis., to West Lutheran High School, Hopkins, Minn.  
**Ferch, Dawn J.**, from Our Savior, Grafton, Wis., to Salem, Milwaukee, Wis.  
**Greening, Terrance J.**, from Holy Cross, Oklahoma City, Okla., to Lord of Life, Friendswood, Tex.  
**Koch, Catherine**, from inactive to St. Peter, Weyauwega, Wis.  
**Krueger, Elaine**, from inactive to Grace, Portland, Ore.  
**Loersch, Kevin J.**, from Bethlehem, Hortonville, Wis., to St. John, Two Rivers, Wis.  
**Mischke, Joel P.**, from Arizona Lutheran Academy, Phoenix, Ariz., to Wisconsin Lutheran College, Milwaukee, Wis.  
**Schapekahn, Lois**, from inactive to Immanuel, Appleton, Wis.  
**Wege, Kay**, from inactive to St. Paul, Mt. Calvary, Wis.

### ADDRESSES

#### PASTORS:

**Rosenau, David L.**, 3340 Nebraska Ave., Toledo, OH 43607; 419/536-9941.  
**Ulrich, Ross W.**, 1119 W. Walnut St., St. Charles, MI 48655; 517/865-9875.

### ANNIVERSARIES

**Mobridge, South Dakota** — Zion (75th): June 21, 4:30 p.m. (banquet following). For reservations contact Pastor Peter J. Naumann, 620 W. 9th St., Mobridge, SD 57601; 605/845-3704.

**Brodhead, Wisconsin** — St. Peter (75th): June 28, 9:00 a.m. and 2:00 p.m.; October 4, 9:00 a.m. Potluck dinners follow morning services. Contact Pastor Mark Neumann, 1708 W. 6th Ave., Brodhead, WI 53520; 608/897-2420.

**Elmwood, 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.

**Marathon, Wisconsin** — St. Matthew (100th): July 19 (confirmation Sunday, dinner to follow); October 11 (Mission Festival, potluck to follow). Pastor Ronald Anderson, 712-2nd St., Marathon, WI 54448; 715/443-2028.

### EVANGELISM CONVOCATION '87

"A Time to Grow" is the theme of an evangelism convocation to be held July 17-19 at Martin Luther Preparatory School, Prairie du Chien, Wis., sponsored by the Minnesota and Western Wisconsin Districts.

Keynote speaker at the Friday banquet will be Pastor Paul Kelm, executive secretary of evangelism. On Saturday 24 workshops on various aspects of evangelism will be presented by leading authorities in the field. All present will be taught a basic law-gospel presentation for sharing their faith. President Carl Mischke will be guest speaker at the Sunday morning communion service.

Two nights lodging, six meals and all educational materials will be provided. Early registration cost: \$35 single- \$60 married couple. After June 10: \$45-\$80. For further information or reservation forms contact Dr. Herbert Fleisher, 2508 Santa Maria Ct., Middleton, WI 53562; 608/831-6358.

#### PARAMENTS

A complete set of altar paraments and stoles are available for cost of shipping. Contact Trinity, 1010 - 33rd St., Bay City, MI 48708; 517/892-5435.

#### LIGHTS AVAILABLE

Available for shipping costs: Three hexagonal lights 3' x 5' with 9' chain. Contact Art Meschefske, 508 W. CTH A, Stetsonville, WI 54480; 715/678-2921.

#### CANDELABRA

A pair of sanctuary candelabra available for cost of shipping. Contact Pastor Stephen Ristow, St. Matthew, Box H, Butterfield, MN 56120; 507/956-3451.

#### MIMEO — DUPLICATOR

Available for cost of shipping: Roneo 865 electric mimeograph and Ditto 9D-21 electric spirit duplicator. Contact Karl Koepke, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226; 414/774-8620.

#### 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.

#### 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.

### EMPLOYMENT OPPORTUNITIES

Bethany Lutheran College, Mankato, Minn., invites applications for the following positions:

Director and professor of computer science to be in charge of administrative and academic computing on campus; to maintain current computer operations, be involved in planning and programming, oversee academic computer lab and teach computer science courses utilizing Alpha Micro, Apple II and Macintosh systems.

Science professor, beginning August 1987, teaching courses in general and calculus-based physics, biology and mathematics.

Head librarian, beginning June 1987. Responsible for acquisitions, audiovisual and media services, budget, cataloging, circulation, collection development, library automation, personnel and other aspects of library operations.

Applicants for the above positions should have an earned master's degree. Salary is determined on the basis of education and experience.

Bethany is a two-year residential liberal arts college owned and operated by the Evangelical Lutheran Synod and serves approximately 300 students. Applicants should be in agreement with the mission and philosophy of Bethany. To apply, send resume, transcripts and three letters of recommendation to: Bethany Lutheran College, Dr. William B. Kessel, 734 Marsh St., Mankato, MN 56001.

#### SERVICES

Good Shepherd of Pipestone, Minn., a daughter congregation of St. Peter, Balaton, is holding services at 7:45 with Sunday school at 9:00 a.m. Address: 221 S.E. 4th St., Pipestone.

#### SPECIAL EDUCATION CONFERENCE

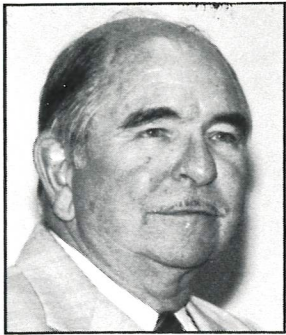
The Christian Educators for Special Education will present a special conference on August 13 featuring Dr. JoAnne Caldwell, associate professor of the reading/language arts department at Cardinal Stritch College. Emphasis will be given to a review of the reading process; its breakdown as it relates to the nonphonetic reader; and instruction strategies to consider implementing into the elementary and secondary school settings. Sessions are 9:00 to 3:30 (lunch included). Registration costs before August 1: Members, students and new DMLC grads, \$10.00; nonmembers, \$15.00; late registration, \$20.00. Send check made payable to CESE at 6098 N. 35th St., Milwaukee, WI 53209; 414/464-1494.

### CONFERENCES

**Michigan District, Pastor/Teacher Conference**, June 9-10 at Bowling Green State University, Bowling Green, OH. Agenda: The Doctrinal Basis and Historical Background of Confession/Absolution in the Catechism (Meiselwitz); Private Confession/Absolution and its Practical Application for Maintaining Relationships (Vogt); A Comparative Study of the Principles of Confession/Absolution in the Format of our Lutheran Liturgy (Tietel).

**Michigan District, Pastor/Principal Seminar**, June 10-11 at Bowling Green State University, Bowling Green, OH. Agenda: The Role of our Elementary Schools in the Mission of the Church.

**Minnesota District, Crow River Pastor/Teacher/Delegate Conference**, June 16 at Zion, Hutchinson.



**T**oo late to make our news section was the election of Rev. Herbert Walfred Chilstrom of Minneapolis as national bishop (bishop of the church) of the Evangelical Lutheran Church in America which held its constituting convention in Columbus, Ohio, April 30 to May 3. The new church, which will become operational January 1, will be the fourth largest Protestant church body in the U.S.

Prior to his election, Bishop Chilstrom had been bishop of the Minnesota Synod of the LCA. Chilstrom, who describes himself as an "evangelical conservative with a radical social conscience," has earned a doctorate in education. But along with his teaching background at an eastern Bible institute, now closed, he served three parishes before his election to head the Minnesota Synod.

As long as I am talking about Lutheran churches, I might point out that in the May 15 issue we began a series of ten articles on the history of the Lutheran church in the U.S. In U.S. Lutheran statistics there are 19 church bodies listed (17 when the merger becomes effective). They range in size from the International Lutheran Fellowship with 345 baptized members to the Lutheran Church in America with 2.9 million baptized members.

Why are there so many? Where did they come from? What do they stand for? To supply us with some answers to these questions we have once more called upon our scholarly parson, Victor H. Prange of Peace Lutheran Church, Janesville, Wis. A year or so ago he gave us a splendid survey of Protestant church families with the title, *Why so many churches?* By the way, the series is now available in paperback (Northwestern, 71 pages, \$2.95 plus postage).

To note another event. In *The Northwestern Lutheran* we will soon complete a seven-part series on the pastoral ministry by Prof. John Braun of Northwestern College, Watertown, Wis., our pre-ministerial school. Braun has been a frequent contributor to these pages and we welcomed his return. "His down-to-earth style brings his message across clearly," writes one of our correspondents.

But at the same time the correspondent, Dorothy J. Sonntag of Milwaukee, in a letter to the editor regretted that "nowhere was it mentioned that one might also serve God equally well in the ministry as a teacher." She is concerned "because I perceive a problem in the Wisconsin Synod in treating teaching in our Christian schools as a second-class ministry, not quite as God-pleasing as being a pastor." A factor, she believes, "in the decision of some Christian teachers to leave their calling."

Prof. Braun's series, as our correspondent surmised, is a recruitment effort; a condensation of an 11-part booklet by Northwestern College to recruit students for the school, whose specific mission is to prepare its students for entrance into Wisconsin Lutheran Seminary.

"I hope," our correspondent adds, "that you are going to follow this series with one on the teaching ministry, so that your readers will realize that there are equally great rewards in being called by God to serve him as a Christian teacher." And to this I say, "Amen . . . and I await your offers."

*James P. Schaefer*

by John A. Braun

**T**he public ministry is a big job. Every Sunday a pastor stands in the pulpit to preach a message from God's word. During the week he makes calls on the sick who are in the hospital, counsels many who have a variety of problems and instructs the young and old in catechism classes, new member classes and Bible classes.

Doctors, lawyers or chief executive officers of corporations have important jobs too. Some work more hours than the average pastor and most of them command larger salaries than the pastor's. A recent survey revealed that company executives regularly put in 55-60 hour weeks. Many of them are dedicated and derive satisfaction from their work. Why do pastors continue to do their work?

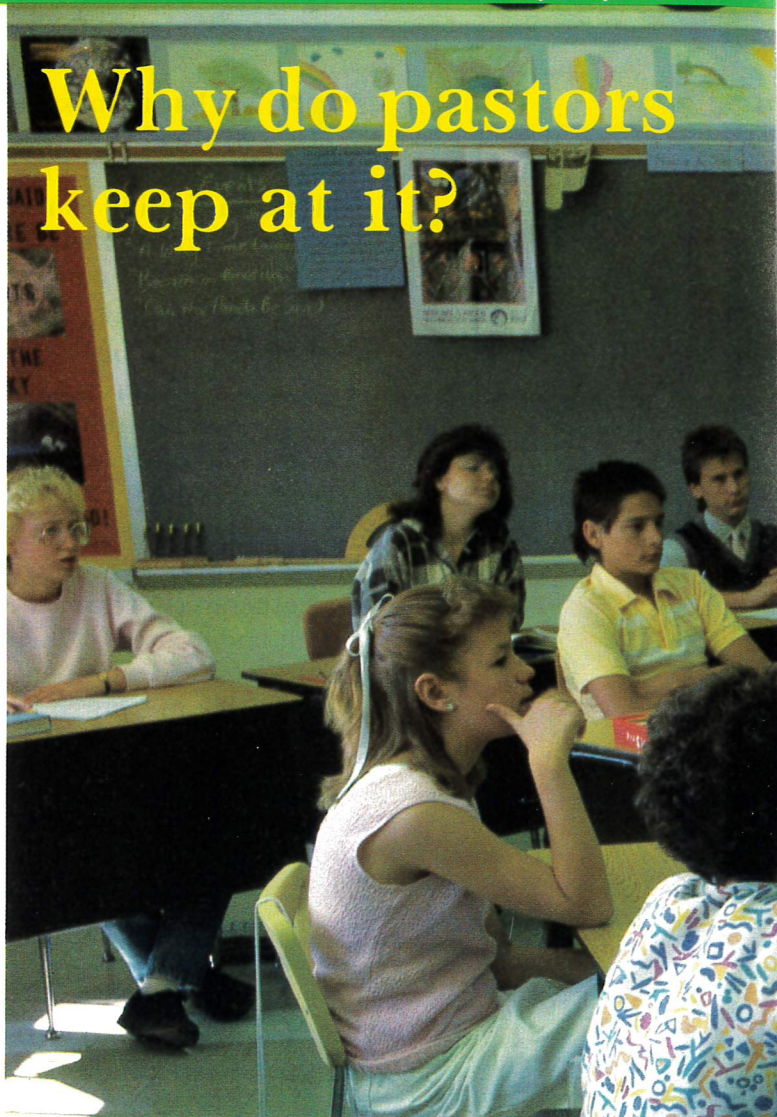
Sometimes we think that a person's value to society or self-worth is measured by the amount of money he or she can earn. If we accept that principle, our society has a distorted sense of priorities. Professional athletes command large salaries and yet they usually only provide entertainment for our society. Others are so bored with life and the career they have chosen that they turn to drugs and alcohol. In the meantime nurses, teachers, policemen, government officials, wives who stay home with the children, pastors and many others work long and hard hours without appropriate compensation for their value to society.

Generally people in the service professions choose their career because they want to do something for others. They like people and derive great satisfaction from helping others. Many pastors also find contentment in knowing that they serve the people of God with the word of God. No other profession can offer that kind of satisfaction in exactly the same way and to the same degree. No wonder Paul says that he who desires the office of the ministry "desires a noble task" (1 Timothy 3:1).

Beyond this sense of satisfaction, each pastor has been called by the Lord through his church. A pastor works at his tasks because the Lord who redeemed him has called him to serve in his special office. In his call he recognizes the voice of Jesus asking him to feed his lambs and sheep and serve as their shepherd. Together with his flock and as their leader they do the Lord's work of proclaiming the gospel to their neighborhood and all the world.

Pastors are keenly aware of their weaknesses. I am reminded of a line from Luther's sacristy prayer, "Thou seest how unfit I am to administer rightly this great and responsible office, and had I been without thy aid and counsel, I would surely have ruined it all long ago." I have echoed those words more than once in my life as a pastor and teacher, and the Lord has

## Why do pastors keep at it?



heard my pleas for his strength enabling me to do what he has asked me to do. The public ministry cannot be done without God's power.

When a pastor accepts a call to a congregation miles from relatives and friends and the moving van unloads him, his family and their belongings in a strange place, there will be a group of people lovingly interested in him and eagerly awaiting him. That doesn't happen in many other professions. As he faithfully serves those people of God, their love for him and his family deepens and grows. The satisfaction of doing the Lord's work and the joy of the relationship between pastor and people are among the reasons why a pastor works hard and long. He serves Jesus and the people Jesus has redeemed. □



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