



THE NORTHWESTERN
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BRIEFS by the Editor

The battle lines have been drawn. Who will win the battle?

It is with aching hearts and conscious prayer that we of the Wisconsin Synod observe the battle raging in our former sister synod, The Lutheran Church — Missouri Synod. It is our fervent hope that the showdown will not lead to a compromise, for if it does false doctrine will not only have made inroads, it will occupy the seat of authority.

Basically, as the Rev. Wm. T. Eggers points out in *The Badger Lutheran*, it is not a confrontation between two men: Dr. J. Preus, president of the Missouri Synod, and Dr. J. Tietjen, president of Concordia Seminary, St. Louis. "Essentially it is the clash of two systems of thought, two ways of life, two methods of reading the Word of God." At stake finally is every single doctrine of the Christian faith.

Dr. J. Preus is aware of this. In his March letter, sent to every pastor, teacher, and congregation in his synod, he states: "In the matter of the St. Louis seminary we are finally at the point of ceasing debate on procedural matters and getting down to a discussion of theological issues. . . . It is quite obvious to me that some things must be changed. I am con-

vinced that there has been teaching which is at variance with the way in which our Synod understands the Word of God and its confessional position."

His letter is on the order of a progress report on his dealing with the administration and board of control of Concordia Seminary. Comparing his own actions with those of his predecessors, Dr. J. Behnken and Dr. O. Harms, President Preus states: "The difference, if any, from previous generations is that the historic scene today demands an immediate resolution of the doctrinal issues that sprouted in earlier years and that are in full bloom today. Our church faces a great crisis. It is a crisis of faith and confession."

"To assist the board of control (of Concordia Seminary) in identifying areas which need further attention in terms of the Synod's doctrinal position," Dr. Preus in consultation with his five vice-presidents prepared "A Statement of Scriptural and Confessional Principles." Of them he stated in his letter: "I believe that every sentence in these theses is derived directly from the Scriptures and the Lutheran Confessions. . . . The vice-presidents of the Synod join me in the opinion that these guidelines are

Biblical and confessional." If these words mean what they say — and we have no reason to doubt the sincerity of these men — then it is clear that these principles are not negotiable. It remains to be seen what stance the Seminary faculty will take.

The Statement deals with six topics: I. Christ as Savior and Lord, II. Law and Gospel, III. Mission of the Church, IV. Holy Scriptures, V. Original Sin, and VI. Confessional Subscription. A reading reveals exactly what is troubling Missouri, especially Concordia Seminary. President Preus and his vice-presidents are to be commended for stating the matters not only positively, but for adding a series of statements to each section with the heading: "We therefore reject the following." Without these the document would have been pointless.

The fact that more than half of the document is taken up with Point IV reveals that it is here where the real trouble lies, in the attitude toward the Scripture — its inspiration, its authority, its infallibility, its unity, its interpretation. Where there is no unanimity in the understanding of the Scripture, there can be no doctrinal unity.

The battle lines have been drawn! Who will win the battle? The matter is in God's hands.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

Soundness in Missouri Since 1960 a neo-Pentecostal or charismatic movement (a charisma is a special spiritual gift) has sprung up in many major American denominations. The movement lays great stress on such works and gifts of the Holy Spirit as extraordinary faith, miraculous healing, speaking in tongues, prophecy, exorcism (driving out devils), and others. (Cf. I Cor. 12-14.) Charismatic people hold that such extraordinary spiritual gifts and especially the "baptism of the Holy Spirit" (a kind of second baptism) *must* also be present in the church today if it is to be a true church. They maintain that the familiar gifts of the Holy Spirit, which all believers receive in Word and Sacraments, are not enough.

Because the charismatic movement has entered the Missouri Synod (over 200 pastors claiming to have received the "baptism of the Holy Spirit"), that synod's Commission on Theology and Church Relations has made an official study of the charismatic movement. Representative statements by the Commission are:

Scripture nowhere promises or encourages us to hope that extraordinary charismatic gifts will become the possession of the Christian church throughout the centuries.

The function of the Holy Spirit should not be emphasized in a manner that would tend to make the saving work of Christ appear less important.

The Lutheran Confessions are opposed to the notion that "ordinary" believers somehow lack the Holy Spirit.

Lutherans have always believed that through the Word and Sacraments the Holy Spirit bestows upon the believer *all* the blessings and spiritual gifts which are ours in Christ.

Neo-Pentecostal theology, with its distinction between Spirit-baptized Christians and other Christians, tends to create disharmony and disunity within the church.

This is sound Lutheran theology. May God keep it alive in the Missouri Synod, and may their people rally to its certain sound!

Carleton Toppe

What A Friend! It was no earthly tie that David and Jonathan had in common. The one was a lowly shepherd, the other a crown prince. The one was a fugitive from the very king whose throne the other stood to inherit.

Yet the bond between them was unbreakable. Each offered his life for the other. Scripture tells us the secret of their devotion: "The soul of Jonathan was knit with the soul of David." It was a spiritual kinship they shared. Their hearts beat in harmony with the will of their heavenly Father.

It is worth remembering in our day of marital break-up and emotional breakdown. The search is on in earnest to

find the glue that can hold relationships together. Counseling clinics and agencies of every sort are attempting to promote family, social and civic "togetherness."

Churches, too, seem pressured to foster more fellowship among the membership. But genuine fellowship is not externally forced by bowling on the same team or washing dishes together in the church kitchen. Real fellowship is a by-product of souls that are "knit" together.

When things go wrong between Eve and God, they go wrong between the woman and her husband. When Cain falls away from God inwardly, he soon has a falling out with his brother outwardly. Husbands and wives who love the Lord most, love each other best. The same goes for church members.

Regardless of outward organizations, real fellowship already exists wherever people have in common: "one Lord, one faith, one baptism." The pulpit that exalts the Friend of sinners alone is best fostering friendship among sinners.

John Parcher

Bootstrap Theology Slowly but surely replacing the Gospel of Redemption in many modern churches is a kind of bootstrap theology. It is really not modern at all, but its proponents like to think of it that way. This type of theology is based essentially on the premise that man can lift himself from the quagmire of evil by utilizing the potential which is his by nature.

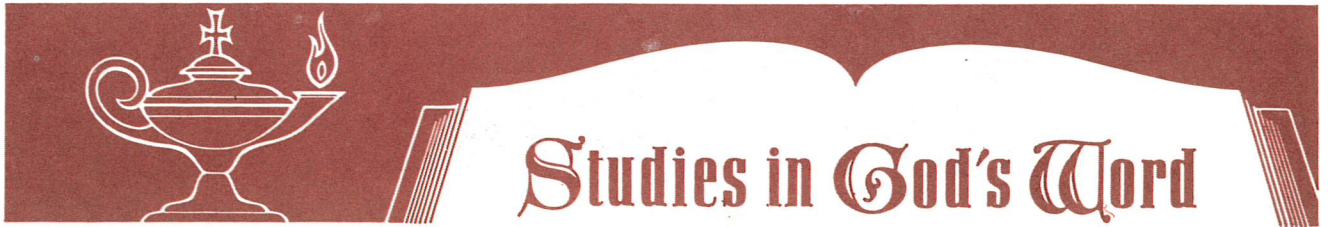
A typical example of what is envisioned for mankind as his salvation is a statement by a minister who espouses this theology. He said, "Perhaps it was God's idea all along that man should grow up, come of age." In the first place, the little word "perhaps" places this statement into the category of theory, not fact or revealed truth, thus affording little comfort to those beset with the fears, problems, and crises common to mankind. But chiefly it stands in direct contradiction to Christian theology founded on the inspired Scriptures.

When the jailer of Philippi begged in agony of soul, "Sirs, what must I do to be saved?" he was not told to grow up. His plea was answered by what has been disdainfully described as "blood theology." He was introduced to the truth — of divine origin — that Jesus Christ died for his sins and for the sins of the whole world.

Theology which exhorts troubled man to lift himself from his predicament by his own bootstraps has a built-in appeal to man's pride. It also has a built-in fault: It won't work. Long ago St. Paul recognized it as an exercise in futility. When all is said and done, we must still cry out with St. Paul, "O wretched man that I am! Who shall deliver me from the body of this death?"

And this is precisely why God delivered us Himself.

Immanuel Frey



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"For He hath not despised nor abhorred the affliction of the Afflicted; neither hath He hid His face from Him, but when He cried unto Him, He heard" (Psalm 22:24).  
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Psalm 22 surely sounds like a paradox. It begins with what appears as a cry of hopelessness: "My God, My God, why hast Thou forsaken Me?" To that excruciating question the forlorn Man of Sorrows appends a vivid description in detail of His enemies and of His own crucifixion. When it seems that He is about to be devoured by the roaring lion, He voices a prayer of hope. Suddenly, there is a note of triumph which seems to contradict the first part of the Psalm.

The Contradiction of the Gospel

How can the forsaken One also not be forsaken? How can He be rejected and yet accepted? What can it mean that He is brought into the dust of death and still is delivered? How can "Thou hearest not" (v.2) be reconciled with "Thou hast heard Me" (v.21)? This goes beyond the limits of the human mind. God's ways and thoughts will ever be higher than ours. The fact that the Man, who was made sin for us, is at the same time the Lord Our Righteousness in one Person is as incomprehensible as the fact the God is holy and is love at one and the same time. The two opposites (to our way of thinking) meet at Calvary, and this will ever be a mystery to man. It is the mystery of the Gospel.

If one has taken note of the lonely Sufferer's expressions of trust in the Psalm even in His deepest agony, he is not taken by surprise by the seemingly sudden turn that the hapless Victim becomes the happy Victor. In keen anticipation of His complete triumph over all His foes and of the final fulfillment of His mission the Re-

He Heard — He Hears

deemer speaks in the second part of the Psalm of His life as the Risen One. As the One who has already conquered, He says to His Father, "I will declare Thy name unto My brethren; in the midst of the congregation will I praise Thee" (v.22).

The Gospel Itself

The cause for His thanksgiving and the content of His praise is given in the words: "He hath not despised nor abhorred the affliction of the Afflicted" One on the cross. Why? Because of sin. Sin is abhorrent and despicable to the Holy One. Sin is completely foreign to Him. He cannot abide it. The Afflicted One was covered with sin, for He was "made to be sin for us, who knew no sin" (II Cor. 5:21). The lowly Servant of the Lord was "wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him" (Isa. 53:5). On Him was laid the iniquity of us all. Though part of His suffering was to be forsaken by the Father, yet, the Father, in doing so, did not reject or despise what Jesus did for us. This is just cause for praise!

The reason that God accepted what the Afflicted One accomplished in His agony was because it was all according to His will and plan. The Lamb had been "slain from the foundation of the world" (Rev. 13:8), and so it "pleased the Lord to bruise Him" (Isa. 53:10) for our sins. There was no doubt that God would graciously accept the suffering of the Redeemer as full payment and satisfaction for sin. The Father did not despise nor abhor the Passion of His Son for our sakes. He did not reject Him, who was offering the perfect sacrifice of Himself in place of all sinners.

Our High Priest

Consequently, God has not turned His face from us, since He did not reject our Substitute. In fact, His face shines on the whole world and His countenance is lifted up on all men, for "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (I John 2:2). It is no wonder, then, that the Risen Lord wants His Father's name to be declared to all nations and to every creature.

When the Son cried on the cross, the Substitute for man was pleading for all men as man's great High Priest. Not only did He sacrifice Himself as the great Representative of man, but He also "made intercession for the transgressors" (Isa. 53:12). His cry was for pardon and peace for His brethren on the ground of His innocent and perfect sacrifice. His cry was heard in that He was raised from death on the third day.

Although His sacrifice on the cross was once and for all, His pleading for poor sinners continues, since "He ever liveth to make intercession for them" and thus is "able also to save them to the uttermost that come unto God by Him" (Heb. 7:25). Not only does He continue to intercede, "Father, forgive them," when we sin, but we can be sure that He has not ceased to pray, "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me" (John 17:24).

As Easter is the evidence that the Father did hear His Son from the cross, so also the Resurrection is our pledge that He hears the living Son even now. Praise Him that He heard! Glorify Him who hears!

Paul E. Nitz

CAN THE LAW SAVE?

An article on "The law" in a recent issue of the "Lutheran Teacher," the official ALC parish education magazine, really succeeds in muddying the waters.

It begins with the words: "It is always a good practice to reexamine opinions which have been taken for granted for long periods of time." We agree. But we cannot agree with the final statement of the article: "We as Christians have misrepresented the law in the past. . . . We must come to the realization that a person can be good and pure and loving and humble and hopeful and truthful and happy and can find his way to the Father not merely through the gospel, but also through the law." Shocked? You should be!

Charitably put, the author of the article fails to distinguish between the various ways in which the Scripture uses the word "law." There is obviously a great difference of meaning between Paul's use of the term in Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us," and Jesus' use of it when He refers to "the Law and the Prophets," meaning the Old Testament. Or when the Psalms use the word "Law" as referring to the whole revelation of God. The "Law" as the whole Old Testament revelation of God contained both law and gospel. It is because of the gospel which the Old Testament revelation contained that it was able to save men. It spoke of the Messiah and prepared the way before Him. That's why Jesus could say that Abraham rejoiced to see His day and was glad.

When the author in his final statement uses "law" in contrast to "gospel," and then says of this "law" that it can bring us to the Father, he is no longer making the distinction which Scripture makes. In fact, he is really rejecting the Old Testament revelation itself, for the Old Testament pointed to Christ and saved through Christ. Think of the words of Isaiah, chapter 53. When the eunuch asked Philip of whom the prophet was speaking, the Holy Spirit Himself expounded the words as He moved Philip to preach to him Jesus.

Despite uncertain trumpets in Lutheran publications, Jesus' words still remain true: "No man cometh unto the Father, but by Me." The law cannot save.

MISSIONARY WENDLAND TELLS WHAT HAPPENED
WHEN ONE OF OUR BROTHERS ENTERED LIFE

The Last Enemy Destroyed

There were no flowers, no bronze casket, no limousines, no special clothes for the occasion, no artificial turf or ingenious arrangement to lower the casket into the grave.

We met at the home of the deceased. Driving through the shanty village on the way, all was silent as a tomb. A few stray dogs and ragged children playing in the dirt were the only life in evidence. Every adult in the village was waiting at the home, the men standing patiently aside, the women squatting or sitting on the ground. The men all came along to shake my hand. Occasionally a wailing cry broke the stillness of noonday. The evangelist distributed hymnals to the members of the congregation present, who gathered in a group and sang hymns as the final preparations were made inside the hut.

The signal was given, and six men from the village entered the mud-block hut, emerging with the coffin-like box a few moments later. The box had been made out of scrap lumber the night before and covered with cloth. The man had died less than 24 hours ago. The brother of the deceased, an elder of our congregation, led the procession holding a rough-hewn cross. Behind the coffin and the immediate family walked the men, all of them serving as coffin-bearers. It was a way for them to participate, a final expression of sympathy. All were dressed in working clothes. The coffin was heavy and so an interchange of carriers was made at regular intervals. Women and children walked behind, the entire procession covering a good city block. Someone began to intone the words of a song. All joined in the refrain. Repetitive singing is an African art. Here and there I recognized a few recurring words and phrases — sickness, trouble, Jesus, help. Where they learned the song no one seems to know.

We passed through the village. Most of the huts were of mud block or pieces of rusty tin, ingeniously fastened together to keep out as much wind and rain as possible, mute evidence of poverty. The hopeful move to the big city had for many ended in this shanty town on its outskirts. After the village the path led through tall grass and ripening fields of maize to the burial ground a mile away. South African March is American September.

An open grave awaited us there, with mounds of rocks and dirt on either side. Hoes and shovels were neatly stacked beside it. By means of ropes the coffin was lowered into the grave. Two men went in and secured the coffin with rocks. Blankets of the deceased and a few personal articles were placed on top of the coffin. Whether or not this still bore traces of traditional rites I do not know. Questions about this meet with the invariable response: "I do not know. It is our custom."

The mourners and village women began "to show their love for the deceased" in a crescendo of moans, wails, and cries. Abruptly they were silenced by the brother holding the cross, who nodded to me to begin. The sermon, based on Jesus' words in John 6:37-40, bore witness to the Savior's power over sin and death, and extended the sure hope of everlasting life to one baptized in His name. In Africa one has this privilege of preaching to the people of an entire community at a graveside. Were the services held in our regular place of worship, only a small part of those in attendance would be able to get in. Fortunately, weather conditions are seldom a problem.

After the service the mourners each threw a handful of earth into the grave. "Earth to earth, ashes to ashes, dust to dust." With hoes and shovels the men then quickly and efficiently filled the grave, and the cross was fixed at the head. The service was over, and we all walked silently back to the village.

There is little ostentation at a service of this kind. Whatever is done seems to have a simple and a practical meaning. Uppermost are the words spoken at the grave. "The last enemy that shall be destroyed is death" (I Cor. 15:26).



WISCONSIN LUTHERAN HIGH SCHOOL

Milwaukee, Wisconsin

A SCHOOL WITH A RECORD OF SERVING ITS MEMBER CONGREGATIONS

A Wisconsin Synod pastor who wanted a Christian education for his daughter in 1902 became one of the founders of Lutheran High School-Milwaukee. Opened in 1903 as a Ladies' Seminary, within a year it became coeducational. The school, struggling through many financial crises, continued to grow until the early fifties, when the school was faced by a double crisis. The buildings were beyond hope or help, and the Synodical Conference support was threatened by doctrinal differences.

In 1955 the old joint conference split along synodical lines and Wisconsin Lutheran High School was born. We began in the old building with 358 students, and many thought that our plan to build classroom space for 600 and central facilities for 1000 was wildly optimistic. Over 500 students, however, made the historic move from 13th and Reservoir to 330 North Glenview in 1959. By 1963 it was necessary to add classroom space, to accommodate 829 students and to house the Synod's Milwaukee Lutheran College.

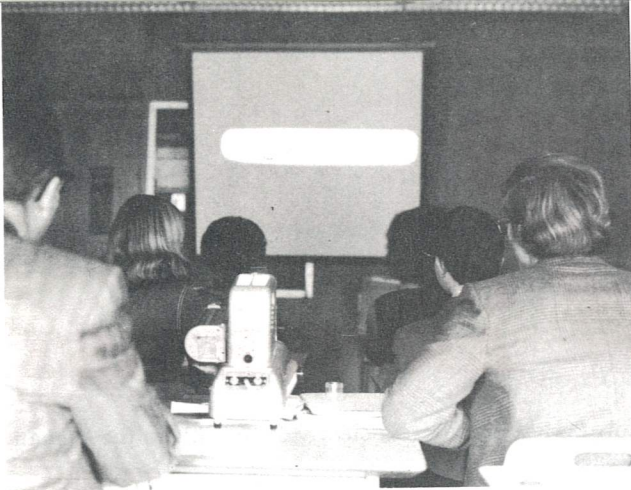
At the present time the college is but a pleasant memory, and the 52 congregations which own and operate Wisconsin Lutheran High School are in the midst of a fund-raising drive for \$1.5 million to pay off a million dollar indebtedness and to make possible further expansion to house 1250 students. We are already close to the 1200 mark, and for the first time are forced to consider either limiting enrollment or rearranging the schedule.

Since it first opened its doors in 1955, Wisconsin Lutheran High School has had but one aim: to give Luther-

an Christian training to the youth of the Wisconsin Synod. It is our continuing conviction that "the fear of the Lord is the beginning of all knowledge"; that our greatest responsibility is to teach young people to know His grace and to walk in His ways. To this end, all instruction is firmly anchored in God's Word and is carried out by 60 instructors who are one in faith with the students and their parents.

We accept all 8th-grade graduates regardless of achievement and regardless of academic goals. Consequently, we have a wide divergence of vocational and educational aims. Thirty-five of our graduates are presently sophomores in Synod's worker-training programs, one graduate occupies the chair of Computer Science at the University of Michigan. Corporation presidents and their secretaries, skilled carpenters and unskilled laborers are among former students.

Our common spiritual goal is carried out primarily in the concept of the Christian community in which Christians learn from Christians; however, religion as an academic discipline is also given equal status with the other major academic disciplines, five periods each week each year being required for each student. Other required courses are English, science, history, mathematics, and physical education. A student may further elect from such divergent courses as classical culture and metal shop, printing, and a foreign language (German, Latin, or Spanish, 4 years of each), or sculpting. The following list is complete as of 1972:



A Reading Section Uses the Pacer



Junior Students Log Extra Time in Chemistry Lab

COURSE OFFERINGS

RELIGION—4 years	SCIENCE
ENGLISH—4 years	General Science
Speech	Biology
Cont. Eng.	Chemistry
FOREIGN LANGUAGE	Physics
Latin—4 years	Basic Physics
German—4 years	Electronics
Spanish—4 years	INDUSTRIAL ARTS
MATHEMATICS	Shop—5 semesters
General Math—2 semesters	Mech. Drawing—5 semesters
Algebra—4 semesters	Arch. Drawing—2 semesters
Geometry—2 semesters	Sr. Mechanical Drawing
Senior Math—2 semesters	Metal Shop
Applied Math—2 semesters	Printing—5 semesters
SOCIAL STUDIES	FINE ARTS
Citizenship—2 semesters	Music
World History—2 semesters	Music Theory
American History—2 semesters	Band
Economics—1 semester	Freshman Chorus
Sociology—1 semester	Concert Choir
American Gov.—1 semester	Cantate
World Geography—1 semester	Art
Classical Culture—1 semester	Basic Art
Philosophy—1 semester	Ceramics
COMMERCIAL	Sculpting
Typing—4 semesters	Aesthetics—1 semester
Stenography—4 semesters	HOME ECONOMICS
Bookkeeping—4 semesters	Clothing—3 semesters
Office Practice—2 semesters	Food—3 semesters
General Business—2 semesters	Sr. Home Ec.—2 semesters
Business English—1 semester	Housing—1 semester
Business Law—1 semester	PHYSICAL EDUCATION
Intro. Data Processing—1 sem.	4 years

Piano and organ lessons are available at the school and may be arranged through the music department.

Innovations

We are involved in a constant striving for educational excellence, for we are convinced that education in Christ's name demands that of us. To this end, our educational program is never static; we are willing to experiment. A number of innovations have come about as a result. An innovative reading program which exposes freshmen and sophomores to intensive reading instruction for one quarter each year reflects our feeling that reading is a basic tool for learning. Our formal course in religion has also been undergoing some changes in organization, although not in content. Because incoming 9th-graders show the least background in the Old Testament on our "Religion Placement Test," the 9th-grade studies the Old Testament. Bible study continues in the 10th grade with the study of topics such as doctrine, church history, the church at work, and our faith in action. By a minor miracle of scheduling, seniors will be allowed to choose four quarter courses out of 16 offered for the coming year. The

16 topics covered by the quarter courses have in part been suggested by the seniors over the last few years.

Innovations sometimes occur as a by-product of other innovations. The computer keyboard which is used in the data processing class has been made available to the science and math students who have experimental data to be processed.

Cooperation with Grade Schools

Increasingly, since our conference called an elementary-school coordinator, we have been moving into the area of greater cooperation with the grade schools from which our students come. Our Viking Band numbers 182 musicians and has many first place awards in statewide competition. In large part this success is due to the grade-school band program through which the high school provides instruction in 35 local Wisconsin Synod elementary schools for over 300 students.

One project of the band staff has been to arrange all the melodies in the Lutheran Hymnal for band. At this writing the project is 95 per cent complete. A nice selection of band preludes on hymn melodies is also becoming available.

This past year the Art department has begun a program of art instruction in some of the elementary schools of the area. The cooperative use of equipment and the training of the art teachers makes educational experiences available to students which they might otherwise miss.

Another fruit of the grade-school coordinator's work has been the money saved by the high school and the 44 elementary schools of the conference through a cooperative buying program.

Visible Results

One of the really rewarding things for us as a school has been the response of our students to the debt reduction and school expansion drive in which we are currently engaged. The students asked whether they might be a part of the drive not only as members of contributing congregations but as a school family. When they were given the green light on their project, they pledged \$50,000.

Another type of reward was called to our attention recently. The class of 1946 reports in *The Lumlight*, the Alumni Association newsletter, that 80 per cent of the members of that class have sent their children to Lutheran parochial schools, high schools and colleges.

These mutual joys we have through Christ, who gives us all.

Carlton H. Sitz

The Connection Between the GOSPEL and

the ANTICHRIST

Things have changed in the Roman Catholic Church. Witness the nuns' new garb, the Mass in understandable language, the attempts to introduce congregational singing. The old antenuptial agreement has fallen by the wayside. Communion under both kinds is offered the communicant at certain times, under certain conditions. Non-Catholic clergymen are invited to "participate" in marriage ceremonies conducted in Roman Catholic churches.

We live in a day when the Pope is putting forth valiant efforts toward world peace, when world leaders pay their respects at the Vatican, when millions still cherish memories of the benign image of John XXIII. In such a setting the indictment of the Smalcald Articles that the Pope is "the very Antichrist" might seem to smack of a vindictive outburst from an age far less "enlightened" than our own.

Lutheranism and the Antichrist

It is hardly surprising, then, that much of Lutheranism no longer subscribes to the doctrine of the Antichrist as it is taught, on the basis of Scripture, in our Lutheran Confessions. The Lutheran Church in America does not identify the Pope with the Antichrist spoken of by Paul in II Thessalonians, chapter 2. *Basic Christian Teachings* by Dr. M. J. Heinicken, revised in 1959, states: "... every age has its Antichrist." Two divergent views were long held in the American Lutheran Church. Dr. R. C. Lenski, in his *Commentary on II Thessalonians*, writes: "The confessional statement of the Smalcald Articles ... is true: 'This teaching shows forcefully that the Pope is the very Antichrist.'" But equally valid in American Lutheran circles is this quotation from *What Lutherans Are Thinking* (1947): "There are many 'signs' given in Scripture preceding the coming again of the Savior, the universal proclamation of the gospel, the continued growth and sudden decline of the church in membership, the final Antichrist. . . ."

In 1932, The Lutheran Church — Missouri Synod stated in the *Brief Statement*: "As to the Antichrist we teach that the prophecies of the Holy Scriptures concerning the Antichrist, II Thessalonians 2:3-12; I John 2:18, have been fulfilled in the Pope of Rome and his dominion. All features of the Antichrist as drawn in these prophecies . . . are the outstanding characteristics of the Papacy. . . . Hence we subscribe to the statement of our Confessions that the Pope is 'the very Antichrist'" (Smalcald Articles, Part II, Art. IV, No. 10). *The Common Confession* of 1950 compromised this statement in this way: "Among the signs of His approaching return for judgment the distinguishing features of the Antichrist, as portrayed in the

Holy Scriptures, are *still* clearly discernible in the Roman Papacy."

By God's grace we still teach and believe the simple, Scriptural statement of the Smalcald Articles that the Pope is "the very Antichrist." When we insist that agreement also on this Article of Faith is necessary before church union can be considered, we are certainly out of step with most of Lutheranism today, where the emphasis is being placed on union even though doctrinal agreement has not been reached. In fact, doctrinal agreement is being played down for what is called "consensus in the Gospel." Doctrinal differences of the past have in most cases not been settled — they are just being ignored. The tragedy here is that in the process the Gospel itself is being lost, for the Gospel is intimately connected with a true, Scriptural presentation of *every* doctrine of God's Word.

Relation to the Gospel

What is the connection between the Gospel and the Scriptural doctrine of the Antichrist? In his First Letter, John writes (2:18): "And as ye have heard that antichrist shall come, even now are there many antichrists." Antichrist is one who opposes Christ. John says there are many who oppose Christ, but he also speaks of one particular antichrist who would come. It is this one, *the Antichrist*, of whom Paul writes in II Thessalonians 2:3,4: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."

When Paul wrote these words to the Thessalonians the Antichrist had not yet been revealed, but Paul promised that he would be revealed in the future. This revelation took place at the time of the Reformation, and the Smalcald Articles put the finger squarely on the Pope with these words: "This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, to exalt himself above all that is called God, as Paul says, II Thessalonians 2:4."

But how can the Pope be identified as the Antichrist? The Bible contains prophecies concerning the Antichrist. When we see these prophecies fully, completely, and exactly fulfilled in the Roman Papacy, then the Antichrist

has been revealed to us, not by human judgment, but by the Scriptures themselves. It makes little difference that many do not recognize the Pope as the Antichrist. Many didn't recognize Jesus as the promised Messiah either. The all-important question is this: Does the Papacy correspond exactly to what Scriptures teach about the Antichrist?

The Evidence

Look at the evidence. Paul speaks of the Antichrist as sitting "in the temple of God." That means he is to be found in the midst of the Christian Church. Communism is not to be found there, nor any of the other "isms" or individuals that, down through the years, have been pointed to as being the Antichrist. But the Papacy sits "in the temple of God." There, Paul writes, he "exalteth himself above all that is called God . . . showing himself that he is God."

Does the Pope really claim for himself authority that is God's alone? He does. God alone has the authority to tell us what is right and what is wrong. Through His Word God tells us what we are to believe and teach. Christ, the Church's Head, alone rules in the Church through His Gospel. Yet the Pope claims the authority to deny priests and nuns the right to marry. God says this is a "doctrine of devils" (I Tim. 4:1-3). A papal bull of 1854 stated that Mary was born without original sin. There is nothing in the Bible to support this teaching. In 1950 the Pope declared the dogma that Mary was taken bodily into heaven without seeing death. All Catholics are required to believe this, but again the Scripture knows nothing of this doctrine. The Vatican Council of 1870 decreed that when the Pope speaks *ex cathedra* (in the exercise of his office), he is infallible. This, too, the faithful are required to believe.

In each of these instances and many others the Pope has made his word and authority either equal to that of

God's Word or placed it above the Word of God. Thus he sits "in the temple of God . . . showing himself that he is God."

Paul mentions another earmark of the Antichrist: he "opposeth and exalteth himself above all that is called God." This opposition is seen most clearly in what the Roman Church teaches about justification. Scripture clearly teaches that we are saved by grace alone, through faith in Christ, without the works of the Law (Eph. 2:8-10). The Roman Council of Trent (1545-1563) called down a curse upon those who believe this precious doctrine by which our salvation stands or falls, when it declared: "If any man saith that by faith alone the impious is justified . . . and that it is not in any way necessary that he be prepared and disposed by the movement of his own will, let him be anathema (accursed)." "If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema."

If what Rome says in these decrees is true, then what God says in His Word is a lie. How many souls have been led eternally astray by this vicious attack upon the very heart of the Gospel! God gave us the doctrine of the Antichrist to warn us against this soul-destroying poison. In a day when superficial changes in the Roman Catholic Church are deceiving many, we need to enunciate loudly and clearly what Scripture teaches about the Antichrist lest we be led to believe that there has been a significant change in what Rome has always taught. We cannot afford to give up the doctrine of the Antichrist, nor any other doctrine which God has seen fit to reveal through Holy Scripture. The Gospel itself is at stake! "Lord, keep us steadfast in Thy Word!"

Pastor Martin P. Janke
Faith Lutheran Church
Fond du Lac, Wisconsin

SO YOU'RE CONFIRMED!

You're finished with memorizing the Catechism, you've lived through the examination, you were thrilled by the confirmation ceremony, you enjoyed the day with its special meal and special guests. Now that it's behind you, you feel sort of grown-up. You're ready for bigger things!

Wait a minute! Who told you that? Who told you that you were graduating?

In a certain sense, I suppose, it's true. Your pastor won't have quite as close a contact with you as before, but that doesn't mean that he no longer has anything to say to you. You see, confirmation is not like be-

ing discharged from the armed forces. It's more like enlisting to be sent to the front lines. You knew, didn't you, that Christians are constantly on the front line. The moment a Christian ignores that, he loses one skirmish after another to Satan, the world, and his flesh. Pretty soon the war is lost and he has become a prisoner of war. Too bad, if this were to happen to you!

Well then, what took place at your confirmation? You assumed greater responsibilities and received greater privileges. You promised to remain true to the Triune God, to hear His Word regularly, to partake of the Sacrament frequently, to live a Christian life in thought, word, and deed. The Lord now looks to you to do His work, to help bring the Gospel to oth-

ers, to gain new recruits for His army, to strengthen your fellow believers in their fight of faith. That's a real assignment!

So, though your regular instruction classes have come to an end, you really cannot afford to absent yourself from further training sessions. To fight the battle successfully you need to practice using your weapons and to keep them in good condition. You need to attend church regularly, to attend Bible classes arranged for your age group or for the entire congregation, and to offer a helping hand whenever requested.

At your confirmation you were not discharged; you enlisted — for a lifetime! You were not drafted; you did it willingly. Your faith spoke. Keep it talking!

What do you mean..



"In Christ"?

It Means Power

Jesus once said, "Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. 5:1). Who can be perfect even as God? I know I can't. I am a weakling. I haven't the power to be like that. You might just as well tell me to compose like a Bach, paint like a da Vinci or write like a Shakespeare. I just can't do it!

Wait a Minute!

Suppose Bach or da Vinci or Shakespeare lived in you. Now you could compose, paint, or write. Suppose Jesus Christ lived in you. What power you would have, and how powerfully you could live!

Listen to a man who was "in Christ," a man who had been transformed from an earthly weakling into one of the world's spiritual giants, a man who made no secret of his power. In the theme to his greatest book, the Epistle to the Romans, this man, Paul, said: "I am not ashamed of the Gospel of Christ, for it is the *power* of God unto salvation to everyone that believeth" (Rom. 1:16). Likewise in Philippians 4:13 he wrote: "I can do all things through (better IN) Christ, which strengtheneth me."

So where did Paul get the power to stop dead in his tracks; to put an end to his worthless career; to lead a life of power, of love, of decency; to stand up under ridicule, opposition, and persecution; to endure stoning, beating, imprisonment, shipwreck, starvation; and finally to die a martyr's death? Where else but "in Christ" who strengthened him!

This same Paul also said: "When I am weak, then am I strong" (II Cor. 12:10). Now you can understand this strange paradox. When Paul was nothing, a nobody, a weakling, then the strength, the almighty, unlimited

strength of the Son of God took over. Then, and then only, did he become strong, "strong in the Lord, and in the *power* of His might." Then "he could do all things 'in Christ' who strengthened him."

Me Too?

Don't you wish you could be like that? You can. Admittedly there are many things about us that we don't like and that ought to be changed. Yet we go right on doing the same old things we always did, always excusing ourselves by saying, "It's my nature. I just can't help it." Yes, you can! In fact, there is no "can't" for those who are "in Christ." Jesus "was declared to be the Son of God *with power*, by the resurrection from the dead," says Paul (Rom. 1:4). In Hebrews 1:3 we are told: "He upholds all things by the word of His *power*." And Jesus Himself said in Matthew 28:18: "*All power* is given unto Me in heaven and in earth."

Can I make contact with that power? Surprisingly I can. How? Simply by believing, by accepting the all-powerful hand of Christ, by trusting in Him, in His power, for anything and everything.

So trust in that power of Christ that is yours through faith in the Gospel, the power to resist sin, to live a happier, fuller life; to be able to carry the burdens of each day; to achieve the final victory.

John, who was another one of those who was close to Christ and who had experienced this same power of Christ in his life, promised: "As many as received Him, to them gave He *power* to become the *sons of God*, even to them that believe on His name" (John 1:12).

Kenneth W. Vertz

Woodlawn Congregation Dedicates Church

After more than a decade of worshipping in a "temporary" chapel in the basement of their Christian day school, the members of Woodlawn Congregation of West Allis, Wisconsin, were privileged to dedicate a new sanctuary to the glory of the Triune God during January, 1972.

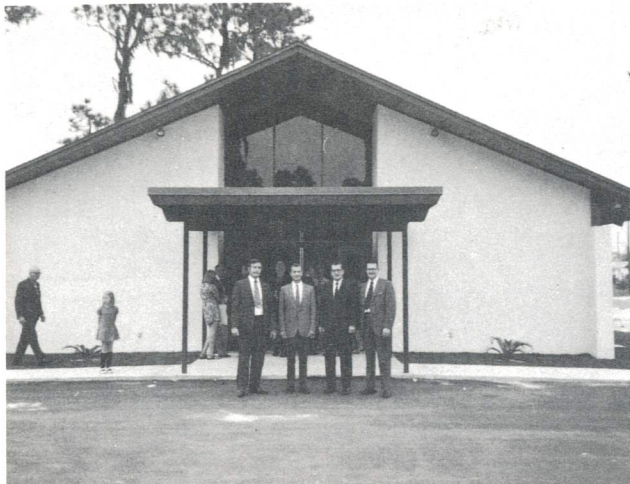
From the time of its organization in 1929 until 1960, Woodlawn Congregation worshiped in a simple frame structure three blocks from its present property. During this time it

conducted its Christian day school in the church building and in second-hand barracks behind the church. When state officials prohibited further use of these buildings for school purposes, the congregation decided to build a new school to which a church could be attached later. The new school was dedicated in 1960 and a new parsonage was erected in 1965. By 1969 the congregation was prepared to proceed with the construction of its church, but the "tight"

money situation forced a two-year postponement.

April 30, 1971, was the date of the groundbreaking. Except for a month's delay due to red tape in connection with a building permit, construction proceeded in good order. On dedication Sunday, January 2, 1972, the undersigned preached and conducted the rite of dedication in the morning services. Pastor O. J. Naumann, WELS president, preached in the afternoon, and Pastor A. Buenger, president of the Southeastern Wisconsin District, preached for the vesper service. On

New Church and Parsonage for Peace Lutheran, Holiday, Florida



Pastor M. Goeglein, Mr. H. Roddenberg, Pastors R. Wiechmann and E. Huebner. Both designed by Mr. D. Anderson.

On Sunday, February 27, 1972, members and friends of Peace Lutheran Church of Holiday, Florida, gathered to thank the Lord for enabling them to erect a house of worship and a new parsonage.

Holiday is located on the west coast of Florida, about 30 miles north of St. Petersburg. Its population is made up mostly of retired persons from the North and Midwest. Early in 1968, the first service was held in Holiday — a Thursday evening Lenten service attended by 21 people. Encouraged by Bay Pines Lutheran Church of Seminole, Florida, to stay together, the group was served by Pastor R. L. Wiechmann. Regular Sunday morning services were begun in September of 1968, in a small store.

In January, 1969, mission status was granted by the General Board for Home Missions, and in May of that year the congregation's first resident pastor was assigned.

After being granted approval to purchase land, the members proceeded with plans for a chapel. Mr. Duane D. Anderson of the WELS Architectural Department was hired as architect. On May 16, 1971, ground was broken, and both the church and the parsonage were erected simultaneously. Peace Chapel seats 225 for worship; the parsonage contains 1,750 square feet of living space.

Peace Lutheran Church is grateful to her sister congregations in the WELS for making this project possi-

ble through the Church Extension Fund and the Parsonage-Teacher Fund. The cost of the chapel was \$70,000 and of the parsonage \$23,000.

Pastor E. Huebner, chairman of the WELS Board of Trustees, was the guest speaker for the dedication service, attended by 210 worshipers. Using Revelation 3:20 as his text, he reminded the members of the congregation that the importance of the new chapel is the Word and the Sacraments used within its walls. Through Word and Sacrament the Lord knocks at the heart's door. May God grant that the new facilities in Holiday may be found useful in reaching out to the hearts of many!

Mark A. Goeglein, Pastor

the remaining Sundays during January the members and friends of Woodlawn heard the following guest preachers: Pastor H. Shiley, Milwaukee, who was Woodlawn's first pastor from 1928 to 1940, Pastor H. Schwertfeger, Hartford, who served Woodlawn from 1940 to 1948, Prof. J. Chworowsky, NWC dean and former member of Woodlawn, and Pastor H. Wicke, editor at Northwestern Publishing House.

Music for the dedication services was supplied by the parochial-school children and the mixed choir under the direction of Mr. R. Kolander,

principal of the school. Miss Eileen Wendland assisted with the organ.

Attaching the new church to the school effected some helpful savings. With this arrangement, the church required no separate heating plant or entrance. Special exterior features of the new sanctuary include a mosaic mural of Christ on the east wall and a neon-lighted cross on the west wall. The interior arrangement presents a free-standing altar, with Communion rails on three sides to accommodate 24 communicants at a time. The elevated pulpit behind the altar has a canopy which permits the wall to be

used as a natural sounding board. Beautifully-colored, faceted glass windows, padded pews, overall carpeting, and air conditioning are other features.

After so many years of worshiping in makeshift quarters that were not readily recognized as a church by strangers, the members of Woodlawn are grateful to the Lord for enabling them to build a church that should help to attract the unchurched as well as afford them the joyous opportunity to "praise God in His sanctuary" (Ps. 150:1).

Reuel J. Schulz, Pastor

DR. DAVID OREA LUNA

of
Mexico City

Dies

1919-1972



Dr. Orea Luna (rear) with Seminary Students in Mexico City

In His mercy and wisdom our Lord on March 7, 1972, summoned to his eternal home the soul of Dr. David Orea Luna, pastor of The Resurrected Christ Lutheran Congregation in Mexico City, professor at Martin Luther Theological Institute, and president of the Confessional Evangelical Lutheran Church in Mexico.

Pastor Orea Luna was born in Mexico City in 1919 and was confirmed in the Lutheran faith in 1941. Later he studied for the Lutheran ministry at the seminary of Capitol University in Columbus, Ohio, and was ordained in June of 1947 in San Antonio, Texas. He was then sent by the American Lutheran Church to do missionary work in Mexico. Later he became president of the Mexican Lutheran Church and professor at the Augsburg Seminary in Mexico City.

Concerned because false doctrine was being taught by some Lutherans in Mexico and concerned about the unionistic practices of others, Pastor Orea Luna in 1968 appealed to our Wisconsin Evangelical Lutheran Synod for colloquy.

A staunch confessor of the truth and an able and willing worker in the Lord's Church, he fearlessly worked to establish a new Confessional Evangelical Lutheran Church in Mexico. He was later elected to serve as the first president of that church body.

Though he had been in poor health for some time, Dr. Orea Luna's death, at age 53, was unexpected. He is survived by his wife, two sons, three daughters, and two grandchildren.

Funeral services were conducted at The Resurrected Christ Lutheran Church in Mexico City of March 8. Pastor Felipe Luna Garcia of Puebla, Mexico, served as liturgist and Pastor David Chichia Gonzalez of Guadalajara preached the sermon based on John 17:24, a portion of Christ's sacerdotal prayer, "Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." The undersigned, chairman of the Executive Committee for Latin American Missions represented our Synod in

speaking to the family, congregation, and pastors assembled for the memorial service.

While the sudden passing of Dr. Orea Luna is indeed a severe blow to our mission endeavors in Mexico, we thank God that it was through him that an effectual door for mission work in Mexico was opened. We also thank our Lord for the years of inspired leadership and faithful service Pastor Orea Luna could render to the Lord.

Memorial gifts designated for the Latin American Literature Fund are to be sent to the chairman of the Executive Committee for Latin American Missions. An avid reader and extensive writer, Pastor Orea Luna was editor of the monthly Spanish Lutheran church paper, "El Amanecer," since 1949. He also wrote a book of biographical sketches of some of the great Christians of history. Most recently he was engaged in translating Prof. A. Schuetze's book, "Basic Doctrines of the Bible," into Spanish.

Dr. Orea Luna wrote three hymns printed in "Culto Cristiano," a well-known Spanish Lutheran hymnal used throughout Latin America. It was fitting that one of these should be sung at his funeral. The words of this hymn tell of the strong faith Pastor Orea Luna had in the Scriptures as the inspired and inerrant Word of God and as the sole source and norm of our Christian life. Much of the beauty of the hymn is lost in this rather free translation, but the strength is there.

"Your Word, O Holy Father, is an aid to our faith,
Is more precious than gold, it is light to our feet.

When sadnesses come, there's in it sweet peace.

Its riches are immense, in comfort and solace.

"Your Word is a strong shield, an armor against evil.

In the battle, intense and rude, it rises triumphant.

It's a beacon on the dark ocean of error.

To the sinner it reveals the secret of the future.

"Your Word is a pure fountain, living waters of health.

In which the poor sinner finds virtue for evil.

It is bread for the hungry; to the lost it offers a home.

And he who is weary, in its incomparable pages, recovers

hope."

Harold A. Essmann

Looking at the Religious World

INFORMATION AND INSIGHT

Caiaphas' Echo

In a toast at the banquet hosted by the Americans in the Great Hall of the Peoples in Peking, Premier Chou En Lai suggested that "China is moving out of the darkness into the light, and she will not be swerved from her course." With Chou those figurative terms mean precisely the opposite of what they mean to Christians.

His toast may have been prophetic in a way he did not intend. We recall Caiaphas, the high priest, once saying something prophetic about the expediency of one man (Jesus) dying for the people (John 11:50; 18:14). It didn't turn out quite the way he intended it. Some day Chou may find out too that he never spoke a truer word.

According to the Psalmist David, God laughs at those who defy Him. He holds them in derision and He will one day break them in pieces like a potter's vessel. And when He does, it will be found that many people are embracing His Son (Ps. 2). It may just be that Chou's toast was Caiaphas' echo.

"The New China"

Though we hesitate to agree that the old Red China has been transformed into a new blue China, we do suggest that some new things in China have come to light which are of special interest to Christians. Millions of words have been written evaluating what the new China policy means from the standpoint of politics and government. Few words have been written evaluating the new China from the standpoint of the government of God. We offer a few.

The brief peek we were given recently at things behind the Bamboo Curtain revealed three items of special interest to those who are more interested in God's mission than in trade missions. One is the fact that

the Chinese people have become "literature oriented." Two is the standardization of the language throughout the country. Three is the spiritual vacuum created by communism with its official policy of atheism.

Reports from China indicate that Mao has imposed upon the Chinese a love for reading and a respect for the written word. This new literature consciousness and orientation was proudly and prominently displayed by the Chinese in their showcase for visiting newsmen from the U.S. A standardization of the reading language imposed upon the people by China's leaders has accompanied the new love for literature. It is called the Mao script. Though the spoken language still includes Mandarin, Cantonese, and many other dialects, the written language is now standard everywhere in China, according to reports.

The spiritual vacuum created by communism in China was not reported by the press during the president's eight-day stay, but it was apparent to anyone who watched the TV coverage of life in China's communes. Not only was it apparent, it was tragic.

Students of history and of the Bible will recall that there was another time in history when the same three things were prevalent in the world's largest empire — back about the time the coolies were building the Chinese Wall. In the Roman Empire just prior to the birth of Jesus, there was a literature consciousness and orientation brought about by Alexander the Great's cultural revolution. There was also a standardization of the language in the empire similar to the Mao script in China today. Called Koine, it is the common-language Greek in which the New Testament was written. There was also a spiritual vacuum which resulted from the bankruptcy of Greek philosophy, a

philosophy which dominated in the empire in a manner not dissimilar to the manner in which communistic philosophy dominates China today.

Paul was thinking about the uniqueness of that particular age when he wrote in his letter to the Galatians (4:4): "When the fullness of the time was come, God sent forth His Son."

Are the parallelisms between the situation in the empire in Paul's day and the situation in Red China today mere coincidence? Or do they suggest that perhaps God is setting the stage for a revolution of His own in China? We don't know, of course. We do know that while cultural revolutions can wipe out religion and create a spiritual vacuum, they cannot wipe out man's natural knowledge of God.

The same type of spiritual vacuum exists today in Russia where communism has dominated the people twice as long as in China. No communist control can completely extinguish interest in God. Today in Russia there are evidences of the beginning of a spiritual youth revival. Is China next?

Who knows! New China may turn out to be new in a way Mao wasn't expecting.

Singular Pluralism in the Church

Pluralism was once regarded as one of the unique aspects of American society. The USA developed strength as a nation in spite of its citizens' broad range of national, religious, and cultural backgrounds — or was it *because* of that pluralism? At any rate, what once was thought to be an asset has now become a liability. People pay lip service to pluralism while they pursue paths and programs which would reduce society from a pluralistic to a singularistic (some might say communistic) one.

35 and Counting

With that kind of confused thinking a commonplace in the political forum, it isn't surprising to find it prevalent also within the church. It showed up recently in connection with The Wisconsin Council of Churches "1972 Wisconsin Religious Directory." According to the Council's report, 74 per cent of Wisconsin's residents are church affiliated. More than 80 per cent of the state's churchgoers are either Lutheran or Roman Catholic. Only 16.9 per cent of the religious population is represented in The Wisconsin Council of Churches.

The Rev. Willis J. Merriman, executive director of the Council, laments the fact that so few of the state's religious population are "represented in any statewide ecumenical agency." He contends that Catholics and Lutherans are in danger of "pre-occupation with parochial concerns."

Merriman further insists that "unless there is some interaction between, and action with, these larger church bodies and some of the smaller ones on a regular basis, and in an ecumenical setting, the pluralism which has given strength to our American society could be dissipated in Wisconsin."

Sounds like a plea for some kind of singular pluralism in the church. The Rev. Mr. Merriman appears to want to preserve our religious pluralism by dissipating it in the atmosphere of ecumenism. No thanks!

Like Mr. Merriman, we want nothing to do with a narrow-minded parochialism which says haughtily, "We're right and you're wrong." Nor do we want anything to do with an ecumenical pluralism which says, "Let's all cooperate together. After all, who can say who's right and who's wrong?"

We'll just stick with our evangelical pluralism which says firmly but kindly, "This is what I believe; if you believe differently, you follow your conscience and I'll follow mine — enlightened by God's Word." — Mr. Merriman, can't we be good fellows without joining in a false fellowship? But don't ask us to join hands with people who are sure you can't be too sure about anything, especially the truth.

A California Supreme Court decision in February declared capital punishment unconstitutional. The decision was denounced by California's governor who called it irresponsible. The California decision reduces to 35 the number of states which still permit the death penalty for murder.

Supposedly, capital punishment is in violation of the Eighth Amendment to the Constitution. It states, "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and inhuman punishments inflicted."

Capital punishment, according to the California court, "degrades and dehumanizes all who participate in its processes." That is precisely what liberal church groups have been saying with increasing volume since the 1950's. Arguments opposing the death penalty cite the Fifth Commandment together with the words of Jesus in the Sermon on the Mount, "Blessed are the merciful."

The Episcopal Church in a position statement declared: "Taking of human life falls within the providence of God, and not within the right of man." The American Baptist Convention insisted that capital punishment cancels "the unceasing availability of God's mercy, forgiveness and redemptive power." The American Society of Friends warned that capital punishment "promotes the evils of vengeance and injustice through the agencies of government." Catholic groups have also added their voice to those decrying the death penalty.

God does not find Himself to be in agreement with what the churches are presuming to say on His behalf. He says: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). According to St. Paul, God has also revealed how forfeiture of life is to be implemented. The executioner's sword has been placed into the hand of the state (Rom. 13:4). It is God's intention that the state should serve as God's agent in "executing wrath upon him that doeth evil." Obviously the power of the sword includes the death penalty. What else would the state use

the sword for in dealing with evil-doers!

Ironic, isn't it, that courts should declare it immoral to take the life of a convicted murderer but rule it moral to abort the life of an unborn child! Innocent, unborn babies are the victims, and convicted murderers are the beneficiaries of judicial rulings! That's justice?

California, it is sometimes said, leads the nation. This time we wonder where. Like we said, 35 and counting.

Joel C. Gerlach

FROM VIETNAM TO EUROPE

Pastor Karl Otto, who has served as our civilian chaplain in Vietnam since August 1971, will close out his ministry there during the latter part of April. He will then go to Europe for three months to contact our WELS servicemen there.

Because of US troop withdrawals, the number of WELS servicemen in Vietnam has decreased considerably. This fact prompted the Military Services Committee of the Special Ministries Board to consider sending Pastor Otto to Europe, where we have not had a WELS civilian chaplain previously. Our Synod has quite a number of servicemen in Europe, notably in Germany.

Although our resident civilian chaplaincy in Vietnam will end, plans are being made to have WELS pastors from either Hong Kong or Japan visit our servicemen in Vietnam on a regular basis. Further details will be presented in a future issue of *The Northwestern Lutheran*. After Pastor Otto has established his residence in Germany, the Military Services Committee will forward his name and address to all WELS servicemen in the European area.

Pastor Otto was the seventh civilian chaplain whom the Wisconsin Synod supported in Vietnam since 1963. Predecessors were Pastor L. Voss, Prof. E. Scharf, and Pastors M. Schwark, W. Hoyer, F. Gilbert, and R. Ehlke.

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents.)

Ordained

Larsen, Ulrik J., as assistant to the pastor of Resurrection, Milwaukee, WI, on Feb. 27, 1972, by R. Ehke (S.E. Wis.).

Installed

Habben, A. B., as pastor of St. Paul Lutheran at Riverside, CA, on March 5, 1972, by H. John (Ariz.-Calif.).

Strobel, Richard W., as pastor of St. Paul, Rapid City, SD, on March 19, 1972, by Pastor A.P.C. Kell (Dak.-Mont.).

CHANGES OF ADDRESS

(Submitted by the District Presidents.)

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APPOINTMENTS

The following members of the editorial staffs of the Synod's periodicals have been appointed to the Commission on Periodicals in accordance with Resolution 5 of Committee 15 at our 1971 Convention: Pastor Harold Wicke and Professor Wilbert R. Gawrisch for THE NORTH-WESTERN LUTHERAN, Professor Armin Schuetze for the WISCONSIN LUTHERAN QUARTERLY, and Professor C. J. Trapp for the JUNIOR NORTHWESTERN. Professor Gawrisch has been appointed chairman of the Commission.

Pastor Larry L. Pautz of Whitewater, Wisconsin, has been appointed to the Special Ministries Board to serve on the Student Services Committee of that board. This appointment was made in accordance with Resolution 11 of Committee 15 of our 1972 convention.

Oscar J. Naumann, President

DMLC Changes

The April 23 DMLC presentation of "Brigadoon" will be given at the college at 8:00 p.m. instead of 2:30 p.m. as previously announced. Mr. Wayne Wagner's organ recital, originally scheduled for 8:00 p.m., will be played at 3:30 p.m. on the same date.

AUDIO-VISUAL AIDS

Your new AVA catalog should have reached you some time ago. It was sent to all pastors and to all schools. Included with the catalog was the fee due notice for 1972.

Please use this notice for your fee payment for 1972 before April 30. Those not remitting by that date cannot expect to schedule materials for use until the fee is paid.

Additional catalogs are available upon request to:

Audio-Visual Aids
3512 W. North Avenue,
Milwaukee, Wisconsin 53208

CALENDAR OF CONFERENCES

MICHIGAN

GULF-ATLANTIC CONFERENCE

Date: May 2, 1972; 9 a.m. C.D.T.

Place: Our Savior, Birmingham, Alabama

Preacher: J. Meyer; Communion service in the evening.

Agenda: Exegesis on I Tim. 5:1-8: J. Vogt; Glossolalia: J. Anderson.

Note: Please notify the host pastor, the Rev. K. Peterson, if you desire lodging.

G. P. Kionka, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN — CHICAGO JOINT PASTORAL CONFERENCE

Date: May 16, 1972; 9 a.m. Communion service.
Place: Zion Ev. Lutheran, Bristol, WI; L. Nolte, host pastor.

Preacher: R. Schumann (R. Shekner, alternate).
Agenda: Exegesis on I Peter 2: T. Spiegelberg; Exegesis on I Peter 3: W. Mueller; Early Communion, Late Confirmation: A. Siggelkow; Is the Singing of the Messiah in a Civic Chorus Sinful Unionism? R. Pankow.

K. E. Schroeder, Secretary

WESTERN WISCONSIN

DISTRICT TEACHERS' CONFERENCE

Date: April 27-28, 1972; 9 a.m.

Place: St. Paul's, Wonewoc, WI; T. Kuske, host pastor.

Agenda: Thursday

- 9:00 Devotion
- 9:15 Active Church Membership — What Can Be Done to Foster It? J. Parcher
- 10:30 How Can Successful Book Reporting Be Done? J. Raabe
- 11:30 Business Meeting
- 1:15 Devotion
- 1:30 What Constitutes a Good Language Program? G. Peterson
- 2:45 Sectional discussion on previous papers
- 3:45 Closing Devotion

Friday

- 9:00 Devotion
- 9:15 Evolution — How Far Can We Go Into It? G. Mallmann
- 10:30 How Do State and Federal Aid Affect Our Lutheran Schools: L. Plath
- 11:30 Board of Education Report
- 1:00 Devotion
- 1:15 Sectional Meetings (Your Problems and Mine)
- 2:30 Business Meeting
- 3:00 Inspirational Address

S. Westendorf, Secretary

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 1, 1972; 9 a.m.

Place: St. Paul, Fort Atkinson, WI

Preacher: W. A. Schumann Jr. (R. Fleming, alternate).

Agenda: Teaching Sanctification to our Children: Prof. J. Fricke; Panel Discussion on Church Music, Hymns, Choirs, etc. — How Teacher and Pastor Work Together.

R. Ehlert, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 2, 1972; 9 a.m.

Place: Peace, Cataract, WI; H. Lehmann, host pastor.

Preacher: E. Breiling (O. Heier, alternate).

Agenda: Galatians 4: H. Winkel; Malachi: E. Toepel; Overpopulation in the Light of Scripture: O. Heier; Catechism Questions 1-22.

T. H. Kuske, Secretary

CORRECTION

The Northwestern College and Preparatory School Calendar for 1972, as published in the WELS 1972 Yearbook (p. 107), lists Sept. 6, 1972, as the date of school opening. This should be changed to Aug. 29, 1972.

Carleton Toppe, President

NOTICE OF MEETINGS

THE SYNODICAL COUNCIL

The Synodical Council will meet, God willing, on April 26 and 27 at the Synod Administration Building, 3512 West North Avenue, Milwaukee, Wisconsin 53208. The first session begins at 9 a.m.

Preliminary meetings of various boards, committees and commissions are being scheduled by the respective chairmen.

All materials to be included in the Report to the Nine Districts are to be ready for presentation to the Council that week.

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Milwaukee and Mequon on May 22 and 23. It will meet at New Ulm on May 24 and 25. The meeting at New Ulm was arranged in order to enable the Assignment Committee members to meet the teacher candidates in person. In the past they have been able to meet only the pastoral candidates on Assignment Day. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 22.

Oscar J. Naumann, President

TIME AND PLACE OF SERVICE

AUGUSTA AND FORT GORDON, GEORGIA

Regular services are being held at Ft. Gordon, Georgia, on the first Sunday of the month at 3:45 p.m. at Chapel No. 10 on Signal Ave. at 27th Street, across from the Signal Brigade Headquarters. Holy Communion is celebrated at these services. The contact man is Mr. Marve Deines, 2514 Weldon Drive, Augusta, Georgia (404) 798-2744.

COLUMBIA AND FORT JACKSON, SOUTH CAROLINA

Regular services are held at Hope Lutheran Church, 3000 River Drive, Columbia, SC, at 9:45 a.m., except the third Sunday of the month when a communion service is held at 4:00 p.m. The contact man is Mr. Jack Janeczek, 4533 Oakwood Drive, Columbia, South Carolina (803) 787-3894.

ATLANTA, GEORGIA AREA

Sola Scriptura Lutheran Church conducts services every Sunday morning at 10:00 in the North Clayton Co. Civic Center, 4888 Riverdale Rd., College Park, Georgia, one-fourth mile north of perimeter highway I-285 on Riverdale Road. Communion is celebrated the second Sunday of the month.

Please send names of Lutherans in the above three areas to Pastor Joh. Meyer, 3193 Weslock Circle, Decatur, Georgia 30034. (404) 241-6093.

LORD OF LIFE: HOUSTON, TEXAS

Lord of Life Ev. Lutheran Church, Houston, Texas, serving the South Houston area including Clear Lake City, Kemah, Seabrook, League City, Friendswood, Alvin and Pearland, is now conducting weekly worship services at the Junior Achievement Building, 17302 El Camino Real, Clear Lake City. Sunday school and Bible class begin at 6:00 p.m. and worship at 7:00 p.m. For information, please contact Rev. Vilas R. Glaeske at area code 713, 498-4063.

GOING TO DISNEY WORLD?

If you are, we invite you to worship in King of Kings Ev. Lutheran Church in Maitland, a suburb of Orlando, Florida. Our church is on Wy-more Road, one block east of Interstate 4 between exits 436 and 438. Sunday school and Bible class at 9:15 and worship services at 10:30 a.m. Pastor G. P. Kionka, Route 2, Box 80, Maitland, FL 32751 Phone (305) 831-2100.

Treasurer's Report

1972 Prebudget Subscription Performance

Two months ended Feb. 29, 1972

	Subscription Amount for 1972	2/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 200,738	\$ 33,456	\$ 34,932	104.4
Dakota-Montana	180,886	30,148	24,074	79.9
Michigan	926,898	154,483	121,350	78.6
Minnesota	932,855	155,476	148,790	95.7
Nebraska	162,716	27,119	18,613	68.6
Northern Wisconsin	1,014,758	169,127	160,431	94.9
Pacific-Northwest	62,805	10,468	5,811	55.5
Southeastern Wisconsin	1,266,345	211,058	181,244	85.9
Western Wisconsin	1,137,929	189,655	177,403	93.5
Total — 1972	<u>\$5,885,930</u>	<u>\$980,990</u>	<u>\$872,648</u>	<u>89.0</u>
Total — 1971	<u>\$5,551,009</u>	<u>\$925,168</u>	<u>\$834,204</u>	<u>90.2</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Feb. 29, 1972 with comparative figures for 1971

	Twelve months ended Feb. 29		Increase or Decrease*	
	1972	1971	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,543,139	\$5,266,673	\$276,466	5.2
Gifts and Memorials	46,727	59,829	13,102*	21.9*
Pension Plan Contributions	97,571	95,614	1,957	2.0
Bequest	—	6,893	6,893*	
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWPB	6,562	16,562	10,000*	60.4*
Other Income	81	2,566	2,485*	96.8*
Total Income	<u>\$5,727,238</u>	<u>\$5,448,137</u>	<u>\$279,101</u>	<u>5.1</u>
Expenditures				
Worker Training — Expenses	\$3,239,076	\$2,969,184	\$269,892	9.1
Worker Training — Income	1,361,346	1,349,328	12,018	
Worker Training — Net	1,877,730	1,619,856	257,874	15.9
Home Missions	1,164,647	1,153,700	10,947	.9
World Missions	900,046	796,491	103,555	13.0
Benevolences	765,037	766,806	1,769*	.2*
Administration and Services	416,844	319,119	97,725	30.6
Total Operations	<u>\$5,124,304</u>	<u>\$4,655,972</u>	<u>\$468,332</u>	<u>10.1</u>
Appropriations	836,332	809,996	26,336	3.3
Total Expenditures	<u>\$5,960,636</u>	<u>\$5,465,968</u>	<u>\$494,668</u>	<u>9.0</u>
Operating Deficit**	<u>\$ 233,398**</u>	<u>\$ 17,831**</u>		

Norris Koopmann, Treasurer & Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wis., June 19-23, 1972. The agenda for the institute includes "An Exegetical Study of a Minor Prophet," Prof. J. Jeske, and "An Isagogical Study of Revelation," Prof. I. Habeck. Sessions will be from 9:00 - 12:00 a.m. A fee of \$10.00 will be charged to cover costs. Dinner will be provided at \$1.50, and overnight lodging can be provided at \$1.50.

Early registration will be appreciated. Registration may be made by writing: Luther High School, Pastors' Institute, Onalaska, Wisconsin 54650.

WORSHIP SERVICES ON CAPE COD

Trinity Lutheran Church (ELS) is conducting services at 10:30 a.m. Sundays in the Brewster Town Hall on Rte. 6A in Brewster, Massachusetts 02631. For information call 896-3721. In charge is Pastor Martin Teigen.

ACKNOWLEDGEMENT AND THANKS

It is with gratitude to God that we acknowledge the gifts toward the Lord's work by the Christians who through their wills made bequests to the Wisconsin Evangelical Lutheran Synod. The following has been received in the last three quarters of 1971:

Estate of John Wischstadt	
World Mission Building Fund	\$10,000.00
DMLC Scholarship Fund	67,598.38
From St. John Lutheran Church	
Sleepy Eye, Minnesota, through	
the above Estate for	
Church Extension Fund	11,266.40
Estate of George Bernhardt	
Synod and College Trust Funds	31,276.66
Estate of Karl Toepel	
Church Extension Fund	5,000.00

Estate of Adolph von Rohr	
Church Extension Fund	1,500.00
Estate of Paul Meier	
Church Extension Fund	5,000.00
Estate of Carl A. Klatt	
Church Extension Fund	17,815.94
World Mission Building Fund	17,815.94
Estate of Lydia Burk	
Church Extension Fund	1,000.00
Estate of Theresa Hoenecke	
World Mission Building Fund	2,381.12

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