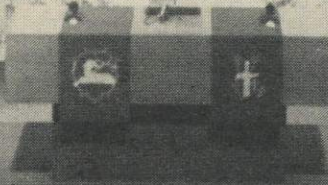
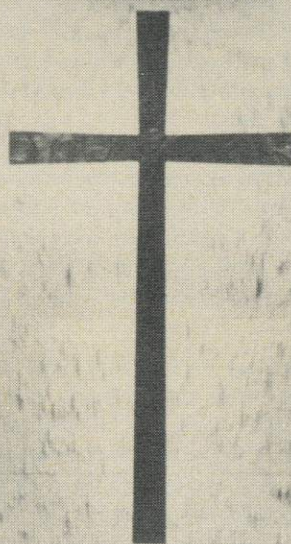
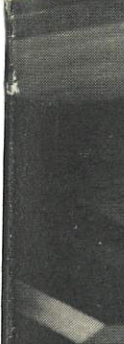


The Northwestern Lutheran

May 25, 1980



St. John's of Burlington

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Comments by the Editor

Undoing Babel — WELS pastors and missionaries proclaim the gospel of Jesus Christ in a dozen different languages in the States and on our world mission fields. Admittedly, this is but a small portion of the total number of languages spoken in the world, but it's an improvement. Once upon a time we taught and preached only through the medium of the German.

Should the Lord lead us to begin work in still different languages, it is very possible that the Bible, New Testaments, and Scripture portions would already be available. A recent news release from the offices of the American Bible Society informs us that by the end of 1979 at least one book of the Bible had been published in 1,685 of the world's languages and distinct dialects. The complete Bible has been published in 273 languages, New Testaments in 472, and Portions in an additional 940. That's quite a few more than the number of languages that were represented on the first Pentecost (see Acts 2).

Lutherans in Crisis — Wisconsin Synod Lutherans are sometimes mentioned as standing practically alone in their attitude toward the Lutheran Confessions. This may well be, since the number of those in the Lutheran camp who subscribe to the Lutheran Confessions without compromise is admittedly shrinking.

Perhaps nothing has brought this to our attention as sharply as the plans that are being made to celebrate the 450th anniversary of the Augsburg Confession. In an amazing number of instances such plans call for a joint celebration with Roman Catholics. For Lutherans and Catholics to celebrate the anniversary of that first great Protestant confession of faith jointly can mean only one of two things. Either Lutherans have compromised their faith or Roman Catholics have.

Justification by faith, the central doctrine of the Lutheran Confessions, teaches that the holy Lord God has declared all sinners righteous in his sight for the sake of the atoning work of Jesus Christ, and

that this declaration is appropriated solely by faith. Any deviation from these truths is a road that leads back to Rome.

Not only Lutherans recognize this. A recent issue of *Verdict*, a nondenominational journal of theology published in Fallbrook, California, states the same. In the summer of 1979 its editor attended a theologians' conference at Wartburg Seminary (ALC), Dubuque, Iowa. He came away with the conviction that "the worldwide Lutheran movement is in crisis over its relationship to the doctrine of justification by faith."

If Luther were alive, he would be up in arms for he recognized that justification by faith is the doctrine by which the church stands or falls. Sinners can stand in the judgment only when they plead the righteousness of Jesus Christ. There is no other way.

Scientology — Of more than 200 cults active in the United States, one of the most shocking is the "Church of Scientology." This cult will not be treated in the series that is presently running in *The Northwestern Lutheran*. May I suggest that if you want to know more about this cult you buy or borrow the May issue of *Reader's Digest* and read the article on pages 86-91.

Here's a short quote: "Scientology is one of the oldest, wealthiest — and most dangerous — of the major 'new religions' or cults operating in America today. Some of its fanatic operatives have engaged in burglary, espionage, kidnapping and smear campaigns to further their goals. Says Assistant U.S. Attorney Raymond Banoun, who directed a massive investigation that resulted in conspiracy or theft convictions of nine top Scientology officials in Washington, D.C., last October: 'The evidence presented to the court shows brazen criminal campaigns against private and public organizations and individuals. The Scientology officials hid behind claims of religious liberty while inflicting injuries upon every element of society.'"

Worse than that, we would say, is the fact that the Church of Scientology robs its adherents of the faith that saves.

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

The Northwestern Lutheran

(ISSN 0019-3512)

Volume 67 Number 11

May 25, 1980

Official Publication
Wisconsin Evangelical Lutheran Synod

Published biweekly by
Northwestern Publishing House
Milwaukee, Wisconsin.
All BUSINESS CORRESPONDENCE

is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$5.00 Three years, \$13.00
Five years, \$18.00

\$3.25 per subscription if 25 or more unaddressed copies are sent in a bundle to one address. Blanket subscription at \$3.75.

Second-class postage paid at Milwaukee, Wisconsin. POSTMASTER: Send address changes to **The Northwestern Lutheran**, 3624 W. North Ave., Milwaukee, WI 53208.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in
The Northwestern Lutheran
is five weeks before the date of issue.
Address items intended for publication to:

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The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

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The Cover

February 1980 was set aside by St. John's Lutheran of Burlington, Wisconsin, to consecrate its new church to the glory of the Holy Trinity and the edifying of God's people. St. John's has a baptized membership of 922. The enrollment in its Christian day school is 120. Pastor of the congregation is Richard L. Weeks.

THE NORTHWESTERN LUTHERAN

Editorials

Schools that Stand for Something

Recently at a meeting of the National Congress on Church-Related Colleges and Universities representatives of 700 colleges and 23 denominations were told that by the end of the present decade there could well be one million fewer college students. And that could mean the closing of 100 large universities or 400 smaller colleges or some sort of combination of the two.

At the meeting the question was asked: "Which schools have the best chances of staying open?" The answer supplied was "Those that stand for something." The answer makes sense, not only for church-related colleges and universities but also for church-sponsored secondary and elementary schools.

These days our synodical and area and congregational schools are closing their doors for the summer. The joyful commencement services need not be marred by the thought that the doors will stay shut permanently either in the fall of 1980 or 1990. These schools of ours "stand for something," and we can trust they will stay open.

What do these schools "stand for"? No matter what the educational level, no matter what the type of sponsorship, we want them to "stand for" service to the cause of Christ and his church. Let that be the number one priority, and the chances for survival through the decade get a number one rating. The decade will bring its difficulties and crunches. Our schools can meet them by "standing for something."

Edward C. Fredrich

Holding the Youth

Failures in youth ministries in mainline denominations in the last two decades are a matter of concern to church leaders. One writer has attributed these failures to "failure to take seriously the spiritual-growth needs of youth" and to the lack of "emphasis on prayer, Bible study, and personal commitment to Christ." This writer, Merton P. Strommen of the Search Institute of Minneapolis, may well be right.

Religious conviction is the only thing that will hold the youth — or any other age group, for that matter — on any kind of permanent and worthwhile basis. This is demonstrated in the zeal and loyalty evidenced by the fanatical adherents of the unorthodox sects and cults which are flourishing today. These adherents, usually young, are attracted and held by convictions, wrong as they may be.

Gimmicks and programs of a social, cultural, or recreational nature which will appeal to the specific tastes of the various age groups can be devised. But by far the strongest force in keeping people of all age groups with the church is conviction. It is also the only valid one.

There is a continuing concern for the youth in all our congregations. Young people drift away in larger numbers than we would like to think. The tendency, then, is to resort to a sort of "gimmick ministry" in an attempt to hold them. What can be forgotten in these unfortunate circumstances is that the young, as well as the old, have spiritual needs and that those needs can be met only by spiritual food. Fun and games won't do the job. Furthermore, they won't accomplish the same purpose.

This is not an indictment of recreation for our youth, nor is it an excuse for dullness in our approach to them. But if they are to be kept with the church, there is no substitute for the Word and for the convictions that come from it.

Immanuel Frey

Art or Decency?

The TV version of Shakespeare's plays has received wide acclaim from drama lovers. The two parts of Henry IV presented recently were as fine a television rendition of Shakespeare as one could hope to see. The Public Broadcasting Service made the plays available.

The Public Broadcasting Service has presented other excellent programs that the commercial networks have declined to carry because, for them, ratings and profits come first.

But the PBS is also responsible for programs that have to be classified as objectionable and even revolting. Take "The Steambath" as an example. One of our members from California wrote about it as follows: "It was described beforehand as being 'incredibly funny.' Actually the program was incredibly blasphemous. God was portrayed as an attendant in a steambath. His job included collecting dirty towels and mopping the floor. His duties were interspersed with flippant comments to and from those in the steambath. Once, in order to 'prove' his deity to a doubting steambath attendant, he even caused himself to be surrounded by clouds, heavenly sunlight, and choral music. All was, no doubt, sidesplitting to those who think God is a joke."

Christian citizens should protest this kind of misuse (prostitution might be a better word) of their tax dollars. As our California viewer did, other Christian citizens should also voice their convictions to the local PBS station and to the FCC.

Not all PBS funds are supplied by tax dollars; PBS also depends on local support. Viewers of PBS programs are familiar with the annual PBS appeal for donations.

Has not the time also come for Christian citizens to refuse to donate to PBS if it presents blasphemous and morally degrading programs — and to tell the PBS people why? We may lose excellent Shakespeare presentations and other quality programs in the process if PBS must retrench because of a lack of funds, but Christians have an obligation to uphold decency and morality. The choice may be unpleasant, but the Christian citizen must know that testimony against evil often entails a sacrifice of earthly pleasure and profit. Increasingly, our land is becoming like Sodom of old. God is counting on Christians to make a better choice than Lot did.

Carleton Toppe

Pentecost 1980



Apache
Cantonese
Chewa
English
German
Ila
Indonesian
Japanese
Lenje
Luvale
Mandarin
Pidgin
Sala
Spanish
Tonga

Ever since the incident at Babel thousands of years ago mankind has suffered from a communications gap. It was at Babel, we recall, that the Lord upset the schemes of those who tried to prove their self-sufficiency by building a gigantic tower. "There the Lord confused the language of the whole world" (Genesis 11:9).

On the day of Pentecost the Lord briefly removed that gap. Miraculously the Holy Spirit manifested his power to the early Christians on that day. Those who had come to Jerusalem "from every nation under heaven" could hear about the wonders of God in their own "native language" (Acts 2:5,8). In a wonderfully dramatic way the Lord demonstrated that he wanted his message of salvation proclaimed to the people everywhere in the language in which they were born. At the same time Pentecost points us to that heavenly multitude "from every nation,

tribe, people and language, standing before the throne and in front of the Lamb," crying out in a loud voice: "Salvation belongs to our God" (Revelation 7:9,10).

Today's Linguistic Task

In order to add to that chorus of heavenly voices the missionaries of our Synod are today working in the spirit of that early Pentecost. In faraway places they are proclaiming salvation to people in the languages in which they were born. To do this, however, requires a greater effort than we often realize.

Imagine trying to speak a language which has 49,000 written characters, each character having one of 450 sounds, each sound in turn pronounced according to seven different intonations. A few calculations tell us that this amounts to about 150 million different possibilities. This is but a part of the prospect facing students of the Chinese language in *Hong Kong* and on *Taiwan*.

One of our men in the Far East comments: "At the end of two years of intensive language study I felt like I could communicate at the level of a four-year-old child." Often the slightest variation in tone can change the entire meaning of a word. A slight difference in one vowel sound, we are told, determines whether one says "Jesus fed 5,000 hungry people" or "Jesus fed 5,000 people that had diarrhea."

Our families going to *Japan* face a similar linguistic challenge. An orientation booklet states: "For all his zeal and knowledge the recruit must come to *Japan* tongue-tied. He must be a kindergarten student repeating again the sentences of his childhood and teaching his tongue new sounds. Two years of this are fundamental to service, years in which all the evangelism one came prepared to do must wait. It is a testing period of the soul."

One of our missionaries to *Indonesia* began a self-study program here in America while waiting for clearance from immigration authorities. He also

managed to get in a semester of language study at a stateside university before leaving. He spent another six months in language school in *Bandung*. He writes that after three years of study he is just beginning to feel "a bit more comfortable when preaching a carefully memorized sermon in the Indonesian language." He recalls an uncomfortable moment sometime ago when he discovered that by substituting a "u" for an "a" he had talked about the shepherds as coming with haste to find Jesus in "the womb" instead of in "the stable."

According to our representatives in *Mexico*, *Puerto Rico*, and *Colombia* the Spanish language does not seem to present quite such a difficult language barrier. A year of concentrated effort will enable the missionary to do a limited amount of preaching and teaching with the aid of prepared materials, and in two years he will begin to "feel comfortable" when talking to people informally. Missionaries to Latin American countries use Spanish so exclusively, one veteran missionary states, that their ability to use English begins to suffer and they speak their mother tongue with a Latin-American accent.

The various vernaculars of *Central Africa* are also less complicated than the languages of the Far East. Here other problems intrude. In urban areas many Africans are as ready to test their English as the foreigner is to try out his Bantu. A missionary relates how after several weeks in a *Tonga* language school he was determined to test his newly-acquired proficiency on a stranger. He said to him in *Tonga*: "I want to practice my *Tonga*. Good morning. How are you?" The stranger replied in English: "Keep trying," and walked away.

When filling an extended vacancy a missionary coming to *Central Africa* faces another problem. There are already many congregations to be served and distant areas to be supervised. There are countless practical and organizational needs crying out for attention. Shall a man ignore these needs for the time being and immerse himself in language study? Or shall he try to get by with using interpreters, never learning the language of the people thoroughly? *Zambia* especially, with its 80 or more Bantu dialects,

presents a real challenge to any linguist. One of our missionaries covers an area in which the people speak five varieties of Tonga as well as Ila, Lenje and Sala. All are about as related as the provincial dialects of rural Germany. And so he takes his little notebook along wherever he goes, jotting down new words every day, convinced after four years in the field that his language-learning program will never cease as long as he is there.

Today's Linguistic Needs

But how important is it for our missionaries to be able to communicate directly with the people in their own language? Couldn't we save much valuable time, effort and money by relying more on English-speaking nationals to serve as interpreters in all these places? We'll let our missionaries answer these questions.

Missionary Roger Sprain writes: "In Colombia it is absolutely essential to know Spanish. No one can get by without it. How can we as missionaries sow the seed of the Word if we don't know how to communicate that Word?"

... Missionary Howard Festerling states: "In Indonesia there is not only a natural wall of indifference toward anything foreign. There is open hostility to the gospel. We dare not let an added language barrier prevent sharing our innermost thoughts of the heart with another. The best of translators can never bridge that gap." ... Missionary Marcus Manthey puts it this way: "There's truly a gigantic cultural wall separating East and West. The only common denominator to help breach that wall is the use of a common language. If we want to bring news of a Savior who is not strange or foreign, we must bring it in their own language." ... Missionary Robert Meister adds: "A missionary who does not speak directly to the people here in their own language will come across as snobbish." ... Missionary Gary Schroeder summarizes: "Learning the language of the Chinese people is absolutely crucial. It gives evidence of commitment. It encourages mutual trust. Even where people use English reasonably well, they prefer to discuss religious convictions in their first language. And without learning a people's language a missionary cuts out at least half of what he could learn about their culture."

An Ongoing Battle

And so these valiant men of God do battle. Having spent many years in America becoming firmly grounded in God's truth, they spend additional years overseas struggling to learn how to communicate that truth. They go to language schools. They pore over strange characters and memorize vocabularies. They repeat simple phrases and attune their ears to barely perceptible sound variations, becoming like children in a kindergarten. They learn new rules of speaking and with them new thought processes. They risk humiliation by testing their newly acquired knowledge wherever possible. They ride in beat-up taxis, eat in crowded restaurants, frequent the market places, listen to radios, read daily newspapers, go on long walks, sit for hours each day with a native informant, camp out in some remote bush area — anything to saturate themselves with a different mode of thought and speech.

On one day it seems that progress is being made; the next day it feels like all is forgotten. Finally the day arrives for that first sermon. Then the first class completes its instruction. Another convert is baptized in the name of the Triune God. It's worth it all, worth more than can be described. Once more grace has been given "to preach to the Gentiles the unsearchable riches of Christ" (Ephesians 3:8).

Is the battle over? Not at all. Many language areas in which we work have few written materials which meet our needs. Instruction courses, sermons, tracts, courses for Bible institutes and seminaries — all are desperately needed. Our Scripture-based message of salvation by grace alone through faith must be shared. In our African field we have a full-time language coordinator organizing such work with teams of missionaries and national pastors in six language areas. In Africa we also have a rare opportunity of being involved in Bible translation work, helping to prepare revisions of Scripture editions which will leave their impact upon the use of God's Word for decades to come.

The Spirit's Help Today

The prayers of all of us are surely with these ambassadors of Christ who represent us in all parts of the world. We remember not only the missionar-

ies, but their families as well. Missionary Kermit Habben reminds us that the wife of a missionary, too, has many wonderful opportunities to witness. "Her ability to talk about her Savior," he says, "will give her a greater reason for being in the mission field and will lengthen her husband's stay by years."

It is reassuring to note that not one of our missionaries expresses the least bit of regret over having experienced the travail of language study. Our prayers on their behalf are being answered. The Spirit who came to those first disciples is very much alive and with us today. But we'll let Missionary Eric Hartzell express this in his reply to a request for information: "You mentioned that the story of Pentecost has been an interesting story for you. It has been the same for me. I am convinced that the Lord who sent his Holy Spirit to his believers on Pentecost day is also sending his Holy Spirit to help us speak clearly in our day. And I believe that this is also an answer to my own prayers and the prayers of others for me. It was such an easy thing for him at Pentecost. Wouldn't he help me today? I believe that he has, because I am able to communicate God's Word to my people and experience its effect, and this brings me joy."

"When the day of Pentecost came..." (Acts 2:1). The effects of that day are still with us. Pentecost 1980. Our missionaries assure us of this.

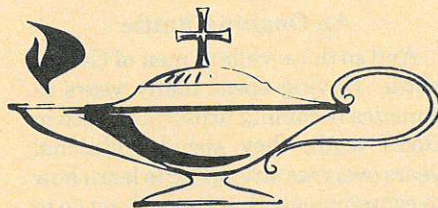
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Studies in God's Word

Gospel Gems from The Revelation to John

Unto the angel of the church of Ephesus write: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, 'I know thy works and thy labor. . . . Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God' " (Revelation 2:1-7).

One of the striking features of John's *Revelation* is its use of numbers. There are many instances of the use of 3, 4, 7, 10, 12, and multiples of these numbers — so many instances that it is hard to escape the conclusions that there is symbolic value attached to them. When we say that, we need to keep in mind that the message of the *Revelation* is not contained in numbers. Rather, its central message remains the familiar one set forth in the Gospels and Epistles, namely: Jesus, the Lamb of God, has laid down his life to gain for us the victory over sin and death, over Satan and hell. That message is clearly stated. The form in which it is cast, however, often employs symbolic numbers.

Seven, Symbolic of God's Covenant

Take the number seven. Chapters two and three comprise the second part of a sevenfold division of the book. In this part seven letters are written to

seven churches in Asia Minor. Add to that the fact that these letters each have seven sections, and we may fairly conclude that the use of the number seven contributes something to the emphasis intended.

If we look at the context here in the *Revelation* and the wider context of the whole Scripture, particularly the Old Testament, then it becomes clear that the number seven is regularly used in situations that speak of God's relationship to his people. Seven is a covenant number. Note how fitting that number is when we now see God sending letters to churches, to his people in Asia Minor. That also explains why there are only seven letters when there were more congregations that could have been addressed, e.g., Colosse and Hierapolis (Colossians 4:13).

Note also that, while the letters are addressed to specific churches, all of them were sent to all seven churches (1:11). The seven letters then speak to all Christians. They bid all of us to examine ourselves and our church life to see if the things noted by our Lord in the Asia Minor churches some 1900 years ago may perhaps fit us also today.

Seven Sections in Each Letter

We will not be treating each of the seven letters individually in this series of *Studies*. Hence it may be useful at this stage to outline the sevenfold pattern that characterizes each of the letters, so that the reader may the better examine them for himself. Regularly the letters begin with (1) the command to write. In the first letter it reads: "Unto the angel (pastor) of the church of Ephesus write. . . ."

That is regularly followed by (2) a description of him who is commanding the writing of the letter. Usually it repeats some part of the description of Jesus as given in the first chapter, verses 13 to 16. In the letter to Ephesus it reads: "These things saith he that holdeth the seven stars (pastors) in his right hand, who walketh in the midst of the seven golden candlesticks (churches)."

Next comes (3) a word of commendation, usually introduced with "I know thy works. . . ." In this first letter it continues: "and thy labor, and thy patience, and how thou canst not bear them which are evil. . . ." Commendation is followed by (4) a word of criticism. Typical of the rest is the first epistle's charge: "Nevertheless, I have somewhat against thee, because thou hast left thy first love."

When we remember that in these letters God is speaking to his people, then we will realize his wholesome purpose in calling attention to their weaknesses. It is done so that they may turn from their evil way and live. Hence criticism is regularly followed by (5) admonition, e.g., "Remember therefore from whence thou art fallen, and repent."

The final two parts of the letters, occasionally inverted, are (6) the call to hear ("He that hath an ear, let him hear") and (7) a glorious promise for the readers. It is this last part that is of special interest for our series, for it is in this part that there is often embedded the gospel gem that this series seeks to highlight.

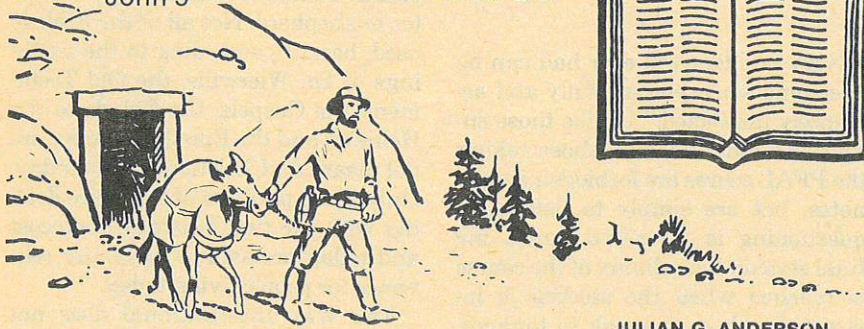
A Glorious Promise

The first letter does not disappoint us here. It closes with the beautiful promise: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This thought repeats at another point, so we will have occasion to discuss it in greater detail. For the moment let us note merely that just as the first book of the Bible informs us of man's being driven out of the garden and away from the tree of life, so the last book promises us a restoration to that blissful state. That is a promise worth pursuing. He that hath an ear, let him hear!

Armin J. Panning

Mining the Treasure of God's Word

Matthew 9:14-17
Mark 2:18-22
Luke 5:33-39
John 5



JULIAN G. ANDERSON

Another Festival in Jerusalem

After the call of Levi/Matthew to be the seventh apostle (last lesson) all three synoptic Gospels follow with the question of fasting, and so we'll begin with

Luke 5:33-39

The parallels in Matthew and Mark are listed above. The historical background for this incident is given in verse 33a (Mark 2:18a), reminding us that John still had a number of followers, even though he was now in prison. The fact that most of John's followers, as well as most of the Pharisees, lived in and around Jerusalem, in Judea, suggests that this incident may have occurred in Judea. At any rate, note the question some of the people asked in verse 33, and read Jesus' answer in verse 34. Here, of course, he refers to himself as the bridegroom who has come to claim his bride, the people of Israel. Remember what was said about the week-long wedding dinners in the January 20, 1980, lesson, third paragraph, that they were the only real festive occasions in the day-to-day lives of the people. For this reason all fasting was suspended during a wedding celebration since fasting was an expression of sorrow, which would have been out of place. Note that verse 35 was the first broad hint on the part of Jesus concerning his coming death — at this early date.

In the first parable in verse 36, Jesus makes it clear that he had not come to patch up the old covenant made with the people of Israel on Mt. Sinai, which was a rigid body of laws and rules,

made even more oppressive by the added rules and traditions of the rabbis. Such a covenant could only fill the hearts of God's people with sorrow and despair, leading to fasting, since it reminded them that they were slaves of sin, Satan, and death (compare Galatians 4:21-25). Instead, Jesus had come to establish a new covenant (Luke 22:20) whose prevailing spirit would be joy, occasioned by our freedom from the law, sin, Satan, and death (compare Galatians 4:26-5:1). And in the second parable in verses 37 and 38 Jesus says that the joyous freedom of this new covenant cannot be contained in the rigid, legalistic forms and rules of the law, but that new principles would have to be established for the new covenant, which was done in the books of the New Testament. In verse 39 he anticipates the reply of the Pharisees.

Now Turn to John 5

No one knows exactly where John 5 belongs in our New Testament chronology, nor can we say definitely what festival this was (v. 1). But since John relates Jesus' attendance at the first and last Passovers of his public life, and identifies these two specifically (John 2:13 and 12:1) and also mentions Jesus' attendance at a Tent Festival (7:2) and a Rededication Festival (10:22), we might reasonably expect that the fifth and last festival included by John would be a Pentecost (Weeks) Festival, which was the fourth major festival among the Jews. At any rate,

we're going to include it as such at this point, seven weeks after the first Passover, about the end of May.

John begins his account, as usual, with a miracle (vv. 1-9a). The manuscript evidence is rather clear that verses 3b and 4 were never a part of John's original text but were inserted as a note by an early scribe. The main point to note here is verse 9b. As noted, the "Jews" was John's special word for the Jewish leaders who lived in Judea (Jerusalem). Here it no doubt refers to the Pharisees. Note their objection (v. 10b). This was the *interpretation* of the law as found in the body of tradition authored by the ancient rabbis (see Matthew 15:2-6, noting Jesus' answer there). They designated every physical act as "work." Notice the man's answer (v. 11) and the later events in verses 12-15.

Observe that John uses all this merely as background for what follows in verses 16-47. This was Jesus' first clash with the Pharisees and scribes, who were the most influential group in Israel. He had clashed with the Sadducees (priests) in John 2:13-22, on his former visit to Jerusalem. Underline Jesus' opening answer in verse 17, and note the reaction of the Jews (v. 18), noting that this turned out to be their final charge against Jesus (Matthew 26:63-66). Next notice Jesus' reiteration of this claim in verses 19-23, and the two claims he made in verses 21 and 22. Underline verse 23b. Verses 24, 28, and 29 present two fine nuggets (underline and memorize). And in verse 24 see how Jesus speaks of his present work and the resurrection of the soul, or the new birth, while in verses 28 and 29 he speaks of the resurrection of the body at the end of the world.

In verse 31 Jesus stated a Jewish legal principle. Then he makes his defense in verses 32-47 in a masterful way. Note whom he presents as his witnesses in verse 33, 36, 39, and 46 (hi-lite each one). Now underline verse 39, another gem, and mark well what Jesus said about the Pharisees in verses 41-44. These conversations between Jesus and the Jews (Pharisees, scribes and Sadducees) are a typical feature of John's Gospel, showing the prejudiced, unbelieving hatred and hostility of these men toward Jesus, and his sometimes gentle and sometimes stern replies.

New-Age Religious Cults

This article in the series on the new-age cults will be devoted to a study of The Way International.

The leader and founder of The Way International is Victor Paul Wierwille, a former minister of the Evangelical and Reformed Church, who prepared for the public ministry at Mission House College (now Lakeland College, in Sheboygan County, Wisconsin, and at the University of Chicago Divinity School and Princeton Seminary. He has received an honorary doctorate from Pike's Peak Seminary. His break with the Evangelical and Reformed Church began within a year after he assumed his first pastorate in 1941 at Payne, Ohio. In 1958 he formally resigned from the ministry at Van Wert, Ohio. Five years before this he had already inaugurated a Bible-based study course which he called the "Power for Abundant Living." This course, known as PFAL, is still the heart and core of the success of this new-age cult.

Courses and Service Opportunities

One thousand students per month is the goal of those within the Way who actively recruit students for the PFAL course which today is taught at The Way College of Emporia, Emporia, Kansas. This facility was a former Presbyterian college, purchased in 1974 by The Way International. The PFAL course consists of 12 lessons, each three hours in length, spread over a three-week period. They are taught by Dr. Wierwille by means of videotape. The course costs \$100, which is called a donation, but in reality is a tuition charge. No one is admitted to the course without paying first. Receipts go directly to The Way's national headquarters, located in New Knoxville, Ohio, to further the ministry of Dr. Wierwille.

Most of the students in the PFAL course are recruited on college campuses where posters advertising the course make promises such as "You Can Have Whatever You Want" and

"Every problem you ever had can be overcome when you are fully and accurately instructed." Unlike those enrolled in other courses, those taking the PFAL course are forbidden to take notes, but are simply to listen. No questioning is permitted until the final session. The climax of the course is reached when the student is instructed in how to speak in tongues, which is considered absolutely necessary as proof of the fact that the student is a born-again Christian. Everyone is "taught" or "led to" this in the final session. One former student describes this learning to speak in tongues with these words: "It's very much like when you're a child in kindergarten learning a song: all you have to do is hear it enough times and you know all the words, you know all the notes. Once you learn how to do it, it's just a bunch of babbling." In his "how-to-do-it" book, *Receiving the Holy Spirit Today*, Wierwille himself describes the procedure to follow in order to speak in tongues.

A student who completes this first three-week course is always encouraged to take additional courses which, it is claimed, will make it possible for him to learn all of life's answers by more concentrated study of God's Word. These courses also prepare him for further service to The Way International. A variety of service opportunities are available to the convert who completes specific courses. One of these opportunities for service is to go out as a WOW Ambassador. WOW stands for Word over the World. As a WOW Ambassador, a convert goes to another part of the United States for a year, witnesses to people, and seeks to recruit them for PFAL classes.

The PFAL class is the foundation class. It is followed by the "Intermediate" class, which, in turn, is followed by the "Advanced" class. None are free. In the Intermediate class the student "learns" to interpret tongues, and in the Advanced class to prophesy. A person passing all three classes is ready to be a WOW Ambassador.

The Way's Use of Scripture

In addition to attending class, converts are also expected to attend daily "fellowships" in which certain portions of the Bible are read and discussed under the leadership of a director or shepherd. Not all of the Bible is used, because according to the teachings of Dr. Wierwille, the Old Testament, the Gospels, the Epistle to the Hebrews and the Epistle of James are not meant for Christians living today. Only those portions of Scripture dealing with the time between Pentecost and today are said to have any relevance for people living today.

The Way International does not claim to be a church or a denominational sect of Christianity, but only a biblical research and teaching organization concerned with setting before today's men and women the inherent accuracy of the Word of God. Yet The Way International enjoys a tax-exempt status with the IRS as a nonprofit organization and The Way "ministers" are accepted as ordained clergy in many states.

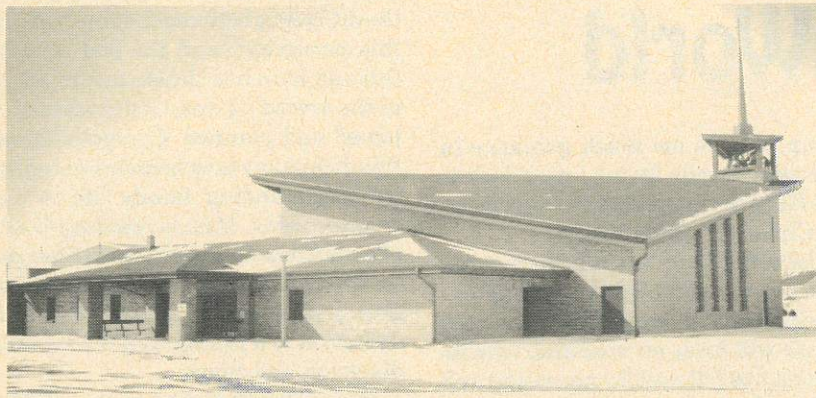
Adherents to the Way are estimated to number between 20,000 and 100,000 and the assets of the group are said to be about \$50 million. Followers are organized on the model of a tree. The trunk of the tree is the International Headquarters in New Knoxville, Ohio; the root is the board of directors; the state organizations are the limbs; city-wide or regional groups are branches; a local fellowship, usually in a home or on a campus is a twig; and each Way believer is a leaf. The Way's strength is said to be in the twigs, the local fellowship that often meets daily where God's Word is studied and taught regularly and whose leaders are regarded as ministers.

Who Is Jesus Christ?

The daily use of God's Word is said to be the way in which a believer becomes firmly grounded and established in his knowledge of and in the practical application of the Word. Such a statement sounds excellent until one examines the "Knowledge" that is presented to those who study God's Word according to the teaching of The Way International. The most glaring error taught by The Way is evident from the title of a book written by Dr. Wierwille,

(Continued in next column)

Dedication of St. John's, Burlington, Wisconsin



"Consecrated, Lord, to Thee" was the special theme chosen by St. John's Lutheran Church, Burlington, Wisconsin, as it dedicated its new house of worship during February 1980. The

entitled "Jesus Christ Is Not God," published in 1975. In this book the Monarchian error of the second and third centuries, teaching a unitarian view of God rather than the Scriptural trinitarian view, has been resurrected by Dr. Wierwille. Jesus Christ is important in the teaching of The Way, but according to Dr. Wierwille he is not God. His unitarian view of God also means that he denies the existence of the Holy Spirit as a person of the Godhead and makes the Holy Spirit an impersonal gift of God to man, a power or ability which God gives to those who come to a real knowledge of God through a "correct" teaching of the Word.

In spite of the fact that Wierwille insists that "the Word means what it says, and it says what it means," he ignores the explicit teachings of those same Scriptures. It is clear from the many published articles of the founder of this cult that he twists the Word to mean and say what Victor Paul Wierwille and The Way International want it to say, and not what it clearly says. In Scripture the Lord Jesus has warned us of the danger we face from men such as Dr. Wierwille. Though they walk among us proclaiming "Thus saith the Lord," there is no truth in what they say in spite of its pious sound.

Prof. Roger Fleming

congregation set aside the entire month of February for this celebration as it moved from the "little white church in downtown Burlington" which had served them for 105 years.

Rev. Carl H. Mischke, president of the Wisconsin Ev. Lutheran Synod, was the guest speaker on February 3 when the new building and furnishings were dedicated to the glory of God. Using Colossians 2:3 as his text, Pastor Mischke addressed the congregation on the theme "Consecrated To Provide Answers." Rev. George W. Boldt, first vice-president of WELS, was the guest speaker at a special afternoon service of thanksgiving. He used 1 Thessalonians 2:8-13 as his text and spoke on "Consecrated, Lord, to Thee... With Thanksgiving." Richard L. Weeks, pastor of the congregation, read the liturgy. This Sunday of celebration and consecration closed with a fellowship dinner for some 600 members and guests.

On Sunday, February 10, Rev. Harry Wiedmann of St. Peter's Lutheran, Helenville, Wisconsin, who had served the congregation as pastor for 16 years, was the guest speaker. "Consecrated, Lord, to Thee... For the feeding of Thy flock" served as theme when the education facility was consecrated to Christian education and youth. St. John's Congregation is the birthplace of the Lutheran Pioneer program used by many WELS and ELS congregations. Pastor Wiedmann's text was Isaiah 54:13 and his theme, "The Future Church's Children." Prof. Roger Fleming of Wisconsin Lutheran College, a son of the congregation, served as liturgist.

On Sunday February 17, the congregation dedicated its new pipe organ. The day's theme was "Consecrated, Lord, To Thee... For Singing Thy Praises." Rev. Kurt Eggert of Atone-ment Lutheran, Milwaukee, was the guest speaker. He based his theme "Sing to The Lord a New-made Song" on Psalm 98:1. Mr. Lawrence Marowsky, teacher and organ/choirmaster at St. John's Lutheran, Jefferson, was the guest organist. The organ is a custom-built pipe organ consisting of Great, Swell, and Pedal divisions. There are 20 stops, 25 ranks of pipes, making a total of 1,421 speaking pipes.

The final service of celebration on February 24 saw the congregation consecrate its new facilities to the Great Commission. The theme for this day of rejoicing was "Consecrated, Lord, To Thee... For the Winning of Souls." Rev. Robert Michel from Wisconsin Lutheran Child and Family Service, a former pastor at St. John's, was the guest speaker. Using Luke 15:8-10, he addressed the congregation on the theme "For An Encore, Light A Candle." Pastor Dean Fleming of St. John Lutheran, Pelican Lake, a son of the congregation, was liturgist. A special open house for the Burlington community was held in the afternoon.

St. John's new facilities provide seating for 500, 440 in the nave and 60 in the balcony. The floor of the nave is sloped to provide the worshiper with a better view of the chancel area. The building is contemporary in design with the pews fanning out around the chancel, thus bringing the worshiper closer to altar and pulpit. The altar is free-standing, and a unique feature of the chancel is the center pulpit. A large meeting room, spacious narthex, workroom, and offices are other features of the new building.

The total cost of the building and of some minor improvements to the attached school was approximately \$900,000. During "Dedication Month" the congregation noted with praise and thanksgiving that over \$600,000 had already been contributed through memorials, special gifts, and offerings of love. "Except the Lord build the house, they labor in vain who build it."

Bruce Thompson,
Publicity Chairman
Richard L. Weeks, Pastor

The Christian Family in Today's World

President Carter has designated 1980 as the Year of the Family. With increasing frequency, newspapers have been featuring articles about the White House Conferences on Families. They are scheduled to be held this summer in Baltimore, Minneapolis and Los Angeles. Prior to the summer conferences, individual states are to select delegates who will attend the summer conferences and represent a broad spectrum of family life in America today.

In state after state, family conferences have provoked fireworks as ideological groups have clashed over various controversial subjects related to modern-day family life. Recently, Wisconsin held such a conference. The national chairman, in his opening remarks, asked the conference to sidestep diverse issues. "I ask that you take the time, the patience, the love and the sensitivity to find agreement with each other. . . . If this happens, for the first time in history we may see some sensitivity to families."

How sad! I thought. How sad to think that a national leader must ask a group of family people to be sensitive to families. But wait! What is a family? That had been the first issue which nearly prevented any type of meeting about families. There was no agreement about the definition of a family. There was no consensus on what really constitutes a family in our country in 1980. Logically, it follows, if there can be no agreement on what a family is, then there cannot be any constructive discussion about family life and there would be no need for any conference. The issue was resolved by agreeing not to define family.

How sad! I thought. How sad for me, as a Christian, to live in a country where there cannot be agreement on what constitutes a family. And yet I know that it is God's Word which gives me and all other Christians the definition of a Christian family. As a Christian, I cannot expect the White House Conference, or any other secular

group, to give me much guidance in Christian family living. I must look to the Holy Scriptures as my authority for Christian family living.

Using Scripture, I would like to share with you some thoughts on Christian family living in four articles. The next article will focus on husband/wife relationships followed by parenting and facing challenges of family living. I am sure that they will be somewhat different from the newspaper reports on the upcoming conferences. It is my hope that the articles will serve to support and strengthen your Christian family whose head is Christ.

Scripture Our Guide

Christians begin with Scripture. In Genesis 2:7, we have the Scriptural beginning of man. "And the Lord God formed man." God created man and made him a living being. Man did not evolve. We, as human beings, are God's foremost creatures. In verse 18 of Genesis 2, we read: "It is not good for the man to be alone. I will make him a helper suitable for him." That is the beginning of family life. God created a man and a woman, a male and a female, and determined that they should live together. Continuing in verse 24: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." And again in the New Testament: "Therefore what *God* has joined together, let man not separate" (Matthew 19:6). I would like to emphasize that in all these passages it is God, not man, who designed the first family and determined that a man and a woman should live together until God decides to separate them through death.

Am I hearing some dissension? Am I turning some of you off? Are some of you wondering whether you can be a Christian even if your current living situation is different from God's plan? Well, something happened between God's plan in Genesis 2 and our present-day living situation. Man chose to

go contrary to God's will. Adam and Eve rejected God's way in the Garden of Eden. Man sinned and now is living with the consequences of his sin. Notice the difference between the emphasis in this paragraph and the last one. In this one, man has chosen and rejected; in the preceding one, God created and joined and planned. Comprehending this dichotomy is extremely important in understanding family life in our country today. Man is rejecting God's plan and determining his own lifestyle. In doing so, each particular interest group wishes to choose its own definition of a family, and the result is diversion and chaos.

What is the Christian response? The Christian knows from Scripture that God sent Jesus Christ as the Savior from sin. Because of what Christ has done for us, we can live as redeemed children of God. But, we are sinners and we see the consequences of sin all about us — husbands and wives having unattached relationships — families broken apart by adultery, desertion, alcoholism, delinquency, and incompatibility. Yes, sin has also caused Christian family members to not show love, patience, and sensitivity to each other. But, with strength and guidance from our Lord and Savior Jesus Christ, we can, as Christians, strive toward building a better relationship with our spouses and the members of our families.

How is this done? First, each of us needs to look at his relationship to Christ. Have we permitted ourselves to be fed daily by God's Word? Are we strengthening our faith by frequently partaking of the Lord's Supper? We all have faults and weaknesses. Are we asking our family members to forgive each other as Christ has forgiven us? As a result of our sinful being, each of us is inclined to think only of himself and to want things only his own way, to first blame other family members and not to accept responsibility for his own weaknesses and faults. As a Christian family member, we need to recognize these temptations, ask God's forgiveness daily and, with his help, minimize our shortcomings and strive to show more love, patience, and sensitivity to our family members.

Today's Temptations

Secondly, we need to recognize the most common temptations prevalent

today. One of these is humanism, which, very simply, is making man the ultimate. Man decides what is right. Man determines his well-being. Man defines the family relationship. But wait! Didn't I say earlier that man couldn't agree on a definition of family? That's right. Man is basically selfish and thinks only of himself and what is good for him. One of the biggest fears for the upcoming conferences is that the special interest groups will cause such dissension that no progress will be made toward the President's goal of "strengthening American families." As a family person, I will read with interest the reports of the conference. As a member of a Christian family, I will need to determine which reports can be accepted by a Christian and which reports are man-centered and thereby humanistic.

Another temptation is materialism, making possessions our god. We over-emphasize having and buying "things" in our families. We have a strong tendency to judge our families by what things we have rather than who we are. We think we need more and more money to buy more and more things rather than spending time with each other in a family. Our goal in Christian family life should be to provide nurturing for each other. Nurturing implies educating, training, and feeding. A Christian family is capable of providing spiritual, physical, social, and emotional nurturing. This is accomplished by developing and strengthening the relationship with God and among family members. In order to do this, families need to put a high priority on spending time with one another and communicating feelings and

thoughts to each other. "Buying for" should be replaced by "being with." Perhaps inflation and tight credit is God's way of helping us to do without things and to be with one another. May the following be our prayer as we live in today's world:

*Oh, blest the house, whate'er befall,
Where Jesus Christ is all in all!
Yea, if He were not dwelling there,
How dark and poor and void it were!*

*Oh, blest that house where faith ye find
And all within have set their mind
To trust their God and serve Him still
And do in all His holy will!*

Frederick Matzke
Wisconsin Lutheran Child
and Family Service

Lost in the Shuffle?

Recently on a trip by plane from Los Angeles to the Midwest, I viewed the snow-covered peaks of the Rocky Mountains. It reminded me of a statement which I happened upon some years ago. Someone somewhere once said that the "white stuff" on those mountains were the left-behind letters of transfer of Wisconsin Synod people heading west to a new life.

Obviously that isn't fully true. There are many concerned Christians moving into the growing areas of our southwestern states who are concerned about their spiritual futures. They express the need for that confessional fellowship which they enjoyed in their home churches by sacrificing time and money in the form of miles traveled in order to worship with like-minded Christians in our Wisconsin Synod churches. For those, we praise the Lord.

However, there are many who never find our churches.

There are reasons. The devil, the world, and our own sinful flesh urge one to put off until settled the searching out of that local Wisconsin Synod church. There are those who don't take the time to look into the right places and never seem to find the time. There are also those unfortunately who don't want to be found. Many of the above drift away from God and his Word into spiritual nothingness. Or perhaps they

find themselves years down the road of time having joined some church which merely uses the Word of God and the sacraments in a loose fashion to provide a facade of the spiritual for its activities. What a sad commentary after years of time and effort dedicated to God and his Word! What an even sadder spiritual future some have before them because of their straying!

Perhaps some of that sadness can be prevented.

Our Synod tries through its soul conservation program. Names of recently moved people are sent to the Synod. The Synod forwards those names to the nearest pastor so that a contact can be made and an invitation extended. And maybe, just maybe, a soul is gathered into the fold before it strays perhaps never to be reclaimed.

But, more is needed.

Moving into a new area fills the mind with new concerns. The newly arrived frequently don't take the time to seek today, thinking that a few weeks won't make a difference spiritually. A busy pastor at home forgets those out of his sight and doesn't forward their names. Sometimes the pastor in the new area never receives the news until months or even years later. Too much time has passed. It seems to be, humanly speaking, too late. They've joined another "nice and

friendly," but spiritually "wanting" church. Or they are so spiritually stagnant that they don't really care if they ever see the inside of a church again. Besides, it's too nice on Sunday morning to be in a church!

Can you help in this matter?

I pray that you will. Note below the address of the Synod's soul conservation program, and send in the name and address of that friend who has moved. Help your pastor by asking if he has forwarded information to the Synod, or to the nearest pastor in the area, or even to some pastor in the general area of their new home. Only if the pastor in the new area knows where they are can he offer them the kind of spiritual help that he is so eager to extend. Perhaps the gathering-in of a soul somewhere else depends on you!

I pray that you will help!

Pastor Allen R. Beyersdorf

WELS Soul Conservation
3512 W. North Avenue
Milwaukee, Wisconsin 53208
Phone: 414/445-4030

BIBLE HISTORY REFERENCES AVAILABLE

Bible History References, a reprint of the original by F. Rupprecht, are now available for immediate delivery. This two-volume commentary on the Holy Scriptures is of great value to pastors, teachers, and laymen.

Copies of *Bible History References* are available at the following prices: 1-4 sets, \$21.95 each; 5-9 sets, \$20.95 each; 10 or more sets, \$19.95 each.

Please address all inquiries and orders to: Rupprecht Project, The Lutheran Home, 611 West Main Street, Belle Plaine, Minnesota 56011, phone: 612/873-2215.

Looking at the Religious World

information and insight

Lutherans and Catholics Issue Joint Statement on Augsburg Confession

"All Under One Christ." That is the title of a joint statement released March 26 in Rome and Geneva to report the degree of agreement Roman Catholics and Lutherans have reached in their understanding of the Augsburg Confession.

The Augsburg Confession is the basic confessional document of the Lutheran Church. In 1530 at Augsburg the Lutheran princes of Germany presented the confession to their emperor, Charles V, as a statement of their faith. The confession also made clear why they considered submission to the Roman Catholic Church an impossibility.

Next month Lutherans throughout the world will observe the 450th anniversary of the adoption of the Augsburg Confession. "All Under One Christ" was produced and published as one contribution to the commemoration of that anniversary.

The new statement is the product of the Roman Catholic/Lutheran Joint Commission. Sponsors of the commission are the Vatican Secretariat for the Promotion of Christian Unity in Rome and the Lutheran World Federation in Geneva. Twelve theologians from each of the church bodies comprise the 24-member commission. The commission met and drafted the new statement in February in historic Augsburg.

Commission members have been meeting since 1967, following Vatican Council II, in the interest of Lutheran/Catholic reunion. Two previous documents produced by the commission (The Gospel and the Church, 1972, and, The Lord's Supper, 1978) have generated little interest in either church body. The new document is getting considerable more publicity, also from the secular news media.

The seven-page statement contains 28 theses. One notes that "striking

convergences have been achieved and agreements reached." Another candidly acknowledges that differences remain but adds, "The differences between us are also beginning to lose their divisive edge." The commission members see "the remaining differences as a source of mutual enrichment and correction." They appeal to their respective church bodies to accept the convergences and agreements now, and they anticipate "an implementation of church community" (church fellowship) on the basis of the agreements reached thus far.

The statement concludes with this summation: "Faced as we are with new questions, challenges and opportunities in our world today, we cannot rest content with simply repeating and referring back to the confession of 1530. What we have rediscovered as an expression of our common faith cries out for fresh articulation. It points the way to a confession of our faith here and now, with Catholics and Lutherans no longer divided and in opposition to each other, but bearing witness together to the message of the world's salvation in Jesus Christ and proclaiming this message as a renewed offer of divine grace today."

What About Justification?

One teaching concerning which the statement says there is far-reaching agreement is the teaching of justification. Point 14 part II of the document states: "A broad consensus emerges in the doctrine of justification, which was decisively important for the Reformation (cf. A.C., Art. IV): it is solely by grace and by faith in Christ's saving work, and not because of any merit in us that we are accepted by God and receive the Holy Spirit who renews our hearts and equips us for and calls us to do good works."

As We See It

As Lutherans we are no less interested in a Scriptural resolution of the

differences between us and Rome than were the princes at Augsburg in 1530. But like them, we have no interest in resolving those differences at the expense of the gospel.

We are not ecstatic about the claim made in the LWF's news release that the joint commission has achieved "far-reaching agreement in the teaching of justification." Nor are we surprised that "All Under One Christ" contains the statement, "It is solely by grace and by faith in Christ's saving work . . . that we are accepted by God."

That sounds Scriptural — until one recalls that Catholics and Lutherans have operated for 450 years with differing definitions of the words grace and faith. The statement does not make clear which understanding of those key words is intended.

Our enthusiasm is further diminished by the recollection that the fourth assembly of the LWF, meeting in Helsinki in 1963, spent 12 days in an abortive attempt to adopt a contemporary Lutheran statement on the doctrine of justification. It fared no better in a second attempt at the fifth assembly in 1969. *Time* magazine reported on the occasion of the fourth assembly that the effort at Helsinki "ended in failure" (cf. *Time*, August 23, 1963, p. 48). *Time* quoted Dr. Gerhard Gloege, a delegate from Bonn University, who said that "today neither the church nor the world knows what to do with this doctrine of justification. For the fathers it was the fountain and rule of faith. For the church today it is clearly an embarrassment."

Time's religion editor hinted that the crux of the problem could probably be found in Lutheranism's edging "closer to Rome." "Ironically," he prophesied, "reexamination of this central Protestant doctrine could some day lead to a gradual healing of the breach between Rome and Reformation." Some day? "All Under One Christ" suggests that the joint commission feels that the day may be at hand.

The joint commission insists that its new document "is further evidence of the common theological ground established between our two churches." If that is true, someone obviously has changed. We wish to God it were Rome that has changed in the interest of the gospel. But the evidence to date points to the contrary. We hope Lutherans observing the 450th anniversary of the Augsburg Confession will not allow wishful thinking or pious sentiment to becloud the realities of the current situation.

Manhandling Miracles

Syndicated columnist Sydney Harris of Chicago's *Sun Times* occasionally reveals an affinity for religious themes. He'd fare better if he didn't. Recently he wrote: "I do not happen to believe in so-called 'miracles' described in the Bible, not because I think they are impossible, but because I consider them to be trivial. Not because they are beyond the creative will, but because they are beneath it."

That's not faint praise; that is sheer blasphemy. Harris continues: "They are mostly primitive folk tales, unworthy of a cosmic deity." He then proceeds to list a number of modern miracles which he regards as a bit more worthy of a cosmic deity. "They disclose a creative power and imagination of infinitely greater domain and sophistication and magnificence than ever dreamed of in ancient Palestine or anywhere else in the world."

Examples? The astrophysicist's one-inch cube which weighs 80 tons, quasars, black holes, numberless galaxies in space. Concludes Harris: "The mind boggles at this in a way no Bible story can even remotely approach."

Come, come now, Mr. Harris! If you were more interested in the problem of your alienation from God, and less intent on impugning his Word, you would realize that your examples aren't miracles at all. The resurrection of Jesus Christ is a miracle. It's not trivial. It's not beneath the creative will. And it's not unworthy of the Deity. It boggles my mind more than a quasar or another galaxy. We regret that it doesn't do the same for you.

More on Miracles

"The miracles of Jesus, like the first one at Cana, were signs performed to engender faith in him." So writes Clar-

ence Kautz in an article, "Miracles Still Happen," in *The Lutheran Standard* (ALC, 2/19/80).

After that fine beginning, Kautz goes on to confuse the issue. He writes: "As I have pondered the miracle at Cana and the other signs of Jesus, I have begun to realize that our Lord does not so much expect us to believe in miracles as to do them. His followers, he has promised, will do things he did (John 14:12). And miracles continue to occur."

Kautz cites as one example of a modern miracle the work of Norman Borlaug, Nobel prize winning agronomist who has developed strains of wheat which greatly increased the yield of grain in underdeveloped countries. Kautz sees that as being "somewhat like the action of Jesus in multiplying the loaves and fishes."

So miracles still do happen, according to Kautz. "God continues to work, not in occurrences that break through the order of nature, but in events within his established order. . . . Even in ordinary happenings we may recognize the hand of God."

Yes, we may, and we should! And praise him too for such ordinary happenings! God's mercies are still new unto us every morning. He still does open his hand and satisfy the desire of every living thing. But to call such activity miracles is to confuse terms as well as to detract from God's real miracles.

In an age in which charismatics claim the Holy Spirit is again dispensing the gift of working miracles to charismatic Christians, a periodical which purports to present the Lutheran "standard" ought not to add to the confusion with articles such as "Miracles Still Happen." By definition, no miracle of God is ever an ordinary happening.

Communist Leader Plans Luther's Birthday Celebration

Erich Honecker, head of the East German Communist Party, has been named to direct "preparations for the elaborate celebration in 1983 marking the 500th anniversary of the birth of the church reformer, Martin Luther." Honecker will serve as chairman of the East German government's committee to organize cultural activities for the occasion. One hundred "leading personalities in the GDR" will con-

stitute the planning committee. Four of the 100 will be senior churchmen in the state church.

Festivities will culminate in a festival in Wittenberg on November 10, 1983. East German officials accord Luther a place of honor as part of that communist state's cultural heritage. GDR travel bureau leaflets identify Luther as a revolutionary whose "reformist ideas" made him a forerunner of radical philosophers such as Karl Marx.

We wonder what choice words Luther himself would have for a communist planning his birthday party.

Republican Presidential Candidate Rebuked for Abortion Stand

Delegates to the annual meeting of the Great Lakes District of the Evangelical Free Church resolved last month to ask Illinois Representative John Anderson to reconsider his position on abortion. Anderson is a member of an Evangelical Free Church congregation in Rockford. District convention delegates approved an overture to Anderson asking him to review his abortion stand which favors choice for pregnant women and federal funding for abortions. The overture asked Anderson to "publicly change (his position) to conform to the Word of God." Anderson reportedly has not responded to the convention action.

Joel C. Gerlach

CONFERENCE PAPERS

Three new conference papers are now available: No. 51: Man and Woman in God's World: W.R. Gawrisch: \$0.66; No. 52: Proselytizing: W.L. Fischer: \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg: M.F. Bartling: \$0.72

Still available in limited quantities: No. 38: Luther as a Father and Teacher: A. Koelpin: \$0.25; No. 39: Adventism: Its History and Doctrine: J. Aderman: \$0.22; No. 42: Foundation of Worship: B. Backer: \$0.25; No. 43: Redeeming the Time (an essay on the pastor's stewardship of time): V. Glaeske: \$0.30; No. 44: Heaven and Hell: S. Becker: \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt: \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner: \$0.54; No. 47: Moralizing and the Pastoral Ministry (the proper use of Law and Gospel in the pastoral ministry): S.R. Krueger: \$0.48; No. 48: Dealing With the Neglector of the Word and Sacraments: J.M. Mahnke: \$0.36; No. 49: Francis Schaeffer: For Far From Lutheranism: J.W. Zarling: \$0.48; No. 50: The Word Fittingly Spoken: C.F. Bolle: \$0.66.

Anyone so desiring may be placed on the permanent mailing list to receive each paper as it is printed. Billing will be made periodically. Those on the mailing list who have had a change of address since the fall of 1979 are asked to submit their new address promptly.

M.L. Women's Circle
10151 Sappington Rd.
St. Louis County, MO 63128

With the Lord

Teacher Norma L. Hayes 1944-1980

Norma Louise Hayes was one month and 13 days beyond 36 years of earthly life when the Lord called her home on March 9, 1980, after three years of fighting a terminal illness.

In that short life span, begun in Effingham, Illinois, on January 26, 1944, the daughter of Norman and Anna (Reuther) Struck walked close to her Savior. She was introduced to him through baptism and sat at his feet while attending St. John's Lutheran School, Newburg, Wisconsin. Recognizing the value of continued Christian education, her parents enrolled her at Winnebago Lutheran Academy. Norma prepared to become a Christian-day-school teacher by furthering her education at Wisconsin Lutheran College and DMLC. Upon graduation, she taught at St. Matthew's Lutheran School, Iron Ridge, Wisconsin.

In 1965, she married Hugh Hayes. The Lord blessed their union with five children: Michael 13, Daniel 12, Patrick 11, Kathleen 9, and Kelly 3.

For the past several years, Mrs. Hayes had enjoyed serving as kindergarten teacher at St. Peter's Lutheran School, Weyauwega, Wisconsin. It was during this period that she was afflicted with the illness which eventually terminated her life and service as wife, mother, and teacher.

During this entire period, Norma Hayes ever walked with Jesus, who tried and strengthened her faith. After several stays in hospitals, she was able, at Christmastime, to explain to her kindergarten class that Jesus, evidently, would soon call her home. They were told that she would be safe with Jesus, and that someday they would all join her in heaven.

Walking on with Jesus, Norma selected for her funeral service a sermon originally preached by Pastor Paul Huth on September 10, 1978. Based on Luke 7: 11-17 (the son of the widow of Nain is raised), the theme was "Weep Not for Those in Jesus' Care." In that sermon, preached again at the Hayes memorial service on March 16, 1980, Pastor Huth reassured us that our Lord Jesus had no problem creating us

and redeeming us and would also have no problem raising us unto life everlasting. We thus need not weep for those who die in the Lord.

Besides her husband and children, Mrs. Hayes is survived by her parents, and her sister, Kay Jaschob and family of Waupaca.

Norma L. Hayes donated her mortal remains to the University of Wisconsin, Madison, for science and medical research.

M. Paap

Pastor Henry J. Behrens 1905 - 1980

"God, in his infinite grace and mercy, has granted me a very special blessing. Day by day I see how his strength is made perfect in weakness. Day by day I am led to ponder his great love in giving me my Savior, who on Calvary atoned for all my sins. Day by day this joy of perfect forgiveness wells up in my heart and assures me that I am God's dear child. Day by day I know that I am one day closer to my entrance into the beautiful home above."

So, in part, wrote Pastor emeritus Henry John Behrens three weeks before he was called to his eternal rest on February 15, 1980.

Pastor Behrens was born in Des Plaines, Illinois, on June 19, 1905, the son of Henry C. Behrens and his wife Minne, nee Klein. He received his ministerial training at Concordia College, Milwaukee, Wisconsin, and Concordia Theological Seminary, Springfield, Illinois. From his graduation in 1929 to his retirement in June, 1970, Pastor Behrens served congregations in Wisconsin and Illinois. He became a member of the Wisconsin Synod by colloquy in January, 1970. One of the most challenging periods of his ministry was the eight-year period he served as Lutheran chaplain in the penal system of the state of Illinois.

Left to mourn his passing are his widow, Gertrude; one son, H. Donald; four grandchildren, one great-grandchild, and two brothers.

At the funeral service on Monday, February 18, at Peace Lutheran in Bradenton, Florida, Pastor James L. Vogt comforted the family and congregation with the words of Isaiah 41:10: "So do not fear, for I am with you; do not be dismayed, for I am your God. I will

strengthen you and help you; I will uphold you with my righteous right hand."

The interment took place in Grace-land Cemetery, Milwaukee, Wisconsin. The graveside service was conducted by Pastor Martin Frick, a long-time friend of the family.

Pastor Max F. Stern 1896-1980

There is no walking but footprints are made; there is no living but a comparable print is made — a record written, of direction, pauses, detours, and effort. It is read, especially at the end of a life. The observer who is a child of God sees in the footprints, the obituary of a Christian, a theme of blessing, of "goodness and mercy following all the days of that life," the imprint made by the Good Shepherd.

Max Ferdinand Stern was born June 10, 1896, at the Lutheran parsonage in rural Sebewaing, Michigan, a gift to Gottlob Stern and his wife, Marie nee Landskron. An inclination to study, the encouragement of parents, a heart that treasured the gospel — all were given by God and sustained in the years of training for the holy ministry, into which he was ordained in 1923. For that service God gave him another gift, Vera Wilkens, his wife a faithful helper for 55 years. They served their Savior in parishes at Plum City-Eau Galle-Waverly, Neosho, and Ixonia, Wisconsin; and Bremen, Minnesota.

In 1966 Pastor Stern retired from the active ministry, and he and Mrs. Stern moved to Watertown, Wisconsin, and into the family of St. Mark's Congregation. On March 27, 1980, he died quietly at his home at the age of 83 years. He now can say: "I do dwell in the house of the Lord forever." He is survived by his wife; daughters, Marie and Katherine; sons, Martin and Waldemar; 13 grandchildren; one great-grandchild; and a sister.

In the funeral service on March 31, his pastors, H. Paustian and M. Kell, brought the comfort of God's holy Word to the bereaved, the latter speaking on Job's words: "I know that my Redeemer liveth." Pastor Stern's mortal remains were laid to rest to await the joyful resurrection day in the Lutheran Cemetery at Watertown.

M. Kell

CALENDAR OF CONFERENCES

DAKOTA—MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 10, 1980; 9:00 a.m.
Place: Bethlehem Lutheran, Raymond, South Dakota.
Agenda: Report to the Ten Districts.
D. Linn, Secretary

DISTRICT CONVENTION

Date: June 17-19, 1980
Place: St. Martin's Ev. Lutheran Church and School, 119 2nd Ave. SE, Watertown, South Dakota.
Opening: Communion service on June 17 at 10:00 a.m. (CDT).
Preacher: David M. Neumann.
Essay: *The Book of Concord as a Beacon for Christian Confessionalism*: Prof. Theodore Hartwig (DMLC).
Agenda: Report to the Ten Districts; Reports of Standing Committees.
J. Engel, Secretary

MICHIGAN

DISTRICT PASTOR—TEACHER—DELEGATE CONVENTION

Date: June 10-12, 1980; registration 9:00-10:00 a.m. on June 10.
Place: Michigan Lutheran Seminary, Saginaw, Michigan.
Agenda: Report to the Ten Districts; the Convention Essay, entitled "Fulfilling Our Responsibility in the Area of Secondary Education," will be presented by Rev. Robert Voss, executive secretary of the Commission on Higher Education; the anniversary of *The Book of Concord* will be noted in the daily devotions.
Note: Meals and lodging are available at the Seminary; reservation cards and complete information will be mailed, with the reservations to be returned no less than 10 days before the convention.
E. D. Pinchoff, Secretary

MINNESOTA

ST. CROIX PASTOR—TEACHER DELEGATE CONFERENCE

Date: June 10, 1980; 9:00 a.m. Communion service.
Place: Mt. Olive Lutheran, St. Paul, Minnesota; D. Meier, host pastor.
Preacher: W. Neumann; D. Gosdeck, alternate.
Agenda: Report to the Ten Districts; District Reports; Dues; *Lutheran Educator* subscriptions.
J. May, Secretary

MANKATO DELEGATE CONFERENCE

Date: June 15, 1980; 2:00 p.m.
Place: St. Paul's, Arlington, Minnesota.
Agenda: Report to the Ten Districts.
W. Wagner, Secretary

SOUTHERN CONFERENCE

Date: June 10, 1980; Communion service at 9:00 a.m.
Place: Immanuel Lutheran, St. Joseph, Missouri; N. Varnum, host pastor.
Preacher: R. Zehms; alternate: K. Bender.
Agenda: Report to the Ten Districts (the circuit pastor will assign sections to each pastor in advance); Humanism and Its Influence on the Church; K. Bender.
Note: Each congregation is to provide a delegate to the conference and to the district convention; excuses are to be mailed to Pastor R. Zehms.
L. Lucht, Secretary

CROW RIVER PASTOR—TEACHER—DELEGATE CONFERENCE

Date: June 16, 1980; 9:30 a.m.
Place: Cross Ev. Lutheran, Rockford, Minnesota; R. Kant, host pastor.
Agenda: Report to the Ten Districts; conference elections and other business.
Note: Please send all excuses to the host pastor.
J. Moldenhauer, Secretary

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 17, 1980.
Place: St. John's Lutheran, rural Boyd, Minnesota.
Agenda: Report to the Ten Districts; The Role of the Layman in Doing the Work of the Church; J. Cloute.
R. J. Hellmann, Secretary

NEBRASKA

DISTRICT CONVENTION

Date: June 17-19, 1980; opening Communion service at 9:00 a.m. on June 17; closing service at 7:30 p.m. on June 18.
Place: Trinity Ev. Lutheran Church, Winner, South Dakota.
Preachers: Prof. Theodore Hartwig, Professor of religion and social studies, Dr. Martin Luther College, New Ulm, Minnesota, opening service; Pastor Kenneth Bode, Lincoln, Nebraska, closing service.
Essay: *The Book of Concord: Beacon to the Way of Christian Confessionalism*: Prof. Theodore Hartwig.
Cost: Each congregation is asked to observe the following fee schedule to defray costs of the convention: 1) Congregations under 150 communicants - \$17.00; 2) Congregations between 150-250 communicants - \$25.00; 3) Congregations over 250 communicants - \$30.00. Kindly remit to district secretary prior to the convention.
Registration: All voting delegates are to present their certification forms at the registration desk before the opening service.
Excuses: All excuses, full-time or part-time, are to be sent to the host pastor prior to the convention.
Lodging, meals: All lay delegates, male teachers and pastors are asked to send their request forms for meals and lodging to the host congregation no later than June 1.
W. Goehring, Secretary

PACIFIC NORTHWEST

DISTRICT DELEGATE CONFERENCE

Date: June 17-19, 1980, noon to noon.
Place: Grace Lutheran, Seattle, Washington; D. Sabrowsky, host pastor.
Note: Communion service on June 17 at 7:30 p.m.
L. Lambert, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

Date: June 10-11, 1980.
Place: Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee Wisconsin 53213
Opening Service: Holy Communion at 9:00 a.m. Tuesday, June 10, 1980, in the chapel-auditorium.
Registration: Beginning at 8:00 a.m., June 10, 1980, and continuing after the opening service. The registration fee includes the cost of three meals. Advance registrations and fees should be sent to the secretary.
Meals: Noon meals on Tuesday and Wednesday and the evening meal on Tuesday will be served in the cafeteria. The cost is included in the registration fee.
M. Kujath, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Date: June 9-10, 1980.
Place: Northwestern College, Watertown, Wisconsin.
Note: Detailed information will be sent all pastors, professors, and teachers of the district.
H. Winkel, Secretary

INTERMOUNTAIN WEST SPIRITUAL RETREAT

Wisconsin Synod Lutherans who will be in the intermountain West June 26-29 are invited to join the WELS congregations of Idaho and Utah for a spiritual retreat at Camp Perkins in the Sawtooth Mountains of central Idaho (45 miles north of Sun Valley). Missionary Glen Thompson will give presentations on the work in Africa and Pastor Dave Bode will speak on the use of part-time education programs in the congregation. Bible study, a guided tour of a gold-mining ghost town, and other activities are also on the agenda. For more information, contact Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

PASTORAL HELP NEEDED

Pastors: Headed west on I-80 for vacation? Free use of the parsonage (along with some top-quality Nebraska beef) to any WELS pastor and family for conducting the worship service on either June 22 or 29 at St. Paul Ev. Lutheran Church, North Platte, Nebraska. For more information call 1-308-532-7673 or write to Pastor John E. Warmuth at 2214 W. Anna, North Platte, Nebraska 69101.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Griep, Gary A., as pastor of Our Savior Lutheran, Altoona, Pennsylvania, by P. Sullivan on April 13, 1980 (Mich.).
Schwark, Melvin A., as pastor of St. John's at Boyd, Minnesota, and of Bethany at Granite Falls, Minnesota, on April 20, 1980, by D. Meyer (Minn.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Cox, Raymond G.
P.O. Box 33142
Lusaka, Zambia, Africa
Fedke, Fred III
P.O. Box 71424
Ndola, Zambia, Africa
Griep, Gary A.
133 Glover Drive
Hollidaysburg, PA 16648
Hartzell, Eric S.
P.O. Box 31971
Lusaka, Zambia, Africa
Pavia, George R.
P.O. Box 1847
Canyon Country, CA 91351
Schwark, Melvin A.
R1 Box 48
Boyd, MN 56218
Thompson, Donald L.
1515 W 93rd Ave.
Crown Point, IN 46816
Wendland, Paul O.
P.O. Box 31971
Lusaka, Zambia, Africa

NEEDED

The Greenville-Mauldin Exploratory Mission of Greenville, South Carolina, is in need of Communion ware and more copies of *The Lutheran Hymnal*. If you can be of any help, please contact Pastor Philip Strackbein, 4932 Crosscreek Lane, Greenville, South Carolina; phone: 803/288-9941.

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY LANGUAGES DIVISION

Michigan Lutheran Seminary, Saginaw, Michigan, has been granted authority to call a nineteenth member of the faculty. The board of control asks the voting members of the Synod to submit nominations for a professorship in the Languages Division. The professor is to teach German and Latin. Nominees are sought who have sufficient language experience and aptitude to be able to work toward the goal of teaching German as a spoken as well as a literary language. Michigan Lutheran Seminary provides the necessary education to meet the certification standards of the Synod and/or the State of Michigan.

Nominations, including pertinent information, should be in the hands of the secretary no later than June 21, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE RELIGION-SOCIAL STUDIES

With the concurrence of the Commission on Higher Education and the approval of the Coordinating Council and the Board of Trustees for funding, Dr. Martin Luther College, New Ulm, Minnesota, has been granted the authority to call a professor in the Religion-Social Studies field. The voting members of the Synod are herewith requested to nominate qualified candidates for the position.

Those nominated should have experience in the parish ministry, aptitude for teaching on the college level, and interest in academic pursuits. Specifically, the call involves the teaching of doctrine and western civilization.

All nominations, supported by adequate data, should be in the hands of the secretary of the board of control no later than June 21, 1980.

Darrell C. Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue So.
Minneapolis, Minnesota 55409

NEW WELS CHURCHES

Names Requested

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

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

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

Arizona	Deer Valley
California	Rancho Cucamonga*
Connecticut	Trumbull
Florida	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Big Rapids
	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
	York/Waco*
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville*
South Dakota	Hot Springs
Texas	Midland/Odessa*
	Tyler*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington*
	Rice Lake
Wyoming	Casper*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

TYLER, TEXAS

WELS exploratory services in Tyler, Texas, are being held on Sundays at 4:00 p.m. in the Seventh Day Adventist Church, Alta Mira Road at S.E. Loop 323. Please send the names of any interested people living in Tyler or other East Texas communities to Mr. John Muller, 1801 Sybil Lane, Tyler, Texas 75701, phone: 214/561-9306, or to Pastor John P. Gaertner, 9422 Clearhurst, Dallas, Texas 75238, phone: 214/348-6069.

TORONTO, ONTARIO, CANADA

WELS exploratory services are presently being held in the greater Toronto area at the home of Pastor R. W. Hefti, 4340 Creditview Road, Mississauga, Ontario, Canada L5M 2B5. Services for the group, which has taken the name Divine Peace, are held Sundays at 9:30 a.m., with Bible class and Sunday school following at 10:45 a.m. Please send the names of interested parties to Pastor Hefti at the above address or call him direct by dialing 416/826-0968.

RANCHO CUCAMONGA, CALIFORNIA

WELS exploratory services are being held in the clubhouse of the Alta Vista Mobile Home Community, 10350 Baseline (between Archibald and Haven), at 9:00 a.m. Sundays. Send referrals to Pastor James Humann, 250 E. Grove, Pomona, California 91767; phone: 714/593-3416. Neighboring communities include Ontario, Upland, Fontana and Rialto.

MELBOURNE, FLORIDA

WELS exploratory services are being held on Sunday evenings at 7:00 in Melbourne, Florida, at the Seventh Day Adventist Church, 210 W. New Haven Ave. Please send names of persons living in the area of Melbourne, Palm Bay, Satellite Beach, Indian Harbor Beach, Indianalantic and Melbourne Beach to: Pastor Douglas C. Hartley, 560 S. Tropical Trail, Merritt Island, Florida 32952, or call: 305/453-1000.

TIME AND PLACE

FAIRFIELD COUNTY—SW CONNECTICUT

Christ Redeemer Congregation is attempting to serve the greater Bridgeport, Danbury and New Haven areas out of Trumbull, Connecticut. The congregation worships at 20 Hickory Street, Knights of Columbus Hall, in Trumbull, at 9:30 a.m. Sundays. The pastor is K. B. Kuschel, 44 Rocky Ridge Dr., Trumbull, CT 06611; phone 203/378-1270. Names of interested parties are always welcome.

BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church of Bemidji, Minnesota, is now worshipping in its new church home located northwest of town. Taking the exit to International Falls on new Highway 71, proceed north for one mile, then west four blocks. The regular time for worship is 10:15 a.m. (9:00 a.m. during the summer months). For more information contact Pastor M. Grubbs, R.6 Box 130A, Bemidji, Minnesota 56601, or call 218/751-6334.

NAMES WANTED

FT. DIX, NEW JERSEY

Monthly worship services are now being held in the main chapel lounge at Ft. Dix, New Jersey. The service is conducted at 3:00 p.m. on the fourth Sunday of each month. Both the military personnel at Ft. Dix and McGuire Air Force Base and the civilians living in the area are invited to those services. For further information or to submit names, please contact Pastor James Tauscher at 151 Milltown Road, East Brunswick, New Jersey 08816; phone 201/254-1207.

CHATTANOOGA, TENNESSEE

The South Atlantic District Mission Board is exploring the possibility of beginning a WELS mission congregation in the Chattanooga, Tennessee, area. Please send the names of all WELS members and other interested parties to Mr. Tim Galbreth, 221 Stratford Way, Signal Mountain, Tennessee 37377; phone: 615/886-5483.

1980 FACULTY CONFERENCE

Sponsored by the Commission on Higher Education
June 12, 6:30 p.m. to June 14, 5:00 p.m.
at Martin Luther Preparatory School,
Prairie du Chien, Wisconsin

Agenda includes essays and discussions on:
Students Desirable for the Ministry
Recruiting and Retaining the Qualified Student
The Role of Athletics in Christian Education
The Two-Track Academy System: Necessity and Value
The Privilege of the Call: A Stimulation to Scholarship
Distinctive Features of our Worldview

This conference, scheduled every four years, includes the faculties of the synodical schools and invites representatives of the area Lutheran high schools, Wisconsin Lutheran College and Bethany Lutheran College.

WISCONSIN LUTHERAN COLLEGE

Pre-Registration Day at Wisconsin Lutheran College is scheduled for Monday, June 9, 1980, from 9:00 a.m. to 4:00 p.m. and from 6:30 p.m. to 8:00 p.m.

You are invited to consult with faculty members, register for classes, apply for admission, or tour the campus.

For more information write or call: Admissions Office, Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226; phone: 414/774-8620.

NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The following persons have been nominated for a professorship in the Humanities Division at Michigan Lutheran Seminary. The call includes instruction in world history and/or geography. Aptitude in coaching is also sought.

Teacher Paul Bertolus	Milwaukee, WI
Teacher Walter Bock	Appleton, WI
Teacher Philip Boileau	South Windsor, CT
Teacher Orville Breikreutz	Kewaskum, WI
Pastor Steven Degner	Santa Barbara, CA
Teacher John Freese	Redding, CA
Teacher Michael George	Milwaukee, WI
Teacher Allen Greschner	Sebewaing, MI
Mr. Lawrence Hollenbeck	Ithaca, MI
Teacher Jeffrey Inniger	Caledonia, MN
Pastor Harlyn Kuschel	Reedsville, WI
Pastor Richard MacKain	Manistee, MI
Missioner Ralph Martens	Guayama, Puerto Rico
Teacher Joel Mischke	Phoenix, AZ
Mr. Martin Raffle	Greenville, SC
Pastor Randall Rathje	Indianapolis, IN
Pastor James Schmidt	Morgan, MN
Pastor Joel Schroeder	Madison, TN
Teacher Kurtis Seeger	Morton Grove, IL
Pastor George Swanson	Los Alamos, NM
Pastor Mark Toepel	Woodbury, MN
Teacher Kurt Troge	Jacksonville, FL
Teacher Terrance Vasold	Waterloo, WI
Teacher William Viiski	Burlington, WI
Pastor Richard Weber	Lake Geneva, WI
Teacher Robert Weimer	Whitewater, AZ
Teacher Steven Westphal	Neenah, WI
Teacher Paul Wichmann	New Ulm, MN

All correspondence concerning these candidates must be in the hands of the secretary by June 5, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, MI 58603