

The Northwestern Lutheran

September 28, 1980



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Comments by the Editor

TV Pastors — The *TV Guide* of July 19, 1980, in printing an article by William F. Fore entitled "There is No Such Thing as a TV Pastor" has rendered concerned church members a real service. If you have the opportunity to read the entire article, do so. We'll give you just a few excerpts.

Having noted that for some people the electronic church "provides an easy and convenient substitute for face-to-face church attendance," it continues: "It is certain, however, that the local church, the community of believers, is central to Christian faith and life. This is where believers find Christ among their neighbors. This is where they confess their sins and find forgiveness and act out their faith and shore up one another when they slide back."

Very telling is this short paragraph: "The electronic church is *not* a church. There is no such thing as a TV pastor. As Robert Schuller of the *Hour of Power* admits, 'I can't baptize your children, comfort your sick or bury your dead.'"

Think about it.

Which Way, Missouri? — In reporting on the Missouri Synod district conventions the August 1980 issue of *The Lutheran Witness*, the official organ of the LCMS, states frankly: "The fellowship question also surfaced throughout the District conventions and was dealt with in varying ways."

According to this report, one of the districts asked the synod to rescind its policy of "fellowship in protest" with the ALC. Another memorialized the synod to resume full altar and pulpit fellowship with the ALC. The same convention also requested that fellowship be established with the Association of Evangelical Lutheran Churches (the churches that broke away from the Missouri Synod a few years ago) and with the Wisconsin Evangelical Lutheran Synod. Still another district voted to memorialize the synod in its 1981 convention to end pulpit and altar fellowship with the ALC

and to withdraw from the Lutheran Council in the USA. One of the districts petitioned "the LCMS to implement at the synodical level new expressions of fellowship with other Christian denominations in the spirit of the family God has made His church to be."

The *Lutheran Witness* report gives no breakdown as to the number of districts supporting each of these varied positions. However, the lack of unity in the Missouri Synod on church fellowship is clearly a matter of record.

One cannot help but wonder what the Missouri Synod CTCR (Commission on Theology and Church Relations) will be able to suggest to the 1981 synod convention if it seeks to reflect the attitudes of the synod's districts. We pray that in tackling this serious matter the commission will be guided solely and alone by Holy Scripture. Any other solution would prove unacceptable.

Interview — Mr. Richard L. Kenyon, Religion Reporter for *The Milwaukee Journal*, recently interviewed President Carl H. Mischke and Stewardship Counselor James P. Schaefer. The results of his interview were published in the Saturday, August 23, 1980, issue of *The Milwaukee Journal*. Beginning on page 318, it is being reprinted in this issue of *The Northwestern Lutheran* with permission of the Journal Company.

We think Mr. Kenyon did an admirable piece of work in catching the spirit of our Synod. We thank him for his manifest fairness in portraying our church body.

Visually Handicapped — Did you know that some 95 persons hear *The Northwestern Lutheran* on cassette and that seven read it in Braille? Four receive *The Junior Northwestern* in Braille. And *Meditations* is produced in 14 Braille copies and 149 cassettes.

If your sight is impaired and you would like to receive one or all of the above in Braille or on cassette, speak to your pastor. He will contact the Workshop for the Visually Handicapped for you.

*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*

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The Cover

Pictured is the float entered in the Inde-
pendence Day parade by Reformation
Ev. Lutheran Church, a new mission con-
gregation in Genesee Depot, Wisconsin.
It won a second-place trophy. The Wis-
consin Lutheran Adult Marching Band,
which followed the float, gained a first-
place trophy for its performance. See
page 318.

THE NORTHWESTERN LUTHERAN

Editorials

Clergy Business

A most interesting result emerged when a recent poll questioned clergy and laity of the United Presbyterian Church on what the work of the clergy should be. Putting the matter bluntly, the poll shows that those led are not nearly so blind about this issue as are their blind leaders.

Better that three of every four of the church members agree that the work of the ministers should be, as the poll phrased it, "preaching and teaching and pastoral work." Only one in three of the ministers working in parishes, however, agreed. Clergymen in special ministries dissented at the rate of three out of four.

What did the clergy assume their task to be? They thought that their primary business was to give "prophetic witness" to "action by the church to change unjust economic, political and social conditions."

This gap between pew and pulpit in viewpoint on the clergy role may well be the single most telling reason for the declining membership in the United Presbyterian Church. In five years that denomination has lost some 400,000 members. The clergy are abandoning their task; the members do not approve of the poor substitute offered.

We want the Wisconsin Synod clergy to make "preaching and teaching and pastoral work" their top priority. If there is any deviation, we hope the laity will voice their protest.

Edward Fredrich

"Speak, For Thy Servant Heareth"

It is readily observable even to casual students of history that the attitudes and philosophies of a given people tend to fluctuate in the course of history. At no time are such attitudes and philosophies uniform among the people, but certain ones tend to predominate at any given time. The favored position can be at the opposite extreme in a different period. For instance, at one time Soviet Russia encouraged "free love" among its citizens. Now we hear that its position is quite puritanical by American standards. Our own country, likewise, has vacillated between extremes. The Puritans of early American history were known to be extremely strict as to their manners and morals. In these days of relaxed manners and morals the very word "Puritan" has become a veritable term of contempt.

There seems to predominate in present-day society, particularly American society, a disinclination to accept things on authority. "I have to work things out for myself" is a common and rather typical reaction to what has historically been held to be true and right. In a way this can be wholesome, but in another way it can be

destructive. With this independent viewpoint, everything has to pass the test of one's own great wisdom as to its validity — a wisdom which historically has proved to be far from infallible. The problem is that if your wisdom is faulty, as it has often proved to be, you are going to be wrong in every such instance.

There is a different measure of what is true or false, good or bad. It is the Word of God. Unlike your own judgment, it is infallible. For this good and valid reason young Samuel did the only thing he could properly do when the Lord called to him. He responded: "Speak, for thy servant heareth."

"I'll have to work it out for myself" is a socially acceptable and highly popular response in our time, flattering to the ego as well. But it becomes a piece of arrogance when the Lord speaks to us, as he does in every major area of faith and life.

Immanuel Frey

When The Shock Wears Away

"When you first heard vulgar language on television, you were very likely shocked. Are you still? Probably not; after one hears such language long enough the shock wears away. When you first heard ungodly, even blasphemous language on television, were you shocked? Are you still? Probably not; after one hears such language long enough the shock wears away. When you first saw a naked couple in bed on television, were you shocked? Are you still? Probably not; after one sees such events frequently enough the shock wears away."

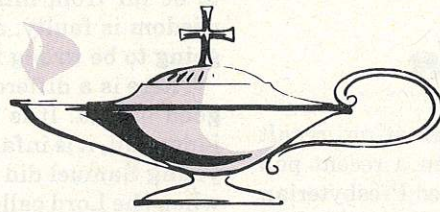
The *Back to God Hour* speaker has made his point. People become accustomed to seeing and hearing sin portrayed and acted out before them. Their moral sensitivities to evil grow duller, and their perceptions of right and wrong become grayer.

When we are no longer shocked by the immorality about us, we are in danger of losing the moral sensitivities that are safeguards of Christian living. We can no longer rely on our moral barometers when we are merely bored or even amused by sin and vice instead of being incensed or disgusted. A nation is also accelerating downhill to disaster when its Christians no longer are alarmed enough to pull the whistle cord.

When adults are no longer shocked by evil, their children also pay the price. That is the tragedy of our American society. It does not seem to care about its children's moral well-being. The decent feelings and the quick consciences of children are being violated by adults who are either uncomprehending or who even seem to be amused as their children are despoiled of their innocence. They may pay lip service to the concerns for their children's spiritual and moral health, but they do little more than watch while the moral poisons poured out of books, movies, magazines, and television seep into their children's minds and hearts.

Unshocked, blase Americans may call themselves enlightened and sophisticated, while their moral paralysis deepens and their children grow limper in their arms, but . . .

Carleton Toppe



Studies in God's Word

The Secret of Faithfulness in Life

Read Genesis 39:1-23

Going through grandma's possessions after her funeral, relatives came upon her Bible. On the inside cover of that well-worn volume was written the following, "Lord, lay any burden upon me, only sustain me. Send me anywhere, only go with me. Sever any ties but that which bind me to your service and to your heart." Like Joseph, that elderly Christian had found *The Secret to Faithfulness in Life*.

Enslaved, Yet Faithful

Poor Joseph! Once his father's favorite son, now he was a slave in a strange land. Once filled with dreams of others bowing down to him, now he had to bow to the will of a heathen master. The life which stretched ahead of him in Potiphar's house seemed to offer less than little, with no visible hope for change. Who could have blamed him if he had groaned, "What's the use of trusting God!" and if he had grumbled through the remainder of his life!

But not Joseph! Though he had been stripped of his coat, he still had his character. True character is not altered by circumstance. Piety, industry, honesty are spelled the same whether the times be good or bad. So Joseph went to work in Potiphar's house and the Lord visibly blessed his faithful work. Everything Joseph touched prospered, with the result that he was elevated to the position of Potiphar's personal servant and then to overseer of what must have been a large estate.

What was the secret of Joseph's faithfulness? "God was with him,"

Moses answered several times in our chapter. And Joseph knew this secret. He trusted a God who does not forsake or forget his children, a Lord whose promise and presence are always near. Though he could not see God's plan, yet he faithfully followed God's lead. The outcome of it all Joseph left in God's hands; the work before him he took into his own hands. In serving his master, he was serving his Lord.

Those who read this column may have lives that vary greatly, but that's not so important. What matters is not what we are or what we do, but who we are and how we do it. All of us by God's grace are his beloved children; all of us now are to serve him faithfully wherever he has placed us in life. Joseph showed it and Paul later wrote it: "Whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

Tempted, Yet Faithful

Life seemed to be picking up for Joseph when, like a bolt of lightning out of the blue, fierce temptation fell on him. His physical beauty had caught the roving eye of his master's wife and a shameless proposition followed. For a young man of flesh and blood the temptation was very real and was compounded by its repetition. To say "no" once was difficult enough, but to say it day after day demanded real strength. Though Joseph prudently avoided his master's wife, yet the day came when he happened to be alone with her in the house. Catching him by the coat, she sought to force herself upon him, but he fled from the house,

leaving his coat behind in her grasp, to be misused later as circumstantial evidence against him.

Joseph's answer to Potiphar's wife revealed the secret of his faithfulness. Surely he did not want to abuse his master's confidence and surely she should have recognized her duty as his master's wife. Yet for Joseph the overriding concern was, "How then can I do this great wickedness and sin against God?" Joseph said "no" to her because he said "yes" to God. Joseph knew that sin against man is at the same time sin against God. This he could not do to a Lord who had done so much for him.

In a day when the moral atmosphere is heavily polluted and when even some church bodies compromise with sexual sin as an expedient adjustment to prevailing circumstances, Joseph's "no" needs repeating. What a call to faithfulness his words are for each of us. "How can I" — a child of God bought with his Son's blood — "do this great wickedness" — for that's what it is, not just sowing wild oats or just following the times — "and sin against God" — my holy, loving God?

Imprisoned, Yet Faithful

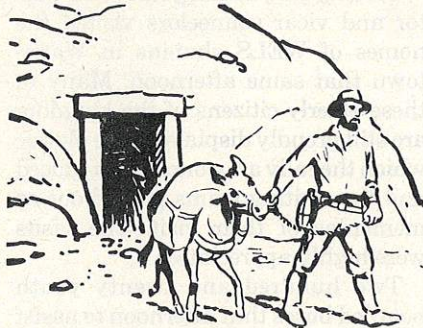
For his faithfulness Joseph was cast into the jail where the king's prisoners were kept. As the doors of that particular prison closed behind him, Joseph couldn't know that the prison had not been chosen by accident and that his Lord had already planned how to open those doors and lead him to glory. He did know, though, that the prison doors which shut him in could not shut his Lord out. The Lord was with him sustaining his heart in those dark days. The Lord was also at work moving the jailor's heart to trust Joseph. Soon Joseph's faithful, cheerful attitude and actions brought him to the post of chief trustee of that prison.

Do you see the secret to Joseph's faithfulness? His answer to every question which arose was "God." With Joseph we turn in the varying circumstances of life to our God as he comes to us through his Word. When we hear him promise, "I will never leave thee nor forsake thee," we can boldly say, "I will not fear what man shall do unto me" (Hebrews 13:5,6).

Richard E. Lauersdorf

Mining the Treasure of God's Word

Matthew 8:18-27
Matthew 13:44-52
Mark 4:35-41
Luke 8:22-25



JULIAN G. ANDERSON

More Parables and a Bad Storm

Today we'll finish the section on the parables where we've been digging and then move on. If you have questions on the interpretation of the parables, reread the August 31 lesson. Then read

Matthew 13:44-46

These two little parables are found only in Matthew, and they're a pair which teach the same lesson. Hi-lite the words "treasure" in verse 44 and "great price" or "value" in verse 46, since these are the key words, describing something of great value in the kingdom of heaven. In the ancient world, with no safety deposit boxes, things of great value had to be hidden in a safe place and often a man would hide his treasure in some unused part of his field. And if the man was killed or died suddenly, the treasure might lie there for years before someone discovered it by plowing or planting in the field. The man who found the treasure (v. 44) was a hired hand or renter, and this explains his action, which was repeated by the jeweler (vv. 45 and 46). But what is the treasure the Lord is talking about? See Acts 4:12 and 1 Peter 1:9,10. The valuable lesson of these stories is brought out in the closing phrases of verses 44 and 46, which we must apply to our lives. Next, let's read

Matthew 13:47-50

This parable, which is the climax of the series, is also found only in Mat-

thew. First, hi-lite the key words "net" and "all kinds of fish" (NIV) in verse 47, "good" and "bad" in verse 48, and "separate" (NIV; "sever" KJV) in verse 49. Jesus' interpretation in verses 49 and 50 makes clear what the good and bad fish represent, and Mark 16:15b should make clear what the "net" represents (compare also v. 16 with vv. 49 and 50). This story reminds us that all who call themselves "Christians" are not necessarily true believers, as not all Israelites were true believers.

Next Read Matthew 13:51,52

These three parables were told to the apostles while they were in Jesus' home (v. 36), and verse 51 makes it clear that this is the conclusion of this whole section. Verse 52, however, is a real nugget, reminding us of the privilege and responsibility falling on all of Jesus' students. In Jesus' day a "scribe" (KJV; "teacher of the law" NIV) was a man who had been instructed in the truths of the Old Testament, which was the "Bible" then. Jesus gave all his apostles and disciples the same thorough instruction, plus all the added instruction in the "mysteries" of the kingdom of heaven, which form the content of the New Testament books. Thus all of Jesus' followers are able to take *old* truths and *new* truths out of their storeroom. And this is our responsibility as Jesus' followers, to share our treasure and our

spiritual food, new and old, with others. Let's also read

Matthew 8:18-27

We are really following Mark's and Luke's order here, but Matthew's account is the fullest. Mark tells us that this took place the same day as the previous incident (Mark 4:35), and they all say that Jesus was now down at the lake (v. 18). The scribe who came to him (see above v. 52) was either a Pharisee or Sadducee, but he was convinced by his knowledge of the Scriptures that Jesus was the promised Messiah, and he wanted to join Jesus' company (v. 19). Jesus' reply (v. 20) warned him that it wouldn't be an easy life. The other man (v. 21), one of Jesus' general followers (disciples), also wanted to be a full-time student, but not right now, and his reason seems perfectly proper to us (v.21). But Jesus' reply made it clear that *nothing* must be allowed to delay our decision to give ourselves wholeheartedly to the Lord (v. 22). We also learn that the man's family were unbelievers (spiritually dead), and that if one is to become Jesus' permanent follower, we must break off our relationships with *all* unbelievers at once! This is the essence of the First Commandment (see Matthew 22:37).

The storm which struck them so suddenly as they crossed the lake was a common occurrence, since Lake Galilee lay 682 feet *below* sea level in a hollow surrounded on all sides by high mountains, at the foot of a regular trough running south from Mt. Hermon, so that the cold winds coming down from its snowy top swirled downwards and naturally became heavy storms as they hit the lake. When this furious wind hit the little boat, they were truly in danger of drowning (v. 25). But in midst of this violent storm we see Jesus sleeping peacefully in the boat (v. 24). And when he awoke he first of all rebuked them for their lack of faith (v. 26, hi-lite), and then commanded the roaring wind and the raging water to calm down, which they did at once! This was one of the most dramatic and astonishing of all Jesus' miracles, revealing the awesome power of his words as the absolute Lord of all the forces of the universe! We can surely understand the reaction of the apostles (v. 27).



International Youth Rally '80

On Sunday evening, July 13, Mrs. Jacqueline Goldschmidt, her teen-age daughter, and another youth arrived in Watertown, Wisconsin, from Mt. Edgecumbe, Alaska. They were the first of approximately 500 youth and 100 adult counselors to arrive for the WELS International Youth Rally '80. On Monday afternoon, youth and adults came from Arizona and New York, from South Dakota and Florida, in fact, from about 20 states in all. And, of course, the annually chartered coach from Ottawa, Ontario, Canada, also arrived.

The WELS International Youth Rally '80 was sponsored by WELS congregations from Farmington, Ixonia, and Watertown, Wisconsin. With the permission of the Northwestern Board of Control, the host congregations were able to make use of the beautiful facilities of Northwestern College/Northwestern Preparatory School as the rally site.

Unidiversity

The rally theme, "Unidiversity," called the attention of the participants to the oneness of which they are a part through their Savior and their Synod. It also pointed out the diversity which exists within that oneness. In the opening service on Monday evening, Pastor Wayne Mueller of Waukesha, Wisconsin, reminded the participants of the fact that they were part of the "Unidiversity" because of the grace of God. In the morning devotions during the next three days he pointed out the opportunity which all the participants have for strengthening other members of the body of Christ and for extending that body of Christ through their families, through their congregations, and through personal stewardship.

Opportunities for Building the Body of Christ

In his presentation, "Being a Christian Friend to the Handicapped," Prof.

Paul Eickmann of Northwestern College called attention to the needs of the handicapped and alerted the youth to possibilities for them to befriend and strengthen these members of the body of Christ in their home congregations and communities. Pastor Richard Lauersdorf and Mr. Ed. Rindfleisch of Jefferson, Wisconsin, made the youth aware of the needs of the elderly and discussed ways they might help strengthen and befriend the veteran members of the body of Christ. Pastor Orval Cullen of Libertyville, Illinois, addressed the youth on the topic, "The Layman As An Evangelist," and encouraged them to examine themselves to see if God gave them also the ability to strengthen and extend the body of Christ in this way. Prof. Gary Baumler of Northwestern College, together with his staff of presenters, called the attention of the youth to the opportunity to strengthen and extend the body of Christ through the preaching and teaching ministry.

An Afternoon of Putting It into Practice

On Thursday the youth had an opportunity to put into practice what they had learned. Two hundred of the youth visited Bethesda Lutheran Home in Watertown for the afternoon and had an opportunity to assist the

residents of this home for the mentally retarded in enjoying various activities which were part of "Carnival Day" at the home. Comments made by the youth upon returning indicated that both they and the Bethesda residents were beneficiaries of the visit.

Seventy-six youth together with pastor and vicar counselors visited the homes of WELS shut-ins in Watertown that same afternoon. Many of these elderly citizens of the kingdom are still proudly displaying the plaque which the rally art workshop produced and the visiting teams passed out as mementos of their visit. The visits were highly appreciated.

Two hundred and twenty youth boarded buses that afternoon to assist WELS congregations in Menomonee Falls, Sussex, Janesville, Cambridge, Whitewater, Sun Prairie, and Middleton, Wisconsin, by distributing information for upcoming vacation Bible school programs or by conducting an information canvass. Fruits of a canvass are not always immediately visible. However, one pastor responded to the question, "Did the canvass benefit your congregation?" by writing, "Yes, we gained 13 families/individuals as prospects . . . our evangelism committee has started calling on them, and one looks like a very good prospect who will join our church." Another pastor wrote, "The youth are the greatest beneficiaries of this, and this is important."

Workshops and Recreation

The youth also had an opportunity to put their diverse, God-given talents to use in workshops and recreational activities. Workshops were offered for



Closing service in NWC Auditorium

those interested in band, choir, art, stage, and youth officers' training. A hot, humid Tuesday made the waters of Lake Ripley at Cambridge a refreshing sight that afternoon. All enjoyed the Wednesday night Brewer game — none, however, more than the rally participants from Baltimore who saw the Orioles defeat the Brewers in a one-sided game.

On Thursday evening the rally participants feasted on corn-on-the-cob and barbecued chicken and pork at Riverside Park in Watertown.

The climax of the rally came Thursday night when the participants assembled for the closing service. Pastor Mueller reminded his audience of the blessing of being a part of the "Unidiversity" and encouraged each to use

his/her God-given abilities for the benefit of the body of Christ. The service itself was unidiversity in action. The individual members of the choir and band contributed their talents for the benefit of the body of worshipers. The work of the banner makers and the mural painters helped the worshipers to review the rally theme. All the worshipers participated in corporate song and prayer.

After three days of intense learning, fun, and fellowship, 500 tired youth and 100 perhaps more tired adult counselors went their different ways. This rally once again served as a reminder that the segment of "Unidiversity" called "youth" has been blessed by its Creator with tremendous energy and ability, an energy and ability which



"Time to Unwind"

needs to be channeled and developed so that it will help to strengthen and extend the body of Christ as God desires. This is one of the goals of youth ministry and of WELS international youth rallies.

Allen Zahn
Rally Coordinator

————— *LWMS 17th Annual National Convention* —————

The 17th national convention of the Lutheran Women's Missionary Society of the Wisconsin Ev. Lutheran Synod was held June 27-28, 1980, on the Wheaton College campus, Wheaton, Illinois. Present were 223 delegates, 138 alternates, and 351 visitors, plus 14 guests and nine officers, for a total registration of 735. Represented were 35 circuits and two noncircuit congregations. The convention was hosted by the Chicago Area Circuit.

Synod President Speaks

Guest speaker at the opening worship service was Pastor Carl J. Mischke, president of the Synod. He based his message on the words of Christ in Luke 4:42,43: "I must preach the kingdom of God to other cities also, for therefore am I sent." "These words," Pastor Mischke reminded the audience, "both capture the church's mission and they emphasize the church's priorities. One of the dangers facing our church today is that of complacency. We must be aware that there is much more to the work of the kingdom than what happens in our own home congregation. In a time of inflation and recession, we must ask ourselves: When the dollar becomes tight, who says that the first cuts must be made in our offerings to the Lord — and even more specifically, in our offerings for

preaching the gospel 'to others cities also'? What's to keep us from making the first cuts in the good life that we have come to enjoy and pretty much take for granted? . . . We are going to have to take a closer look at our priorities. We are going to have to ask ourselves what are the things that have eternal worth."

Two "special meetings" took place after the evening worship service. The one brought together Mrs. Herbert Speckin, Pastor and Mrs. Arnold Menicke, three nurses involved in the Medical Mission, and all contact ladies present at the convention. The nurses were Katherine Barthel, home from Malawi; Marilyn Bishop, who will be going to Zambia; and Carol Coffey, who will be going to Malawi. A second gathering offered an opportunity to visit with Missionary David Haberkorn from Japan.

Business

The business meeting on June 28 was called to order by Mrs. Ralph Schmidt, president. Mrs. Clarence Millett served as parliamentarian. The secretary, Mrs. Herbert Berg, reported that 32 new LWMS members and one new circuit (Buckeye) had joined since the former convention.

The delegates voted to give the proceeds of the 1980 mission boxes to the

Home Mission Mass Media Ministry Fund and to the World Mission Building Fund. The offering in the opening service, in the amount of \$2,705.58, will be donated to the Sweden Conference and Aid Fund.

The following were elected as officers of the National Board: Mrs. Gerald Cudworth, Saginaw, Michigan, vice-president; Mrs. Herbert Berg, New Ulm, Minnesota, secretary; Pastor Larry Ellenberger, Manitowoc, Wisconsin, pastoral advisor; Miss Lorraine Liese, Manitowoc, Wisconsin, Spiritual Growth laywoman; and Pastor James Westendorf, Brookfield, Wisconsin, Spiritual Growth pastor. The outgoing officer was Mrs. Robert Averbek, New Ulm, Minnesota, Spiritual Growth laywoman.

Among the many encouraging reports one was that of Mrs. Earl Fager, LWMS representative to the Mission for the Visually Handicapped, who reported that the newly acquired building in St. Paul has been paid in full. The MVH is presently also producing a lightweight, large-print hymnal with 100 hymns.

Total receipts in the Mission Box Fund over the past year, according to the treasurer, Mrs. Harold Schmidt, amounted to \$28,057.36. She presented Pastor Theodore Sauer, executive se-

(Continued on next page)

cretary for the Board for World Missions with a check of \$14,028.68 toward the Language Study Grant Fund. A check of the same amount was presented to Pastor Larry Zwiig of Home Missions for the Home Mission Canvass and Survey Fund.

After considerable discussion, the delegates changed the voting procedure, to take effect after the 1981 convention. This provided for the election of officers and the selection of mission box projects by mail-in vote. The procedure is to be reviewed at the 1985 convention. Annual membership dues for the congregations were raised from \$10 to \$15.

Mission Presentations

The presentations of Pastor Theodore Sauer in behalf of the Board for World Missions and of Pastor Larry Zwiig for the General Board for Home Missions emphasized the convention theme: "God's Word Is Our Great Heritage." In his opening remarks, Pastor Sauer paid tribute to the late Mrs. Ernst Wendland whose life had contributed so greatly to the work of the Central Africa Mission. He noted that the Synod today is active in 15 countries with its world mission program, and introduced one of the missionar-

ies, David Haberkorn of Japan, to talk to the ladies.

Pastor Larry Zwiig, associate executive secretary of the General Board for Home Missions, introduced five guests to speak of the work of home missions. They were Janet Busch, wife of the pastor at Memphis, Tennessee; Pastor Robert Hartman, mission counselor for the Michigan District; Dee and Michael Froncek, active in mass media; and Mrs. Mary Butler, secretary at the home office.

The closing evening service was conducted by Pastor Larry Ellenberg-

er, who spoke on Jeremiah 23:28. At this service the new officers of the National Board were installed by Pastor Walter Westphal, Spiritual Growth pastor, who recently accepted the call to become the first superintendent of the Malawi Bible Institute.

The 1981 convention will be held in Phoenix, Arizona, and will be hosted by the Grand Canyon Circuit.

Mrs. Gerald Boldt
Convention Reporter
Christ Lutheran, Big Bend, WI



Members of the '80-'81 LWMS National Board

In Memoriam Ludwig Wiesinger

The May/June issue of *Bekennede Lutherische Kirche*, the official journal of the Free Evangelical Lutheran Synod in South Africa, reports the death of the former president of that church body, the Rev. Ludwig Wiesinger.

Ludwig Wiesinger was a faithful pastor and a true friend of the Wisconsin Evangelical Lutheran Synod. In their visit to the church in South Africa last year, the representatives of the WELS Commission on Inter-Church Relations had the privilege of spending a few hours with Pastor and Mrs. Wiesinger in their home in Kirchdorf.

Our gracious God and Lord called his servant, Pastor emeritus and late-president Ludwig Wiesinger, to himself on May 8, 1980. The funeral service was held on May 10 in Christ



Church, Kirchdorf/Natal, the congregation which Pastor Wiesinger had served for 42 years, from 1932 to 1974. He was president of the Free Evangelical Lutheran Synod in South Africa from July 5, 1960, to November 24, 1971.

The deceased was born on February 22, 1905, in Gistenbeck, Germany, and received his theological training in the Mission House at Bleckmar. In 1930 he was commissioned for work among the Blacks in South Africa, but before he entered upon that work he was

called as pastor of Christ Church. He retired in 1974. At the time of his death he had attained an age of 75 years, 2 months, and 16 days.

In characterizing his presidency, the church journal of the FELS states that it was always his chief concern that the church body which he headed remain steadfastly grounded on the one and only foundation given to men, namely, Jesus Christ, and consequently also remain true to the Holy Scriptures and the Lutheran Confessions. During his presidency contact was also made with the Wisconsin Evangelical Lutheran Synod, at first through its missionaries in Zambia and Malawi, and later directly. This led to a declaration of church fellowship between the two bodies.

We cherish the memory of Pastor Wiesinger and herewith express our sympathy to his family and to the Free Evangelical Lutheran Synod in South Africa.

Literal Bible reading a mainstay of synod

By Richard L. Kenyon, Journal Religion Reporter

There is perhaps no other single church group more closely identified with Milwaukee than the Wisconsin Evangelical Lutheran Synod.

The synod — with 405,512 members, the fourth largest of the many Lutheran bodies — was founded here in 1850. Its national and international headquarters are here. Its strength in numbers is here. Both the city and the synod share the same Germanic roots and have developed together.

And, to an extent, they have the common characteristics of conservatism, stability and the tendency to change slowly.

Yet outside of their own synod and some other Lutheran groups, Wisconsin Synod Lutherans are not well known. They are referred to as those separatist Lutherans who believe in creationism (God created everything in six normal days), contend that the pope is the anti-Christ and refuse any participation in the Masons, Boy Scouts or social activism.

All of that is only a part of the story. A closer look at them is in order.

Literal beliefs

Whatever a Wisconsin Synod Lutheran believes in matters of faith and practice is based on a fierce commitment to a literal reading of the Bible and the Lutheran confessions. It is the bedrock of their religious and secular lives.

When the Rev. Carl H. Mischke, who became president of the synod a year ago, was asked what his top priority as president was, he responded:

"A faithfulness to the scriptures and the Lutheran confessions."

Only after that did he discuss the synod's highly respected educational system (which includes 30,000 students in 359 day schools, a network of high schools, two colleges and a seminary) and mission program in the United States and 13 other nations.

The Rev. James P. Schaefer, stewardship director of the synod and one of its most prominent leaders, said the

synod holds onto its scriptural and confessional commitment for "fear that to move a little away threatens to eventually lose it."

Matter settled

The Wisconsin Synod Lutheran, he said, puts a high price on the Bible and accepts at face value the ancient creeds (Apostle's, Nicene and Athanasian) as having "settled once and for all the nature of God and Christ as revealed in the Trinity."

"When we say, for example, 'I believe in the resurrection of the body...' that's not poetry, that's true. When we speak the Nicene Creed, that's not theological mush. It's not up for grabs. It's not up for debate. Those statements are so and are not negotiable."

The Nicene Creed holds that Jesus is the only Son of God, conceived by the Holy Ghost, born of the Virgin Mary and, when crucified, was buried, rose again, ascended into heaven and sits at the right hand of God.

This devotion to doctrine has caused the Wisconsin Synod Lutherans to be confused with Protestant fundamentalists, who have been getting considerable media attention during this presidential election year.

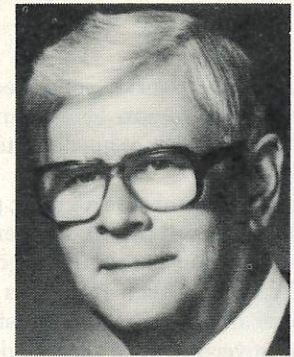
But they differ from the fundamentalists and most other Christians in several respects.

Saving grace

Most notably, Wisconsin Synod Lutherans would never say, "It doesn't make any difference what you believe, but it's how you live your life that counts." Unlike many other Christians, doing good works matters little in the end for a Lutheran. The only thing that really matters is grace, the concept of getting a gift from God when you don't deserve it. Grace is a central theme in classic Lutheran theology.

Lutherans baptize infants.

"It is the true test of grace," Schaefer said. "A baby has no good works and can offer nothing, but God comes to the baby [at baptism] and says, 'You are mine.' That's grace."



Carl H. Mischke

One of the most important Biblical passages for a Lutheran is: "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God; not of works, lest any man should boast."

Gift of God

As Mischke explained it, even Christian righteousness is a gift of God. Humans are naturally evil, the Wisconsin Synod Lutheran believes, and only God, through Jesus Christ, can save them. They cannot save themselves, no matter how many good deeds they do.

If a person has good fortune, that is a gift of God. Bad fortune is also considered a gift of God. Mischke said that either way, whether humans understand it or not, God is doing whatever is for the good of the human being.

For this reason there is an insistence on doctrinal purity and not an emphasis on social action, political activism and so on.

Among fundamentalists, for instance, there is an increasing cry for political action, and most fundamentalists would agree on public issues. That is not true for Wisconsin Synod Lutherans. They agree on theological matters but may have a wide range of opinions on such things as the Equal Rights Amendment and the strength of the national defense.

Because of Biblical references, the Lutherans would agree that homosexuality and pornography are wrong.

A year ago the synod broke with tradition and as a church group publicly condemned abortion as murder of the unborn.

"That action was very rare," Schaefer said, "and it shows the enormity of the seriousness of the problem."

Lutherans embrace a two-kingdom theory — that is, there is a kingdom of God and a kingdom of Caesar. The

(Continued on next page)

latter is of this world, populated by naturally evil human beings and is ruled by reason. What good exists is a gift of God.

Lutherans are not, as a group, pacifist, though individual Lutherans might be. Because of their view of an imperfect world, such things as war are necessary and sometimes just.

"The government is also a gift of God to us," Mischke said, "and the Bible tells us to obey it — unless it is something that God has told us is wrong."

Don't claim to have answers

They believe they do not know the answers to every civil dilemma, such as the worthiness of war, because, as Mischke put it, "God hasn't given us that wisdom and competence."

These conservative Lutherans believe they have the true religion, but they recognize others' rights to theirs and are not obnoxious about it.

"We don't proselytize," Mischke said. "We recognize the rights and faith of other people, but we do try to zero in on those who don't know Jesus. The thrust of our outreach is the unchurched."

Schaefer said:

"Human beings are capable of an earthbound righteousness. There are many pagans who had great virtue — Seneca, Plato, Marcus Aurelius, Socrates — greatly cultured men, tremendously gifted, with a profound civil righteousness, but Christ is still needed.

"Personally, I would love to think that there is another message in the world . . . but I don't see it."

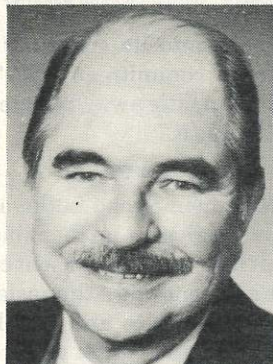
The growth of the synod has been slow but consistent. In the last 20 years it has spread from 16 to 48 states. More than half of its members are in Wisconsin.

Their commitment to doctrine and scripture has put Wisconsin Synod Lutherans at odds with others on several fronts.

For instance, they will not participate in the Boy Scouts, Masons or other fraternal orders that conflict in any way with their own doctrine.

And they have firmly refused to participate with other religious groups, including the large American Lutheran Church (ALC), Lutheran Church in America (LCA) and Lutheran Church-Missouri Synod (LCMS).

From 1867 to 1961 the Wisconsin Synod was in fellowship with the LCMS but, as Schaefer described it, "the synod began to detect a wavering in the Missouri Synod in its fellowship principles."



James P. Schaefer

Serious disagreement

The so-called sin of unionism, or worshiping with a group not in total doctrinal agreement, is a serious one for conservative Lutherans.

Schaefer recalled, "The Missouri Synod began meeting with the ALC and it seemed headed for fellowship with the ALC."

The Wisconsin Synod broke with the Missouri Synod in 1961.

But there is some talk that the break might be healing. The Missouri Synod did establish fellowship with the ALC in 1969 but in 1970 the ALC voted to ordain women, and many in the Missouri Synod could not accept that.

Next July, the Missouri Synod will consider breaking fellowship with the ALC.

"If that is done," Mischke said, "it will be a big step, a good beginning," toward renewing fellowship with the Missouri Synod.

Anti-Christ belief held

When Pope John Paul visited the United States a year ago, a report was circulated that the Wisconsin Synod continued its traditional view that the pope was the anti-Christ.

Schaefer said the pope as anti-Christ is a belief regarding the institution of the papacy more than the pope as a person.

Mischke said: "Our doctrine on this is based on scripture [2 Thessalonians 2], that there are many anti-Christ, identified with a person in the church, sitting in the temple of God, exalting himself to be God."

(Continued on page 322)

Thousands Canvassed in One Day

"Build a float" suggests the WELS Committee on Youth Ministry in its *Youth Leader's Handbook*. "Build a float," invited the committee arranging the Independence Day parade for the tri-cities of Genesee, Wales and North Prairie, Wisconsin. "Build a float," echoed the church council of Reformation Lutheran Church, Genesee Depot.

The discussion went something like this. "It would be a fine way to get all the young people in our new mission congregation to meet each other and work together. . . . At one time we could parade our presence to many of the 10,000 people who live in the Kettle Moraine hills surrounding our church location. . . . It should have a Gospel-centered message. . . . Let's give the kids \$50.00 to put it together for us."

Two adult commanders and about a dozen youths volunteered to develop the idea. Another member, a cross-

country trucker, offered to drive his huge rig with a 42-foot flatbed trailer. The Luther rose-emblem was painstakingly assembled in brilliant color. Calvary's three crosses were tied to the partially-constructed chapel, directing viewers to the site chosen for the 1981 CEF project now in the planning stage. And then there was the theme: *A New Church with an Old Message*.

This spontaneous venture won a second-place trophy for Reformation Lutheran Church. Giving added emphasis to the float was the precision marching of the Wisconsin Lutheran Adult Marching Band which followed it in the parade and gained a first-place trophy. But the real trophies to all who participated in this precedent-setting evangelism float were the unknown ones, the possible trophies of grace who might have been moved to search out the church that took its message to the streets.

WLC Students Assist in VBS Program in Puerto Rico

"¡Pégame!"
 "What did he say?"
 "Pégame."
 "Hit me?"
 "No, 'Pégame.'"
 "Glue me?"

"No, 'Put some glue on my handcraft.' That's what that little six-year-old was telling you."

Anyone who has spent time in a foreign language situation appreciates what Laura Zarnstorff, Ruth Gonski, Terry Schleusener and Rhonda Buchberger of Wisconsin Lutheran College in Milwaukee went through as they devoted eight weeks of this year's summer vacation helping fellow Christians in a Bible school program in Puerto Rico.

It's one thing to learn a language from a book; it's quite another to hear and speak it at the rat-a-tat pace at which Spanish is spoken in the Caribbean. Frustrations, confusion and lots of tiresome, routine work — such as printing more lesson materials when it quickly became apparent that attendance was exceeding expectations, keeping track of supplies and passing out well over a thousand invitations — became part of what the girls volunteered for.

Yet through it all, the girls did enjoy numerous opportunities to share the gospel. They began as aids to the Puerto Rican teachers, Missioner Martens and Vicar Connell in one-week Bible schools held in the Guayama area. Later the girls used this experience to teach in some of the schools. In all there were four schools in that area, in which some 220 children attended.

Two of the girls also taught in two schools held for the first time in Humacao, where there is, as yet, only one Puerto Rican communicant member. The Hartman missionary family had moved to that town on the eastern shore only some five months before. Thirty-four children attended the schools in Humacao.

A one-week Bible school is of little lasting value if the participating families are not soon visited, witnessed to and offered continued instruction in the gospel. In this vital part of the Bible school program the girls also helped. As it turned out, 124 families needed visitation. Challenging as it was to communicate fluently, the girls were able to testify of the hope that lies within them. Their reward was the positive response that they were privileged to hear expressed by a number of parents.

And this testimony was not received by unregenerate families only. For by their enthusiasm and eagerness to work the girls also encouraged the family of Christ with whom they served. And that was especially appreciated!

The Christian Missioner Corps — Puerto Rico



Volunteers from WLC with their language teacher, Roland Frahm. Left to right: Terry Schleusener, Rhonda Buchberger, Ruth Gonski, Laura Zarnstorff and Mr. Frahm.



Children outside the rented first floor of a duplex in Dorado, a subdivision in which one of the Guayama area schools was offered.



Ruth Gonski teaching a class in Barrancas, a seaside village near Guayama.



Manuel Colón teaching his class. Manuel taught in several of the schools.

Update on Bible Institute, Malawi, Africa

Two years ago our Synod commemorated the 25th anniversary of the Lutheran Church of Central Africa with special prayers and a special offering for a Bible Institute in Lilongwe, Malawi. The offering netted almost \$100,000, an amount which at the time was considered sufficient to build the principal's house and the Bible Institute structure. Since then, however, costs have risen substantially and it became necessary to pay for the principal's house from other sources and to eliminate some of the features from the original Bible Institute plans.

After lengthy delays in securing the property, approving the plans, and receiving the necessary building permits, the building is rapidly progressing and it is anticipated that a December 31 deadline will be met. The principal's house is almost completed and the building of the classroom section is progressing rapidly.

The Rev. Walter W. Westphal of Longmont, Colorado, has accepted the call to the principalship of the Bible



Classroom section of Bible Institute

Institute and is presently preparing to leave for Africa. The other expatriate instructor at the Bible Institute, al-

ready living in Lilongwe, is Missionary Michael Hintz.

A. L. Mennicke

Direct from the Districts

NEBRASKA

Reporter Timothy Bauer

Groundbreaking in S.E. Kansas City

On July 27, 1980, the members of Gethsemane Ev. Lutheran Church in S.E. Kansas City broke ground for their new worship-education-fellowship unit. This mission congregation of 42 communicants, 72 souls, sees its future church building as an important tool in its witnessing for Christ to others in the community.

The 2,100-square-foot facility, designed by local architects Palmer and Kuehn, will serve as a multipurpose unit until a second unit is needed. It will meet the immediate needs of this

growing family of believers as they serve the Lord with gladness, recognizing the privilege of having the pure gospel of Christ and of sharing it with others.

Their pastor, Rev. Elton C. Stroh, writes: "We, by God's grace, are ready



Groundbreaking at Gethsemane

to build! There have been hurdles to jump, mountains to climb, and sacrifices to make, but the Lord who has given the challenges has also supplied the abilities and faithfulness needed in the congregation to overcome them. We have all grown in faith and Christian maturity as a result. Glory be to God!"

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

District President Carl Voss 25 Years in the Ministry

Members of a grateful congregation and a grateful district gathered for special services at St. Mark Lutheran Church in Green Bay on July 20, 1980, to observe the 25-year ministry of St. Mark's pastor, Rev. Carl Voss. Pastor Gerald Free, president of the Nebraska District, was guest speaker for the two

morning services. Taking Psalm 116:12-14 as his text, President Free spoke of "The Rejoicing and Grateful Child of God." Vicar Richard Frost of Sun Prairie, a son of St. Mark's, conducted the liturgical service. In the afternoon service Pastor Carl Pagel of Hortonville, also a son of the congregation, spoke on 1 Timothy 1:12-14, "Thank God for Your Faithful Pastor." In his sermon Pastor Pagel noted particularly the inspiration that Pastor Voss has given to many to prepare for the ministry. Liturgist for the afternoon service was the jubilarian's son David, a student at Wisconsin Lutheran Seminary. A supper and a program in St. Mark's newly dedicated school gymnasium followed the afternoon service. Pastor Martin Janke hosted the program, which also took note of Pastor and Mrs. Voss' 25th wedding anniversary.



Pastor Carl Voss

Pastor Carl Voss was born at Saginaw, Michigan, the son of Pastor Walter Voss and his wife Amanda. In preparation for the ministry, he attended Michigan Lutheran Seminary, Northwestern College, and Wisconsin Lutheran Seminary, graduating in 1955. He was ordained at Christ Lutheran Church in Beatrice, Nebraska, on July 24, 1955.

Following five years of service to Christ and Emmaus Congregations of Beatrice, Pastor Voss accepted the call to organize a mission congregation on Green Bay's northwest side. It is thus that St. Mark's came into being. The Lord has richly blessed Pastor Voss' ministry there. The congregation currently numbers 650 communicants

and 950 souls. Two church buildings have been constructed, including the present building which was dedicated in 1968. A new school building was dedicated this past April, and St. Mark Christian Day School will open this fall with an enrollment of over 100 children.

The Lord has also seen fit to use Pastor Voss' talents in service to the church at large as circuit pastor, district second vice-president, and, since 1975, as president of the Northern Wisconsin District.

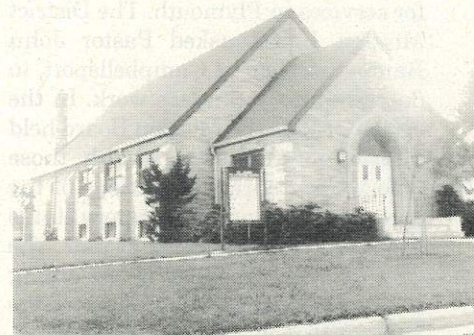
Pastor Voss was married to Margaret Peter on June 26, 1955. Their union has been blessed with four sons, all of whom are currently enrolled at synodical schools in preparation for the preaching ministry. They are David, Jonathan, Joel and Mark.

Pastor W. Zickuhr Observes 40th

The 40th anniversary in the ministry of Rev. Walter H. Zickuhr was observed by his two congregations, St. Paul of Van Dyne (Ridge Road) and St. Peter of Eldorado (Fond du Lac County) in a special service held at St. Paul's on Sunday, August 3. Pastor Zickuhr's son John conducted the service and preached the sermon, addressing pastor and people on Isaiah 52:7, "The Blessed Privilege of Being a Minister." The anniversary observance also doubled as a farewell, since Pastor Zickuhr recently accepted a call to serve Trinity Lutheran Congregation of Hendricks, Minnesota, in a semi-retired capacity.

Pastor Zickuhr was born in 1915 in Milwaukee. He pursued his studies for the ministry at Northwestern College and Wisconsin Lutheran Seminary, graduating in 1940.

Following his graduation from the seminary, Pastor Zickuhr served as tutor at Northwestern College. In April 1941 he accepted the call to serve Willow Lake Lutheran Church of Willow Lake and Peace Lutheran Church of Clark, both in South Dakota. During his nine years in South Dakota he at various times also served congregations at Hague Township and Bryant. Other congregations served during Pastor Zickuhr's 40-year ministry include St. John's of Boyd, Minnesota; St. John's of Fremont, Wisconsin; and St. Paul's and St. Peter's, 1962 to the present.



St. John's Church

St. John's of Town Gibson Marks 25 Years of Present Church

St. John Ev. Lutheran Congregation of Gibson Township (Rt. 1, Mishicot) noted the 25th anniversary of the dedication of its present church building with a special service on the afternoon of June 22, 1980. Guest speaker was Pastor John Mattek of Sturgeon Bay, who was pastor of St. John's when the church was built.

The present structure is the third building in which the members of St. John's have worshiped since the congregation was organized in 1873. Its original church served St. John's for 20 years. The second, built in 1891, served for 64 years. The present building, dedicated on June 26, 1955, is located two miles north of the village of Larabee (Manitowoc County) on County Highway Q. The present membership of St. John's is just over 300 souls. Rev. Percy J. Damrow is the congregation's pastor.

Mission at Plymouth Dedicates First Permanent Facility

The dedication of a mission congregation's first permanent worship unit is always a source of special joy, not only for the members of the congregation itself, but also for the members of the Synod that supports it. This joy was shared by 184 members and friends of Good Shepherd Lutheran Congregation, Plymouth, Wisconsin, on June 8, 1980. Pastor Norman Berg, executive secretary of the General Board for Home Missions, preached the dedication sermon that day, using as his theme, "Fortress or Firebase?"

The beginnings of Good Shepherd Congregation date back to the fall of

1975, when officials of the Northern Wisconsin District received a request for services in Plymouth. The District Mission Board asked Pastor John Baumgart, then of Campbellsport, to do preliminary canvass work. In the spring of 1976 the Mission Board held informational meetings with those who were to form the nucleus of the new congregation. Exploratory status was granted in May of that year. The first services were held in the dining room of a local hotel and later at the Senior Citizens' Center, a storefront.

From August 1976 to August 1977 Peter Kassulke served the mission under the supervision of Pastor Juroff. In November 1976 the GBHM granted the group official mission status. Shortly thereafter, the mission was formally organized with 27 communicants, and the name Good Shepherd was chosen. The present pastor, the Rev. James Rath, was assigned to Good Shepherd's in July of 1977. In August the present site of 3.4 acres was purchased for \$14,000.

In September 1978 planning funds were granted to Good Shepherd, with the offer that the congregation serve as a pilot project for the mission board's development of a small, initial unit for worship, education and fellowship (WEF unit). WELS Architectural Director Harold Peckham was engaged to develop a master plan and design the initial unit. Bids were let in July; ground was broken in August. Construction proceeded on schedule, and the first service in the building was held on April 20, 1980.

Good Shepherd's new building includes a large nave, divided by a curtain into worship and education-fellowship areas. Other features of the 2,020-square-foot building are a small kitchenette, a mechanical room and a small office. In the future the building could serve as a two-classroom school. All painting in the new building was done by the members themselves; all the furnishings were gifts to the congregation by individuals and other WELS congregations. The total cost of construction, furnishings and landscaping was \$100,000. The 49 communicants and 69 souls that constitute Good Shepherd Congregation pray that the new facility will serve well as a tool for their outreach with the gospel in the Plymouth area.

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

St. Paul's of Cudahy Observes Pastor's 25th Anniversary

On July 13, 1980, a service of thanksgiving was held at St. Paul's Ev. Lutheran Church, Cudahy, Wisconsin, observing the 25th anniversary of Pastor Roy W. Brassow's ordination into the ministry. Liturgists for the service were Rev. John A. Trapp, associate pastor of St. Paul's, and Vicar William R. Brassow. Preacher for the occasion was Prof. Daniel Malchow.

Following the service a dinner was served in the fellowship hall, with a program honoring Pastor Brassow for his years of service in the Lord's work.

Roy W. Brassow was born August 24, 1927, in Saline, Michigan, the second son of George and Minnie Brassow. After graduating from high school, he worked at Wood Hardware in Saline and Dawson Hardware in Ypsilanti. Encouraged by his pastor, he enrolled at Concordia Seminary, Springfield, Illinois, and completed his training at the seminary in Mequon, Wisconsin. Upon graduation, he was called to the dual parish of St. Mark's, Richwood, and Immanuel, Hubbleton, Wisconsin. In addition to preaching, he also taught grades 1 to 8 in St. Mark's School. In 1962 he accepted the call to St. Paul's, Cudahy.

On June 15, 1951, he married the former Wilma Lindemann. They were blessed with seven children, of whom five are living. They are: Mrs. Barbara (Donald) Weichel, William, Mrs. Doris (Fonda) Fischer, Beverly, and Betty. There are also two grandsons, Shannon Weichel and Christopher Fischer.

An Eventful Summer

St. Paul's Lutheran Church at N. 73rd and Burleigh, Milwaukee, Wisconsin, had an eventful summer in 1980.

In a special service of thanksgiving on June 8, it observed the 40th anniversary of the ordination of its pastor, James A. de Galley, and the 40th year of his work at St. Paul's. Former pastors of St. Paul's officiated at the service. Pastor Harold Schwertfeger preached the sermon and Pastor Arnold Schroeder was the liturgist. A reception and dinner honored the de Gal-

leys. Participating in the program were Pastor George Boldt, president of the Southeastern Wisconsin District, and former vicars who had served at St. Paul's.

Not many pastors are privileged to serve their entire ministry in one congregation. Nor are many privileged to see a congregation grow from a struggling mission station into a substantial assembly of believers, and that in spite of metropolitan mobility that causes rapid turnovers in membership. After 40 years, for example, there were less than a dozen people at St. Paul's who had been there at the time Pastor de Galley began his pastorate.

In 1973, Saron Ev. Lutheran Church, in a relocation project, amalgamated with St. Paul's to form a sizable parish of 465 souls and 412 communicants.

In July Pastor de Galley announced his retirement from active service and preached his farewell sermon on the last Sunday of that month. St. Paul's is indeed grateful to the Chief Shepherd of the flock for having given the congregation such a faithful and enduring undershepherd for so many years.

Pastor Howard W. Kaiser of Cedarburg assumed the pastorate at St. Paul's in September.

Arnold Schroeder Interim Pastor

Synod (continued)

The two church leaders were asked how conservative Lutherans, so committed to scripture, would handle the fast-changing world of the late 20th century.

"The revealed truth of the word doesn't really change," Mischke said. "We're not opposed to change when we're at liberty to do so."

Schaefer added;

"People in the Wisconsin Synod tend to be on the conservative side [politically and socially, as well as theologically].

"They have a wing-walker philosophy. They don't let their grip on one strut go until they have a good grip on the next.

"You won't find too many avant-garde people in the Wisconsin Synod. The people we always served were hardworking, German farmers, basically rather conservative people, who came to find and work the land."

EVANGELISM REFORMATION SERVICE

A new worship service stressing evangelism is now available for the Festival of Reformation. It is entitled "The Truth Preserved — For Us to Share." It was prepared by the Commission on Evangelism of the Nebraska District. This attractive six-page service, which includes all the hymns, is published by the The Evangelism Bookshop. The price is 25¢ for reproduction on your own equipment. It may also be ordered in lots of 50 at reduced cost. Order from: THE EVANGELISM BOOKSHOP, 3624 W. North Avenue, Milwaukee, Wisconsin 53208, or call: 414/442-6092.

INSTALLATIONS AND ORDINATIONS

(Authorized by the District Presidents)

Ordained and Installed

Pastors:

- Bourman, James C.**, as pastor of Hope Lutheran, Indian River, and of Our Savior, Gaylord, Michigan, on July 27, 1980, by C. Grant (Mich.).
- Farley, David J.**, as pastor and missionary in the Detroit area (Novi), Michigan, in a service at St. Paul's, Livonia, Michigan, on July 20, 1980, by R. Hartman (Mich.).
- Gieschen, Mark D.**, as pastor and missionary in the Rochester, New York, area, ordained in Adrian, Michigan, by D. Gieschen on July 27, 1980, and installed on August 3, 1980, in Rochester, New York, by E. Waldek (Mich.).
- Schwab, Rodney R.**, as pastor of Our Savior, Detroit, Michigan, on July 13, 1980, by K. Vertz (Mich.).
- Voswinkel, Richard E.**, as pastor of Immanuel, Ward, South Dakota, by T. Schmidt, and of Trinity, Elkton, South Dakota, by T. Zarlung on July 27, 1980 (Dak.-Mont.).

Installed

Pastors:

- Backus, Andrew R.**, as pastor of Trinity, Johnson, Minnesota, on August 10, 1980, by D. Miller (Minn.).
- Morris, Wallace E.**, as pastor of Grace, Safford, Arizona, and of Trinity, Morenci, Arizona, on August 17, 1980, by L. Sonntag (Ariz.-Calif.).
- Sprain, Roger J.**, as pastor of Zion, Denver, Colorado, on August 10, 1980, by R. Roth (Nebr.).

Teachers:

- Eberhardt, Nathan J.**, as teacher at St. Paul's, Green Bay, Wisconsin, on August 3, 1980, by R. Christman (NW).
- Friske, Dennis J.**, as teacher at St. Peter's, Balaton, Minnesota, on August 3, 1980, by H. Bittorf (Minn.).
- Hering, Thomas P.**, as teacher at Beautiful Savior, Carlsbad, California, on July 27, 1980, by J. Mahnke (Ariz.-Calif.).
- Kehl, Leslie L.**, as teacher at St. Peter's, Weyauwega, Wisconsin, on July 20, 1980, by P. Huth (NW).
- Kramer, Robert A.**, as teacher at Good Shepherd, Omaha, Nebraska, on August 17, 1980, by G. Free (Nebr.).
- Kramp, Roger W.**, as teacher at St. Mark's, Green Bay, Wisconsin, on August 3, 1980, by C. Voss (NW).
- Lemke, Steven A.**, as principal and teacher at Trinity, Manitowoc, Wisconsin, on July 20, 1980, by C. Rosenow (NW).
- Luetke, Paul N.**, as teacher at Grace, Durand, Michigan, on August 3, 1980, by E. Schultz (Mich.).
- Marquardt, Dale M.**, as principal and teacher at Apostles, Billings, Montana, on August 17, 1980, by W. Leerssen (Dak.-Mont.).
- Petermann, James E.**, as principal and teacher at St. Paul's, Green Bay, Wisconsin, on August 3, 1980, by R. Christman (NW).
- Radloff, George P.**, as teacher at Our Savior, E. Brunswick, New Jersey, on July 6, 1980, by J. Tauscher (Mich.).
- Schmill, Greg R.**, as teacher at Mt. Olive, Delano, Minnesota, on August 3, 1980, by W. Henrich (Minn.).
- Traucht, George L.**, as principal and teacher at St. Mark's, Green Bay, Wisconsin, on August 3, 1980, by C. Voss (NW).
- Treder, Alan C.**, as principal and teacher at Emanuel Redeemer, Yale, Michigan, on August 10, 1980, by E. Schaeve (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Backus, Andrew R.**
R. 1 Box 11
Johnson, MN 56250
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Phone: 406/656-6822

Petermann, James E.
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Green Bay, WI 54301

Schmill, Greg R.
435 E. Bridge Ave.
Delano, MN 55328
Phone: 612/972-2756

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

- Date:** October 28-30, 1980; Communion service at 10:00 a.m., October 28.
- Place:** Pilgrim Lutheran Church, Mesa, Arizona; D. Schultz, host pastor.
- Agenda:** Exegesis of Revelation 20; J. Naumann; Historical Background to the *Book of Concord*; J. Huemann; The Mission Message of Isaiah; E. Hoenecke; The Age of Accountability; W. Diehl; Brotherly Admonition; L. Smith; Guidelines for Organizing Special Ministries Boards in Local Congregations; M. Wagenknecht.
P. A. Koelpin, Secretary

DAKOTA — MONTANA

EASTERN FALL PASTORAL CONFERENCE

- Date:** October 14-15, 1980; 10:00 a.m.
- Place:** Trinity Ev. Lutheran, Clear Lake, South Dakota; D. Linn, host pastor.
- Preacher:** E. Gieschen; W. Zickuhr, alternate; service on Tuesday at 7:30 p.m.
- Agenda:** Isagogical Study of Malachi; G. Bunde; Exegetical Study of 1 Samuel 16:14-23, "An evil spirit from the Lord troubled Saul"; G. Johnson; Misfits in the Ministry; T. Schmidt; Exegetical Study of Titus 2; R. Kanzenbach; Original Sin and Free Will in Reference to Articles I and II of the *Formula of Concord*; W. Allward; The Sanctity of the Divine Call; D. Hayes.
- Note:** Requests for accommodations in Clear Lake should be sent to the host pastor.
D. Linn, Secretary

MICHIGAN

DISTRICT TEACHERS' CONFERENCE

- Date:** October 8-10, 1980.
- Place:** St. John's Lutheran School, Westland, Michigan.
- Agenda:** **Wednesday:** 12:00 noon, Lunch and Registration; 1:00 Opening Devotion; 1:30 Business Meeting and Reports; 3:30 Paper on "Substance Abuse: Detection and What Next?" by a panel of local doctors; 4:30 Business Meeting; 5:00 Choir Rehearsal; 7:30 Vesper Service. — **Thursday:** 9:00 Devotion; 9:15 Business Meeting; 10:00 Seminars; 1:30 Devotion; 1:45 Business Meeting; 2:00 Seminars. — **Friday:** 9:00 Devotion; 9:15 Business Meeting and Reports; 10:15 Paper on "Adiaphora," Pastor R. Mueller; 12:00 Closing Devotion.
K. Kasten, Secretary

OHIO PASTORAL CONFERENCE

- Date:** October 20-21, 1980; 8:00 p.m. Communion service.
- Place:** Apostles Lutheran, Toledo, Ohio; E. Bickel, host pastor.
- Preacher:** R. Hoepner; R. Semro, alternate.
- Chaplain:** N. Maas; J. Rimmert, alternate.
- Agenda:** Pastor's Institute Guest Lecturer: Prof. E. Friedrich, speaking on "Contemporary Reformed Thinking Analyzed and Evaluated"; Conference Business.
- Note:** Please excuse to the host pastor or the secretary.
R. Hoepner, Secretary

COLONIAL PASTORS' CONFERENCE

- Date:** October 21-22, 1980.
- Place:** St. John's, Christiana, Delaware; R. Balza, host pastor.
- Preacher:** D. Schaller; D. Luetke, alternate.
- Agenda:** Pastoral and Lay Training for Institutional Ministry; A. Woldt; Article XV of the *Augsburg Confession*; M. Crawford; Exegesis of Romans 9:6-11; R. Hefti; Sermon Study on 1 Chronicles 34:29-33; J. Guenther.
K. Arndt, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

- Date:** October 21, 1980; 9:00 a.m. Communion service.
- Place:** St. John's, Caledonia, Minnesota; hosted by St. Peter's Church, Town Union, Minnesota; W. F. Vatthauer, host pastor.
- Preacher:** T. Haar; L. Hohenstein, alternate.
- Agenda:** Evangelism — Pastor or Coach?; G. Horn; Exegesis of Romans 3:1-20; T. Kuske; The Seventh Day Adventists; A. Frenz.
- Note:** Please excuse to the host pastor.
R. Kuznicki, Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

- Date:** October 14, 1980.
- Place:** St. John's, Witten, South Dakota; N. Baumann, host pastor.
- Preacher:** V. Micheel.
- Agenda:** Ethical Implications of Artificial Insemination; D. Kolterjahn; *The Formula of Concord*, Epitome, Article One, Of Original Sin; M. Weishahn.
T. Wendt, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

- Date:** October 21, 1980; 9:00 a.m.
- Place:** St. John's, Watertown, Wisconsin; E. Kauffeld and K. Weber, host pastors.
- Agenda:** Exegesis of 1 Corinthians 10; P. Ziemer; The Destroyer of the Christians Faith — The Higher Critical Method; T. Trapp.
- Note:** Please excuse to host pastors.
P. Ziemer, Secretary

NEW WELS CHURCHES

Names Requested

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

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

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

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

*Denotes exploratory services.

NAMES WANTED

KENAI, ALASKA

The "Great Land" gives birth to a new WELS congregation! Services are being held every Sunday at 11:00 a.m. in the Seventh-Day Adventist Church on the Kenai Spur Road, Mile 8.3. If you know of any WELS or ELS members up here in Kenai, Soldotna, Kaslof, Nikishka, or any other town on the Kenai Peninsula, please contact Grace Evangelical Lutheran Church, P.O. Box 1683, Kenai, AK 99611, or call 907/283-3977 or 907/344-2600.

FT. DIX, NEW JERSEY

Monthly services are held in the main chapel lounge at Ft. Dix, New Jersey, for the military personnel at Ft. Dix and McGuire Air Force Base and civilians living in the area. The service is conducted at 3:00 p.m. on the fourth Sunday of each month. For further information contact Sgt. Donald Davis at 609/723-3332. To submit names, contact Pastor James Tauscher, 151 Milltown Road, East Brunswick, N.J. 08816; phone: 201/254-1207.

SERVING SOUTHERN WEST VIRGINIA AND SOUTHWEST VIRGINIA

Good Shepherd Lutheran Church of Beckley, West Virginia, worships at 9:30 a.m. on Sundays at the Rural Acres Garden Club, 512 Rural Acres Drive, Beckley. If you know of anyone living in the area, write in care of Good Shepherd, P.O. Box 601, Beckley, West Virginia 25801 or call 304/252-5820.

EXPLORATORY

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.

BARRE, VERMONT

WELS exploratory services are being conducted every Sunday at 10:00 a.m. at Spaulding High School in Barre, Vermont. For information, or to send names, call or write to: Pastor Daniel Myers, 401 Prospect Street, Barre, Vermont 05641; phone: 802/476-6820.

TIME AND PLACE

MISSOULA, MONTANA

Mount Zion Ev. Lutheran Congregation on September 7 ceased worshipping at the Red Lion Inn and began conducting services in the Seventh Day Adventist Church across from Sentinel High School, 800 South Avenue West, at the usual hour, 11:00 a.m.; Pastor Harold A. Wood, 6 Carriage Way, Missoula, Montana 59801; phone 406/542-2034.

FALL PASTORS' INSTITUTE

God willing, the 1980 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons beginning September 29. The time is from 1:30 to 4:30 p.m. The place is the multipurpose room in the lower level of the Seminary library. The topics will be:

The Use of the Old Testament in the New: Prof. Paul Nitz.

The Significance of the Reformation for Our Ministry Today: President Armin Schuetze.

The registration fee is \$7.50. Registrations are to be sent to President Armin W. Schuetze, 11831 N. Seminary Dr. 65W, Mequon, WI 53092.

Pastor Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

October 14-15, 1980

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

Richard K. Pankow, Secretary
Board of Trustees

DMLC LADIES AUXILIARY

An invitation is extended to all the women of the Wisconsin Ev. Lutheran Synod to attend the 21st annual meeting of the Dr. Martin Luther College Ladies Auxiliary at our teacher-training school, Dr. Martin Luther College, New Ulm, Minnesota, on Wednesday, October 8, 1980. Coffee hour and registration will begin at 9:00 a.m. Baby sitting service will be provided for your small children if you wish to bring them. The opening worship service will be at 10:30 a.m. A noon luncheon will be served in Luther Memorial Union. The ladies will vote on the projects to be carried out this coming year. Informative and entertaining programs are being planned for the day. There will be mini-tours of the campus. The business meeting will conclude at 3:15 p.m. Come and spend an enjoyable day with your fellow Christians!

Rev. LeRoy H. Lothert
Pastoral Advisor

SUNDAY-SCHOOL BOOKS

Sixty student books and 10 teacher's manuals of the *Bible Stories for Lutheran Sunday Schools* (NPH, 1947) are available for the cost of postage from First Evangelical Lutheran Church, 743 S. Monroe Ave., Green Bay, Wisconsin 54301.

OFFER

St. Paul's Ev. Lutheran Congregation of Rocky Road, Colorado, is now worshipping jointly with Christ Our Savior of Ordway, Colorado. It would like to give its altar and pews to a WELS congregation. The altar is 10 feet wide, 3 feet in depth, and 13 feet high, painted white with gold trim. It has a statue of Christ 51 inches tall. There is also a matching curved railing 25 feet in length. The oak pews are 9½ feet long. Also available are a baptismal font, an altar crucifix, and a pair of candlesticks. Interested congregations should contact Mr. Jake Maier, RR 1 Box 70, Rocky Ford, Colorado 81067; phone 303/254-7236.

AVAILABLE: CHURCH FURNITURE

Altar, pulpit, lectern, hymnboard, communion rail, 22 pews (9') to any church for the cost of transportation. Paraments for all seasons included. Contact Rev. James P. Seelow, Box 425, Mayville, Michigan 48744; phone: 517/843-5851.

NEEDED

St. Paul Ev. Lutheran Exploratory Mission, Wheeling, Illinois, is in need of used hymnals and two sight-saving hymnals. Shipping charges will gladly be paid by the congregation. Address answers to Pastor Michael G. Plagenz, Apt. 1, 2238 Central Street, Evanston, Illinois 60201.

AUDIO-VISUAL AIDS

DESIGN IN NATURE — PROBABLE OR IMPROBABLE (FS-378-DNP)

1980 T & Cassette 24 minutes color

This filmstrip attacks the theory of evolution by demonstrating the improbability of chance evolutionary progress. Several examples are used to show that the intricate designs found in nature indicate the existence of a Creator, not chance evolution. Although the arguments used are excellent, the filmstrip expects certain scientific knowledge that some viewers may not have. Not recommended for grade-school groups unless there is some advance preparation. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, WI 53208.