

The Northwestern Lutheran

August 2, 1981



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Comments by the Editor

LCMS Breaks With ALC — On Sunday, July 5, The Lutheran Church-Missouri Synod meeting in convention voted 590 to 494 to end its fellowship relations with The American Lutheran Church. We quote the convention news release:

"The 590 to 494 vote to end fellowship with The American Lutheran Church came at the end of three hours of lively debate on the subject.

"The decision means, ordinarily, that ALC and LCMS pastors are no longer free to exchange pulpits for preaching and church members may no longer take communion in each others churches.

"However, the resolution also provides that congregations and pastors 'as circumstances warrant, may provide responsible pastoral care to individuals of the ALC' and that the LCMS will continue doctrinal discussions with the ALC with the goal of reaching doctrinal agreement and eventually resuming altar and pulpit fellowship.

"This decision ends 12 years of church body fellowship, and as many years of doctrinal discussions at the church body level of the ALC and LCMS, including four years of fellowship in protest.

"Since the two church bodies declared fellowship with each other in 1969, fellowship representatives of the Synod have called attention to numerous positions and practices of the ALC that are not in line with LCMS doctrine. Among these are the ALC's acceptance of women as pastors, participation in ecumenical affairs, and a more lax position on interpretation of the Bible."

A move which would have approved reconsideration of the convention's action was defeated the next day. The synod, however, did decide "to continue the Synod's participation in the Lutheran Council in the USA and passed a measure assuring three other Lutheran church bodies considering a merger that the Missouri Synod is continuing its 'desire to seek agreement in Biblical and confessional doctrine and practice' with them, regardless of what they should finally decide next year about the merger proposal."

Recalling 1961 — In reacting to the recent LCMS resolutions, it will be well for us to recall the resolutions adopted by our Wisconsin Evangelical Lutheran Synod in its August 1961 convention in which it suspended fellowship with The Lutheran Church-Missouri Synod. The pertinent resolutions read in part:

"WHEREAS, We recognize our sacred trust and the obligation to 'contend for the faith once delivered unto the saints,' and also to give vigorous testimony on Church Fellowship before the church and the world; be it

Resolved, a) That we now suspend fellowship with The Lutheran Church-Missouri Synod on the basis of Romans 16:17,18 with the hope and prayer to God that The Lutheran Church-Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister from whom she has estranged herself, and be it further

Resolved, b) That under conditions which do not imply a denial of our previous testimony we stand ready to resume discussions with The Lutheran Church-Missouri Synod with the aim of reestablishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship. . . ."

The resolutions were adopted by a vote of 124 to 49. It was a heartrending action, but one which was necessary and which God has blessed. We, therefore, also hope that the action recently taken by The Lutheran Church-Missouri Synod may lead in the direction of fulfilling the hope our Synod expressed in its resolutions and in the footnote to those resolutions. That footnote reads: "The word 'suspend' as used in the resolution has all the finality of termination during the duration of the suspension, but contains the hope that conditions might some day warrant the reestablishment of fellowship."

That day, should it materialize, is still in the future. Our Synod has lived by the resolutions it adopted in 1961, but clearly did not rule out the hope of a change in the LCMS. We will watch developments in Missouri with more than casual interest.

*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 confirmation of Mr. and Mrs. H. Caspersen at Redemption Lutheran, Milwaukee, Wisconsin. What made this a very special service is that Mr. Caspersen had to receive all of his instruction through the medium of the sign language. Details will be found on page 247.

Editorials

Synod Conventions in 1881 and 1931

Wisconsin Synod conventions a century ago at Fond du Lac and a half century ago at Watertown in many respects seem strange and different when compared to this year's Prairie du Chien meeting. In size, in language, in distance of delegate travel there have been great changes. Some things, however, do not change — unfortunately.

In 1881 President Bading, reporting on some improvement in giving, hastened to add: "Note also, however, that a sizable part of the debt still remains to be liquidated." The treasurer's report states: "Remaining debt — \$11,922.41." The Seminary account showed a deficit of \$563.51 and the College account contained the item, "Arrears in Professors' Salaries — \$970.59."

In 1931 President Bergemann put it bluntly in his opening address: "We look at our treasury — it is empty; worse, here is a great deficit." The treasurer reported that synodical indebtedness stood at \$695,000. That was at a time when the annual budget was \$490,000.

The point is not that synodical deficits are unavoidable. They are and can and should be avoided.

The point is that our fathers and grandfathers did not let budget problems stop them in their efforts to share in the work of building God's kingdom. He blessed the efforts, and the blessings have come down to us in abundance.

Now it's our turn.

Edward Fredrich

Lest We Forget

Novelist Thomas Wolfe summed up the manifest truth that things in this world undergo continuing change when he observed sadly, "You can't go home again." One of our best-loved English hymns brings out the same basic thought in the words, "Change and decay in all around I see." The inevitable end of the individual's earthly existence is taken for granted in such common expressions as "for the rest of my life . . . as long as I live."

It would be morbid, perhaps even impossible, to let one's mind dwell on such thoughts at all times; but the underlying thought that we are mortal and that all earthly things are temporary must be taken into consideration in our long-range plans if we are not just going to spend our lives riding for a fall.

Human tendency, shying away from the unpleasant and seeing no way to cope with it, is to try to put it out of mind and to live and act as though one were going to live here on earth forever.

Christian faith, in contrast, faces the fact of change, decay and death and provides a God-given alternate. It is geared to eternity. At least three articles appearing recently in the same issue of *The Northwestern Luther-*

an made reference to the eternal hope cherished in the hearts of Christians. One spoke of the deep foundations being laid in a foreign mission, not just for today's church, but for future generations of the church. Another spoke of our obligation as Christians to help guide our unbelieving fellow human beings to a happy life in eternity. A third reported the theme of the sermon at a Christian educator's 25th anniversary of service to the church as "Twenty-Five Years of Education for Eternity."

As we make our way through life, we have our personal plans and dreams for life here on earth. Unfortunately, our attention tends to become focused on them to the exclusion of things eternal. Even congregations in their desire to prosper can lose sight of their eternal purpose. Therefore, as we pursue our goals, we need to bear in mind the implications of the holy writer's realistic reminder, "Here we have no continuing city, but we seek one to come."

This is written not to throw cold water on everything we strive for and enjoy in our daily lives, but in the words of the poet: "Lest we forget."

Immanuel Frey

The Father's Practicing Christianity

"Parents who want to raise their children in a religious spirit and want them to go to church regularly must be religious themselves, says Gisela Pannen of the Teachers' Training College in Neuss, near Cologne." (As reported in the *German Tribune*, quoting the *Hannoversche Allgemeine*.)

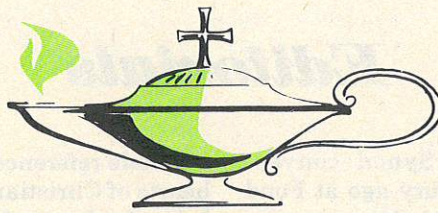
Now this is common knowledge. After Sunday school, "Do as I do" is more determinative of children's church-going than is "Do as I say." It is a rare child that continues to go to church regularly if neither parent attends. The example is more powerful than the directive.

Gisela Pannen's study of "Determining Factors in Religious Knowledge" did produce a "surprise." The father's practicing Christianity has a greater effect on the children than that of the mother. It had originally been assumed that the mother had the principal influence on the child's religiousness because of her principal role in the child's upbringing. But the survey showed that it is "the positive attitude towards religion on the part of the father which imparts religious knowledge to older children and promotes religious contact." A father who prays, goes to church and talks to his children about God imbues them with deep-rooted religious knowledge.

This raises an interesting question. Is this also a reason why God ordained that the pastor should be a man?

Carleton Toppe

Studies in God's Word



Gospel Gems from The Revelation to John

Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

"Hallelujah!

For our Lord God Almighty reigns.

Let us rejoice and be glad and give him glory!

For the wedding of the Lamb has come, and his bride has made herself ready.

Fine linen, bright and clean, was given her to wear" (Revelation 19:6-8).

One hears occasionally that *The Revelation* is a difficult book to understand because of its use of figurative language. And it's true, there is a great deal conveyed and illustrated in symbols and figures. But we should note that there are figures of speech and graphic pictures used throughout Scripture to illustrate key concepts. Many of the pictures made familiar to us by the rest of Scripture are merely repeated and elaborated a bit more fully in *The Revelation*.

For example, take the figure which pictures the relationship between God and his people as a marriage. Already in the Old Testament that picture is common. God is the husband; his people are the bride. The same thought occurs in Paul's Letter to the Ephesians (5:22-33).

Spiritual Unfaithfulness

Unfortunately, the application of this picture often has to be made to people who have proven themselves unfaithful to their God and have broken the "marriage" bond. Thus, in

the days of the Judges, after God had graciously rescued Israel from the Midianites, we nevertheless hear, "No sooner had Gideon died than the Israelites again prostituted themselves to the Baals (Canaanite gods). They set up Baal-Berith as their god and did not remember the Lord their God, who had rescued them from the hands of all their enemies on every side" (Judges 8:33,34).

In the days of the prophets, Israel's spiritual unfaithfulness became so flagrant that God had to call it to their attention with a drastic example. He commanded Hosea: "Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the Lord" (Hosea 1:2).

But perhaps the fullest treatment of this theme is found in the writings of Ezekiel. He pictures Israel as a girl graciously rescued by God at birth and reared through maidenhood — a lovely young lady of whom the Lord, however, must later ruefully say: "I gave you my solemn oath and entered into a covenant with you, . . . and you became mine. . . . I dressed you in fine linen and covered you with costly garments. I adorned you with jewelry But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his You adulterous wife! You prefer strangers to your own husband" (16:8,10,11,15,32).

Unfaithful "Babylon"

What a graphic picture this is of the baseness and ingratitude of those who experience the grace of God — and then turn their back on him and reject

all that his gospel would have given them!

This in itself is tragic. But it is tragedy compounded when these rejecters of God's grace now busy themselves in misleading and "seducing" others to spurn God's grace. Surely all such deserve the harshest judgment of a just and holy God. And it is that just judgment that the 17th and 18th chapters of *The Revelation* disclose. It is not a pretty picture that shows us the frightful end of the "prostitute" (17:1), called "Babylon the Great," who made all the nations drink "the maddening wine of her adulteries" (18:2,3). "In one day her plagues will overtake her: death, mourning and famine," we are told. "She will be consumed by fire, for mighty is the Lord God who judges her" (18:8).

But, thank God, next to the unfaithful church that leads men away from God's grace there always remains also the true church. She is the "pure virgin" of whom Paul speaks (2 Corinthians 11:2), the "bride" of the Lamb, as John calls her, ever faithful to her Lord and Master.

The Church, Christ's "Bride"

It is this bride, the church of Christ, that John is permitted to see and to hear. He tells us, "Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our Lord God Almighty reigns.' "

John's view extends to the Last Day when faith will have turned to sight and believers will be able with their own eyes to see God reigning in his full might, and to spend an eternity of bliss and happiness in his presence. That is the marriage for which the bride "has made herself ready." But note that even this preparation is not of her own doing. "Fine linen, bright and clean, was given her to wear." Everything the believer is and has is a gift of grace from the Lamb.

Babylon the Great, the prostitute, spent her whole life drawing attention to herself and indulging her own wishes and desires. The bride that John sees in his vision has eyes only for the Lamb. In constant devotion to her Lord she urges all the faithful, "Let us rejoice and be glad and give *him* glory."

Armin J. Panning

Mining the Treasure of God's Word

Matthew 6:5-15;
7:7-11;
Luke 11:1-13,33-54



BY JULIAN G. ANDERSON

Jesus Speaks of Prayer, Faith and Unbelief

During our last lesson Jesus was in Jerusalem at the Festival of Rededication, about four months before his death. As we begin our digging today, we know that he was somewhere in the southern district of Judea.

Start with Luke 11:1-4

We don't know where this "place" was where Jesus was praying, but it could have been the garden of Gethsemane, which was near Bethany, where Martha, Mary and Lazarus lived. Note that this was the occasion when Jesus gave the apostles the Lord's Prayer, which Matthew has transferred to his general section on Jesus' teachings (Matthew 6:9-13). Notice that the version Luke gives is considerably shorter than Matthew's, and that neither one has the Doxology. Our manuscripts tell us that this ending was not added until the fifth century, and that it was probably a refrain or response sung by the congregation, taken from 1 Chronicles 29:11-13 and Revelation 5:13. In verse 1b Luke tells us that this model prayer was given in answer to a request from one of Jesus' followers. The best guide for a study of this fine nugget is Martin Luther's explanation in his Small Catechism. Next,

Read Luke 11:5-13

Note how closely connected this section is to the one above, following Jesus' instructions on *how* we should pray with a fine discussion of the fact that we should be *persistent* in our use

of prayer. Thus the Lord is teaching us that if he does not grant our prayer at once, he may be trying to strengthen our faith and confidence in the truth that he *does* hear our prayers and *will* answer them. And at the same time he may also be urging us to reconsider our request to be sure that it is truly necessary and God-pleasing. And if we are convinced that it is, we must ask again and again to express our faith and confidence that he will give us this necessary thing. Compare again what Jesus said to the Syro-Phoenician woman in Matthew 15:28 and to the Roman captain in Matthew 8:13. In this section the key word is one that means "shamelessness" in verse 8, translated "not ashamed" in the TEV and "persistence" in the NIV.

Then in verses 9-13 Jesus gives his own explanation of what he was talking about in verses 5-8. However, the three key words (the verbs) are regularly mistranslated in almost all of the versions. The Greek says "*keep on asking . . . keep on seeking . . . keep on knocking*;" and this is the whole point of the section, as verse 10 makes clear (underline verses 9 and 10). Jesus' illustration in verses 11 and 12 is very much to the point, emphasizing that God will surely give us every *good* thing (v. 13).

Now Read Luke 11:33-36

In this little section Jesus repeats what he had said earlier in the Sermon

on the Mount, that we must not hide our light (see Matthew 5:15,16) and implying that he had not done so (v. 33). Then in verses 34-36 he speaks to us on a very important topic — our *spiritual sight*, which is really a function of *faith*. Here compare Romans 11:7-10, especially verse 8, and Ephesians 1:18, which speaks of the eyes of faith. Here Jesus describes our condition if our eye of faith is working properly (vv. 34a and 36) and also warns us of our pitiful condition if our eye of faith is bad and not working properly (v. 34b). Verse 35 contains a clear warning against unbelief (underline).

Next Read Luke 11:37-54

We cannot fail to see that this section offers a perfect illustration of what Jesus was just talking about in verses 34-36. The setting is sketched very briefly, in verses 37 and 38, a dinner at a Pharisee's house, which again involved Jesus in a failure to observe the Tradition of the Elders (see Jan. 4, 1981 lesson).

The Pharisees and scribes were great students of the Old Testament Scriptures, but they read with their physical eyes only. And their lives revealed that they had no *spiritual sight* at all. They read the law in the Scriptures without ever realizing that they were sinners who needed a savior from sin. And they read all the Old Testament prophecies of the coming Messiah without ever realizing that the Messiah would be the promised Savior from *sin*. And of course they had no *faith* in such a coming Savior. Thus they were living in unbelief, total spiritual darkness. And their religion was a purely external thing (vv. 39-42). But in their pride they imagined that they were models of religious piety (vv. 43 and 44). Not surprisingly, the people were deceived by their hypocrisy and looked upon them as their religious leaders, but they were *false* leaders who were misleading the people (vv. 46-52). On this occasion we see Jesus mercilessly attacking these false leaders publicly for the first time, exposing their ignorance and hypocrisy and unbelief. He intended it as a solemn warning to them, but instead it led them to renew their efforts to catch him doing or saying something wrong, so that they could kill him (vv. 53 and 54).

Martin Luther Preparatory School

Second Year on Campus

What Synod worker-training school was located near the Cottonwood and Minnesota Rivers for 95 years until it moved two years ago to be near the Mississippi and Wisconsin Rivers? It's no riddle to most of you. Of course, it is Martin Luther Preparatory School, formerly located in New Ulm, Minnesota, until 1979 when it relocated in Prairie du Chien, Wisconsin. The second year on the new campus came to a close May 22, 1981, with commencement exercises, in which 74 seniors graduated.

At the formal dedication of the new school in 1979 a prayer was offered that our heavenly Father would graciously bless this venture of faith on the part of the Wisconsin Ev. Lutheran Synod, and that the new school might ultimately serve in guiding more and more young people toward the goal of becoming full-time laborers in the Lord's kingdom as pastors and teachers. With joy and thanksgiving we report that, under God's guidance and with his rich blessing upon the school and its mission, indications are that about 71 percent of the pastor-course and teacher-course students plan to train for full-time church work.

Enrollment and Facilities

The school year opened on August 23, 1980, with the registration of 351 students. Of that number 162 were boys and 189 were girls. Of this number 93 were enrolled as pastor-course students and 244 as teacher-course students. Nine of the 14 general-course students had formerly attended Northwestern Lutheran Academy or Martin Luther Academy. The other five general-course students were off-campus students.

Long-range plans are presently being formulated for a campus with a maximum capacity of 600 students. Special attention is being given to the question of providing adequate music facilities if our enrollment should begin to increase in the coming years. Related to this are the questions which deal with the possible use of several older buildings on campus.

Faculty and Staff

Armin Schwartz was installed as a permanently called member of the faculty at the opening service. Professor Schwartz serves in the physical education department. Matthew Manthe, a graduate of Dr. Martin Luther college, was assigned as a piano instructor for a one-year period. Prof. Herbert Jaster again resumed some teaching duties in addition to his work as librarian. In the previous term he had been relieved of all teaching duties due to illness.

The number of students taking part in piano and organ keyboard instruction rose from 178 last year to 194 during the present term. Only 12 of the 46 ninth-grade students who requested keyboard instruction could be accommodated due to lack of sufficient teaching personnel and necessary piano stations. Authorization was granted to establish another professorship in the music department in order to replace the one-year instructorship. Necessary funding is now being awaited.

This year witnessed the observance of the silver jubilee of Prof. Herbert Jaster and the 40th anniversary of President Oscar Siegler, in the preaching and teaching ministries. The anniversaries were commemorated on Sunday, April 26, 1981. Professor Jaster has served as professor at Dr. Martin Luther High School, Martin Luther Academy, and MLPS since 1961, and presently serves as librarian and instructor in history. President Siegler was called to the presidency of Martin Luther Academy in 1963. He presently serves as full-time administrator at MLPS. President Siegler has announced his retirement from his responsibilities at our school and the ministry at the close of the next school year. We thank God for the years of service given to the church by these dedicated servants.

For the past two years five tutors, Thomas Lindloff, Jonathan Schultz, Richard Starr, Susan Gorz and Rachel Kaesmeyer, served as instructors and as responsible and effective assistants to the dean of students. Their faithful service is noted with appreciation. All

have received calls through the Assignment Committee. The Assignment Committee filled the vacancies by assigning five new tutors: Jeffrey Weber, Raymond Schumacher and Timothy Petersen, graduates of Wisconsin Lutheran Seminary, and Miss Beth Lohmiller and Miss Deborah Beckmann, graduates of Dr. Martin Luther College. Mr. Matthew Manthe was reassigned as piano instructor for an additional year.

Activities

During the year many visitors have toured the campus and have attended games, recitals, banquets, instrumental and vocal concerts, and special services. The senior class play this year was Shakespeare's "Taming of the Shrew" and the school's second musical was "The Music Man." Athletics, interscholastic and intramural, as well as weekend campus sport activities, involved an extremely large number of students throughout the year.

One weekend during the spring of the year witnessed a Sports Day on a Saturday, with four baseball teams, four softball teams, four tennis teams, four boys' track teams and four girls' track teams competing under near ideal conditions. On the next day, Music Day was enjoyed by many more visitors to campus. The day started with an organ recital before the worship service, choral involvement during the worship service, another organ recital after the service, and a piano recital a bit later. In the early afternoon a band concert topped off the weekend.

Chapel Pipe Organ

When the newly acquired MLPS campus was being readied for occupancy, an opportunity presented itself for purchasing a used Cassavant pipe organ with 38 ranks from a church in Edmonton, Alberta, Canada, for \$19,000. Professors Eldon Hirsch and Kermit Moldenhauer trucked the organ from Edmonton and over a period of 22 months painstakingly put the disassembled organ back together. On Easter Sunday of this year the organ was used for the first time in a public service. It is hoped that finishing touches can be made so that a formal dedication service may be scheduled for the fall of 1981.

Gifts

Over the course of the past year special gifts, grants, and memorials totaling nearly \$31,000 were received. Gifts came from congregations, Sunday and Christian day schools, church organizations, individuals, matching gifts, AAL branches and from the AAL High School Faculty Enrichment Program. Some gifts were undesignated. Others were for the library, for the student union for staging equipment, for organ casework, for recruitment, for the music department, for grants, for choir risers, for scholarships and mis-

cellaneous items. A parting gift from DMLC Ladies' Auxiliary was also received. To all these donors goes our expression of deep appreciation and gratitude.

Ladies Auxiliary

During the spring of 1981 some 93 women and pastors from 24 congregations in Minnesota, Illinois and Wisconsin met on our campus to determine interest in forming a ladies' auxiliary group. Prof. Robert Krueger, the faculty representative, welcomed the group. A steering committee was

chosen to draw up a constitution for the next meeting, scheduled for the second Friday after Easter in 1982.

Grateful hearts

Innumerable blessings of a gracious God have been ours for a second year at Prairie du Chien. It is our prayer that our heavenly Father will graciously bless our efforts in encouraging and training a growing number of students on their way toward the high goal of the public ministry!

J. H. Braun

A Happy Day at Redemption

On Sunday, May 10, 1981, a couple came forward during the service, not to get married, but to make their solemn vows of confirmation together. This would only be slightly unusual if it were not for the fact that the husband was deaf. Both husband and wife, Harry and Sharon Caspersen, had completed a 20-lesson course in adult instruction and were together becoming members of Redemption Ev. Lutheran Church, 5641 N. 68th St., Milwaukee, Wisconsin.

What made it possible for both wife and husband to take the instruction class together was a gathering of volunteer talents for which we thank the Lord. Seated beside the pastor during all the lessons was a volunteer signer who put everything into sign language for Mr. Caspersen. The volunteer signers who took on this task were Mrs. Verna Weigand and Mrs. Candy O'Connell, both members of sister congregations in the Milwaukee area. Since September 23, 1979, these volunteer signers have been coming regularly to Redemption to sign the services for the deaf. These services have been held at 10:30 a.m. on the second and fourth Sundays of the month. The signers take turns in covering Sundays. It was always in the hour before these services that the adult classes were held.

These classes were not the first classes held for the deaf at Redemption, nor was theirs the first public confirmation. Mr. Craig Franklin was



Two signers in action — one at the confirmation, the other to other deaf members.

confirmed in May of 1979. Most of his instruction was given him by Pastor James Behringer, a signer, who was Redemption's vicar at the time.

May the Lord continue to pour out his blessings so that this may not be the last class! The present signers are ready and willing to sign still other classes if there are any deaf in the Milwaukee area desiring instruction. It would be very convenient to schedule such a class before the regular twice-monthly services for the deaf. Pastor Cleone Weigand of Redemption would welcome any inquiries (phone: 466-5100 or 466-0441).



Pastor Cleone Weigand explaining service to signers Weigand and O'Connell.

Syncretism in Africa

Two recent news releases coming out of Africa shed light on one phase in Christianity's struggle for survival on that continent.

In an address to Kenya's National Christian Council, Jeremiah Nyaga, governmental Minister for Culture and Social Services in that country, has strongly recommended a return to the old customs and traditions in order to make the Christian religion "relevant." According to an Associated Press release he has urged the churches "to help promote research in all customary practices, including wizardry, polygamy, and traditional tribal affinities." He suggests that "monogamy and abstinence from the bottle may not be the best values for a truly African Church." An acceptance of polygamy and a return to traditional rites and beer-drinking festivities, in other words, will do much in his estimation to promote an Afro-Christian spirit.

In another press release the newly formed Religious Council of Zimbabwe states as its aim "the transforming of the church to accommodate the social and spiritual needs of all and to this end to promote a stronger belief in African tradition." Pastor John Manhanga of the Church of Christ in Zimbabwe is reported as having strongly criticized this call for the Africanization of the Christian Church, stating that this will again "turn Africans to the worship of spirit mediums and to seek help from witchdoctors and spiritual healers."

While Christianity is reportedly growing at a faster pace in Africa than on any other continent in the world, we see that this growth is not without its problems. When a movement begins to grow in strength, everybody wants to get in on the act, including government leaders. Instead of being something which is *in* this world but not of this world, every possible effort is made to have it conform *to* this world. The result is a syncretistic kind of religion which simply clothes the old heathen beliefs and rites in Christian terminology.

This struggle on the part of Christianity to preserve its identity is not

This
or
This?



confined to the continent of Africa. So-called "Christian" Europe and America have experienced the same. Syncretism has many forms. Its common ingredient is a conformity with whatever philosophies, customs and traditions public opinion may want to dictate in order to make Christianity more "reasonable and acceptable" to the ways of the world. In the Apostle Paul's day a religion centered in a crucified Savior was a "stumbling block to Jews and foolishness to Gentiles" (1 Corinthians 1:23). It is always that to natural man.

Zimbabwean Pastor Manhanga is to be commended for speaking out against a trend in his country which wants to have Christianity conform to African tradition in order to be acceptable. It took a lot of courage for an

African to say that, more than we realize. The strong voice of African nationals will be needed to combat this growing tide toward syncretism. Opinions of expatriate missionaries will have far less influence in matters which lie so close to the African personality.

How vital, therefore, that African Christian leaders be trained, in the words of the Apostle Paul, to "turn away from godless chatter and the opposing ideas of what is falsely called knowledge" and to "teach what is in accord with sound doctrine"! Only a firm conviction solidly based on Scripture can overcome the forces of syncretism in Africa as well as anywhere else in this world.

E. H. Wendland

Looking at the Religious World information and insight

Presbyterians Adopt Confessional Statement to Forestall Split

"Jesus, who is one with us in our common humanity, is one with God as the incarnation of the second person of the Trinity. Therefore we confess that Jesus is one person, truly God and truly human." Those are the key words of a confessional statement adopted by the United Presbyterian Church May 28 in Houston, Texas.

The statement was adopted in an attempt to settle a two-year-old controversy touched off by Rev. Mansfield Kaseman of Rockville, Maryland. Kaseman refused to affirm the deity of Christ during his ordination-installation examination. When he was asked whether Jesus was God, he replied, "No, God is God."

The church's subsequent defense of Kaseman prompted Dr. John Gerstner, a retired professor from the UPCUSA's Pittsburgh Theological Seminary, to accuse his church of being apostate. A group called *Concerned United Presbyterians*, which Gerstner heads, threatened to leave the denomination if the Kaseman case was not settled properly.

Conservative delegates at the general assembly in Houston contended that the new confessional statement was not sufficiently explicit regarding the person and work of Jesus. They proposed an amendment which stated unequivocally that "God came to redeem this world of lost children, and to open the way to eternal life, through the birth, sinless life, atoning death and bodily resurrection of Jesus of Nazareth." The amendment was intended to address three issues raised by the Kaseman case which the proposed confessional statement did not resolve: whether Jesus was sinless, whether his death was the one atonement for sin and whether his resurrection was physical or spiritual.

After a 45-minute debate the delegates in a two-to-one vote rejected the proposed amendment. The majority

was not convinced of the need for a more forthright statement. Some contended that "Presbyterians should have the freedom to accept or reject the theological positions on Christ's sinless life, atoning death and bodily resurrection."

So what's been settled? Nothing really. When Kaseman was asked for his reaction to the statement adopted by the assembly, he said, "It sounds good to me." Dr. Gerstner announced that he had canceled plans for a walk-out from the general assembly. His group set a date in mid-June "to assess the general assembly's most recent actions before deciding to pull out of the denomination."

The action of the delegates at Houston was predictable. Something had to be said to save face for Kaseman's defenders. Something also had to be said to forestall a withdrawal of conservatives from the denomination. That calls for a confession which equivocates. The new statement does that with subtle finesse. The Nicene and Athanasian Creeds do not equivocate. A reaffirmation of those ecumenical creeds would have enabled everyone to know where United Presbyterians stand. As it is, they are united in name only.

We hope conservatives in the UPC will now see the need to join ranks with the smaller Presbyterian synods which are still determined to uphold that denomination's historic confession, the Westminster Confession of Faith.

Orthodox Church Denounces Non-Sexist Bible

The National Council of Churches has appointed a task force of scholars to prepare a revision of the Revised Standard Version of the Bible, incorporating inclusive, non-sexist language. The action has stirred up a storm of controversy.

Revisions to the RSV have been in the hands of a panel of scholars headed by Dr. Bruce Metzger of Princeton

Theological Seminary. Metzger refused to participate in the NCC's "inclusive language" project, insisting that his committee was "committed to a literal translation of the original texts, including the masculine gender references to God."

The NCC now plans to pave the way for the revision by preparing a lectionary of paraphrased Bible readings for use in worship services. The lectionary readings will replace many of the traditional male references to God and to humans with sexually indeterminate language.

The project has aroused the ire of the Greek Orthodox Church, one of the 32 denominations which belong to the NCC. Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America, representing his church's Synod of Bishops, told the NCC: "The Orthodox Church very strongly opposes these changes and dissociates herself from any project that would distort the meaning of the scripture as it reflects the original Hebrew and Greek texts." He faulted the NCC "for proceeding on its own with what we consider to be an altered translation of the biblical text." He added that his church "views the Holy Scripture as God's revelation to man, eternal and unchanging, having the same meaning for everyone in every generation."

One member denomination of the NCC has spoken. The silence of the other 31 is deafening.

Ungodly Godparents — Continued

The Evangelical Lutheran Church of Finland created a furor last year when it reprimanded one of its pastors for "offensive behavior in the conduct of his ministry." The pastor had refused to baptize a child after learning that the parents and the sponsors were living together unmarried. We reported the incident in this column December 7, 1980 (Ungodly Godparents, page 400).

The furor has not subsided. Recently 71 pastors of the archdiocese of Turku issued a statement disavowing the ruling of their governing body. Their statement contends that "persons living in an improper and unhallowed relationship" are unsuitable to serve as sponsors because they "cannot be an ideal of Christian life to the child."

The position of the 71 pastors is so obviously an expression of good Christian common sense that we wonder why it has to be stated in a protest document. The archdiocesan governing unit defended its reprimand in part by contending that the offending pastor had acted in haste. How else should a Christian pastor act when Christian principles are at stake? Should he have performed the baptism and then made

his parishioners aware of the impropriety of what he had done?

Lutheran Pastor Jailed for Nuclear Protest

Rev. John Lemnitzer, pastor of Prince of Peace Lutheran Church (LCA) in Missoula, Montana, has been sentenced to three months in jail for trespassing on a military installation. Last Easter Sunday Lemnitzer participated in a demonstration against nuclear weapons at Malstrom Air Force Base at Great Falls.

Lemnitzer had been arrested three times previously for a similar offense. After his sentencing, he requested the judge to grant weekend releases to serve his parish. The judge refused. While in jail awaiting transfer to the

federal prison at Leavenworth, Kansas, Lemnitzer organized a fast with other prisoners to protest prison conditions.

Lemnitzer has the support of the LCA's Pacific Northwest Synod bishop, Dr. A. G. Fjellman. The congregation is divided over the issue. Thirty-one families out of 68 have left the congregation. Average church attendance fell from a high of 80 to 6 last summer.

A pastor has a right to view nuclear weapons as a profound immorality. He has no right to violate the law to express his view. The government of Jesus' day was a perpetrator of profound immorality, but Jesus never led a protest against it, nor did he encourage his followers to do so.

Direct from the Districts

CALIFORNIA

Reporter James Humann

Anniversary Observed by Pastor A.L. Schmeling

On Sunday, July 12, 1981, Zion Ev. Lutheran Church, Torrance, California, honored Pastor A.L. Schmeling on the 25th anniversary of his ordination into the ministry. Rev. Hugo Warnke addressed the assembly. Following the service, a reception was held in the fellowship hall.

Pastor A.L. Schmeling was born and raised in Watertown, South Dakota. After attending Dr. Martin Luther College, South Dakota State College, and Concordia Seminary in Springfield, Illinois, he served one year as vicar at Maumee, Ohio. It was at this time that St. Timothy Lutheran was organized and its chapel-parsonage built.

After his vicarage year, he enrolled in Wisconsin Lutheran Seminary, Mequon, Wisconsin, graduating on June 6, 1956. He was ordained on June 24 by Pastor W.E. Neuman.

His first field of labor was the tri-par-

ish, St. Paul's of Oconto Falls, Our Savior's of Lena, and St. Mark's of Spruce, Wisconsin. In November 1960 he accepted a call to Two Rivers, Wisconsin.

In 1972 he became District Missionary in the Southern States. The first four years were spent in Alexandria, Louisiana, where King of Kings Lutheran was founded. In 1976 he was sent to Scottsbluff, Nebraska, to start a mission, also given the name King of Kings. In 1977 he served a group in Little Rock, Arkansas, given permission for exploratory services, leading to the organization of the first WELS church in Arkansas. Since 1978 Pastor Schmeling has been serving Zion Lutheran of Torrance, California.

Pastor Schmeling is married to the former Evelyn Heldt of Butterfield, Minnesota. They have six children: Angela Klatt, Pastor Paul Schmeling, Rebecca Klatt, Marian Wiechmann, James and Steven.

The members of Zion Lutheran thank God for blessing Pastor Schmeling with 25 years in the ministry and also pray that the Lord will continue to bless Pastor and Mrs. Schmeling in the years to come.

MICHIGAN

Reporter Edward Schaeewe

New Facilities Dedicated at Salem, Escanaba, Michigan

Salem Ev. Lutheran Church of Escanaba dedicated a new church/education hall/fellowship unit complex in special services on May 24, 1981. The morning service was conducted by the congregation's pastor, Rev. Paul H. Wilde, who based his message on Psalm 96:1-10. The evening service was conducted by Prof. Armin Panning of Wisconsin Lutheran Seminary, a former pastor of Salem; a son of the congregation, Rev. Mark Hanneemann, preached on Matthew 17:4. Prior to dedication day, members of Salem canvassed 420 homes in the area, inviting especially the unchurched to the dedication activities.

Salem's new building complex is located on a 5.5-acre site on South 30th Street, a site which the congregation purchased in 1968. Planning for the project began in 1977. The shingling of the roof was completed just two hours before a winter snowstorm on September 9, 1980, and a cornerstone laying ceremony was held on December 14.

The building complex covers a total of 11,500 square feet. The exterior finish is of brick and rough cedar siding.

The nave seats 264 and an additional 48 can be accommodated in the balcony. The classroom wing contains one large and four small classrooms, a church office, and a pastor's study. The fellowship hall extends behind the nave.

Energy efficiency, of necessity, was a major concern in planning and constructing the building. Earthen beams, double-doored entrances, circulating fans and thick walls and ceiling with ratings from R19 to R38 make for a judicious use of energy. The contract cost was \$504,319. Financing was through a local bank and trust company and the Lutheran Association for Church Extension (L.A.C.E.) of Battle Creek.

A grateful pastor and thankful members pray that the new facility will enable them to reach out effectively in the community with the saving gospel of Jesus Christ!

Miss Carolyn Smart 25 Years in Teaching Ministry

St. Paul's Lutheran Church of Livonia, Michigan, in a special service of thanksgiving on May 31, 1981, expressed its gratitude to the Lord with their honored teacher, Miss Carolyn Smart. The anniversary message was delivered by Rev. Floyd Mattek, pastor of St. John's Lutheran Church, Ann Arbor, a former teacher and at one time Miss Smart's teacher in Montello, Wisconsin. Rev. Winfred Koelpin, pastor of St. Paul's, served as the liturgist.

For 25 years Miss Smart has been privileged to dedicate her life to the Christian instruction of the young. Fifteen years of her teaching career have been spent at St. Paul's. She has also taught at St. Peter's Lutheran Church, Plymouth, Michigan, and Grace Lutheran Church, St. Joseph, Michigan.

While at St. Paul's, Miss Smart has taught grades 1-5. This past school year she taught the first- and second-graders.

During her years of service at St. Paul's, Miss Smart has demonstrated her musical gifts as teacher of the school's music program and as one of the church's organists. Miss Smart has also served the Michigan District by serving on various planning committees for state and local teacher conferences. She has served the Synod by

being appointed a teacher consultant for the local school visitors.

For Miss Smart's part in assisting parents to bring up their children "in the nurture and admonition of the Lord," the members of St. Paul's gave thanks unto the Lord. It was also the congregation's prayer that our gracious God continue to bless the teaching career of Miss Smart.

DAKOTA-MONTANA Reporter Thomas Schmidt

Elsie Schulke Honored

The names Bill and Elsie Schulke have become almost household words in West River, South Dakota. They are solid Christian citizens in a thriving prairie town called Faith. In December 1980 St. Paul's Lutheran of Faith decided to honor Mrs. Elsie Schulke for her many years of loving service to her Savior, 45 years as church organist and 44 years as a Sunday-school teacher. She started in 1934. Elsie was presented with a plaque and a corsage by the congregation.

Her present pastor, William Russow, attended her Sunday-school classes when he was six years old.

Her statement for the *Faith Independent Newspaper* is also a statement worth mentioning for readers of *The Northwestern Lutheran*: "I have always felt that I have received much more throughout the years of Sunday-school classes than I gave. I would have never studied the Bible as much as I have otherwise."

MINNESOTA Reporter Del Begalka

Emmanuel of Owatonna Becomes Self-supporting

It was in the summer of 1974 that the Minnesota District Mission Board decided to enter Owatonna and do extensive canvass work. This was done in response to numerous urgings to begin a WELS congregation due to doctrinal problems. Mission status was granted in November 1974.

On the last Sunday in January 1975 formal organization took place and the assembled voters chose the name "Emmanuel." It was also at this meeting

that permission was granted to call a resident pastor. The call was extended to Rev. Wernor E. Wagner, then of La Mesa, California. Installation took place the last Sunday in June. At this time the membership consisted of 22 communicants and 31 souls.

In August 1975 the congregation purchased an old Missouri Synod church, owned by the Assembly of God. Up until then the congregation had worshiped in a Seventh Day Adventist church. Reconstruction of the chancel area to bring it in line with Lutheran custom was undertaken by the members. A pulpit and an altar were donated by St. Matthew's of Marathon, Wisconsin. Later a lectern and a baptismal font, gifts of St. Matthew's in Janesville, Wisconsin, also became part of the chancel area. Numerous other gifts were also received from congregations of the Mankato Conference and other congregations of the Minnesota District. These gifts made it possible to purchase Sunday-school supplies, hymnals, a projector and other needed items.

Growth in the early years was slow. But in time the Lord rewarded the efforts of members, visiting canvass teams, and the pastor in building a solid membership. By 1980, when the congregation numbered 79 communicants, there was some talk about becoming self-supporting. But it wasn't until the budget committee met to formulate the 1981 budget that it was felt that this goal could be achieved. The budget committee presented four options to the voters at the December 1980 meeting. The only motion seriously considered was the one to go self-supporting. It passed the first ballot vote, surely indicative of the Lord's guiding hand. The action became effective on January 1, 1981, with the approval of the District Mission Board.

Emmanuel is truly grateful to almighty God for its solid membership of determined Christians. On February 22, 1981, they expressed their joy and thankfulness in special morning and afternoon services commemorating the fact of becoming self-supporting. In the morning service, the pastor of the congregation, Wernor E. Wagner, spoke on Isaiah 43:1-5, emphasizing that God is "Worthy of Praise." In the afternoon service, Pastor Gerhard Birkholz, president of the Minnesota

District, spoke on Joshua 1:7-9, encouraging the congregation to remain faithful to God's Word. Emmanuel is engaged in a mission outreach of its own through a Sunday radio devotion over the local AM and FM station.

Nineteen charter members are still with Emmanuel. The present membership numbers 92 communicants and 138 souls. The congregation expresses its gratitude to the Minnesota District Mission Board, the WELS Board for Home Missions, and the Synod's Board of Trustees for all their assistance. To God be all honor and glory!

Wernor E. Wagner

Redeemer at St. Croix Falls Completes Seven-Year Building Project

"The Church with the Cross" was the identifying logo chosen by Redeemer Ev. Lutheran Church, St. Croix Falls, Wisconsin, for the dedication of its new church addition and educational unit on May 3, 1981. This logo was chosen because three crosses are prominently featured on the outside of the edifice and because it identifies the preaching and teaching within the church.



Addition at St. Croix Falls

The dedication marked the completion of a seven-year building project which began in September 1974. At that time plans were adopted for the immediate addition of an entryway and the formulation of a master plan for future additions. The entryway was dedicated on June 8, 1975. On August 19, 1979, ground was broken for the new church and educational addition. The congregation acted as its own contractor for the major construction, with members volunteering their labor for the finishing work.

The 4,500-square-foot addition includes a new and enlarged chancel, ad-

ditional seating for 150, an entryway for the handicapped, and six classrooms. The cost of the project totalled \$110,000.

Guest speaker for the dedication service was Pastor G. A. Horn of Red Wing, Minnesota. The act of dedication was read by the congregation's pastor, the Reverend LeRoy Kaminski. At a special afternoon service of thanks the guest speaker was Pastor emeritus Erich Penk, a former pastor of Redeemer Congregation. Music was provided by the concert choir of Bethany Lutheran College, Mankato, Minnesota.

"This is the day which the Lord hath made; we will rejoice and be glad in it," Psalm 118:24. "The Church with the Cross" indeed has ample reason to thank "the Christ of the Cross" for a multitude of blessings!

Church Dedication in South St. Louis County

"O Give Thanks Unto the Lord!" was the theme of the May 31, 1981, dedication of the new sanctuary and fellowship hall of Martin Luther Ev. Lutheran Church, 10151 Sappington Road, South St. Louis County, Missouri.

Rev. Elton Heubner, executive secretary of the Synod's Board of Trustees, was the guest speaker. His sermon, based on Revelation 3:20, was entitled "Someone's Knocking at the Door!" The Joint Choir (Junior and Senior Choirs of Martin Luther Church and Senior Choir of Redeemer Church, North St. Louis County) was directed by Mrs. Paula Schaefer, with Mrs. Carla Shoffner as organist.

The new church sanctuary seats 300 people. The lower level of the building will be used for fellowship and Sunday-school space. It was designed to be compatible with the existing building, utilizing matching brick, exposed aggregate panels and some wood siding. The basic structure consists of laminated wood arches supporting a steeply-pitched wood deck with shingles and brick enclosing walls. The most striking characteristic of the interior is the unique use of custom created, stained "chunk" glass set in standard wood windows which tell the story of God's plan of salvation.

In erecting this new facility, the congregation was able to repay its Church

Extension Fund loan 10 years early, so that other missions might use that money. Now the congregation has the necessary facilities to carry on the Lord's work in the foreseeable future.

The pastor of Martin Luther Ev. Lutheran Church is Rev. Roger Zehms.

PACIFIC NORTHWEST

Reporter Jim Oldfield

Fortieth Anniversary for Grace, Zillah, Washington

On the evening of Sunday, May 24, 1981, the members and friends of Grace Ev. Lutheran Church in Zillah, Washington, gathered for a festival service in celebration of the 40th anniversary of the founding of the congregation in this small town in the fruit-growing heartland of Washington, just a few miles southeast of Yakima.

Four decades ago, layman Gottlieb Winckler, a former member of Grace in Yakima, working with Pastor Timothy Adascheck, gathered a nucleus of Lutherans here. The first formal worship service was held on April 14, 1940, and a year later the congregation called and installed its first resident pastor, Ewald Kirst. In 1947 Grace bought two lots and built — for a cost of about \$4,500 — the church building that is still in use today. The parsonage was added in 1964. The 1970s saw many renovation projects and special memorial projects — chancel remodeling, stained glass windows, air conditioning, and so on.

Over the past 40 years, Grace has been served by the following pastors: F. H. K. Soll (1940-41), Timothy Adascheck (1940-41), Ewald Kirst (1941-45), Robert Waldschmidt (1945-47), Arthur Sydow (1947-58), Melvin Teske (1958-61), Walter Lindke (1962-63), Warren Widmann (1963-66), Arthur Valerio (1967-70), Karl Neumann (1971-75), and Carl Schomberg (1976 to the present).

At present, Grace numbers 89 baptized souls and 69 communicant members who share in the same rich blessings that the Lord has poured out through his means of grace in Zillah for the past 49 years. We join them in thanksgiving, and in the prayer that the Lord would continue to bless his work in them and through them.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

New Parsonage at Redeemer, Fond du Lac

The members of Redeemer Lutheran Congregation of Fond du Lac were granted a unique privilege on March 15, 1981, when they dedicated their new parsonage. What made the occasion unique was that the \$75,000 parsonage was erected with a combination of inherited funds together with monies received from the sale of the former parsonage. No other congregational funds were used.

Prof. Erwin Scharf of Northwestern College, brother and brother-in-law of the donors of the bequest, the late Mr. and Mrs. John W. Scharf, preached for the dedication service. Since the new home was made possible by the Scharf bequest and since the first parsonage had also been purchased from the same family, Redeemer's church council resolved that the new parsonage be named "The Mr. and Mrs. John W. Scharf Memorial Parsonage."

The new home has a area of 1,800 square feet and includes four bedrooms, an office, a living room, a dining room, a kitchen and utility room on the main floor, plus a family room in the basement. Residents of the parsonage are Pastor Marvin Putz and family.

Pastor Karl A. Gurgel Observes 40th Anniversary as Pastor

On Sunday, May 17, 1981, the members of St. Peter's of Fond du Lac gave thanks to God for granting their pastor, Rev. Karl A. Gurgel, 40 years in the preaching ministry. Pastor Martin P. Janke, a close friend, was guest speaker and based his message on 1 Corinthians 15:10a: "By the grace of God I am what I am." Pastor Janke reminded the congregation that they had come together not to honor a man, but to praise God for his grace shown to that man in calling him, sustaining him, and blessing him so richly for 40 years. Pastor John Zeitler, associate pastor of St. Peter's, served as liturgist.

At a dinner and program at the Winnebago Lutheran Academy, Synod President Carl H. Mischke addressed the jubilarian in behalf of the Synod and of his colleagues in the min-

istry, thanking him for his many years of faithful service to the church at large. Representatives of the congregation also offered their congratulations and thanks. Pastor Gurgel's children and their families were all present, and a chartered bus load of members from Pastor Gurgel's former congregation, St. John's of Caledonia, Minnesota, shared the day's festivities.

Pastor Gurgel was born on February 5, 1915, in Globe, Arizona, the son of Herman E. Gurgel, a mission teacher in Apacheland, and his wife Flora nee Pohl. He graduated from the DMLC prep department in 1933 and from Northwestern College in 1937. He completed his ministerial training at Wisconsin Lutheran Seminary in 1940. From then until 1944 he served as assistant pastor at First Lutheran in La Crosse and then as pastor of St. John's in Caledonia. He has served as pastor of St. Peter's in Fond du Lac since 1960.

Mrs. Gurgel is the former Lydia Naumann. God blessed the Gurgels with six children: Pastor Karl R., David L., Paul E., Pastor Robert J., Mrs. Mark (Jane) Johnston, and Richard L., who will enter the seminary this fall. There are 15 grandchildren.

The friends, the family and the people whom Pastor Gurgel has served during his 40-year ministry are grateful to God for giving his servant boundless energy, enthusiasm and, above all, a firm stand on the Word of God!

Pastor D. Hallemeier Reaches 40th

An observance of the 40th anniversary of Pastor D. E. Hallemeier was arranged by his congregation, Peace of Green Lake, for Sunday, May 31, 1981, with Pastor Paul Kolander conducting the service. Pastor A. W. Tiefel preached the sermon on 2 Corinthians 4:7, "Ministers, the Bearers of a Rich Treasure." Special music included a vocal solo of Pastor Hallemeier's favorite hymn, "How Firm a Foundation, Ye Saints of the Lord." A fellowship hour followed.

Pastor D. E. Hallemeier is the son of Mr. and Mrs. Edward Hallemeier. He attended Christian day school at First German in Manitowoc and high school at Northwestern Preparatory School. He graduated from Northwestern College in Watertown in 1936 and from

Wisconsin Lutheran Seminary in 1939. Following his graduation from the seminary, he taught at St. John's Ev. Lutheran School, S. 68th and Forest Home, Milwaukee, until 1941.

In 1941 Pastor Hallemeier was ordained into the preaching ministry. His 40 years in the ministry have been spent in the service of but two congregations: Bethany of Appleton, Wisconsin, from 1941 to 1957; and Peace of Green Lake, from 1957 to the present. Since 1972 he has served the church at large as a member of the Northern Wisconsin District Board of Support.

Pastor Hallemeier is married to the former Gertrude Schramm. They have three children: Pastor Mark, Marcia, and Marlene. There are 10 grandchildren.

May the Lord continue to bless Pastor Hallemeier with strength for service!

WESTERN WISCONSIN

Reporter Harold Sturm

Coach Pieper Retires At Northwestern

When the 1980-81 school year came to an end it also marked the conclusion of the coaching and teaching career of a man who has been a fixture on the athletic field and in the classrooms of the Northwestern College campus for the past 21 years. Prof. Edgar Pieper has retired, and his retirement will leave a large gap in the lives and hearts of Northwestern's faculties and students alike.



Coach Pieper

Pieper was called to Northwestern in 1960 primarily to share the coaching load in the athletic department with professor emeritus Leonard Umnus, who at that time had responsibility for

(Continued on next page)

Coach Retires

(Continued)

both college and prep athletic programs. Since then Pieper's busy schedule has included coaching college baseball for 21 years, college basketball for 10 years, college wrestling for 11 years, prep football for 15 years, and serving as assistant college football coach since 1974. In the classroom he taught mathematics on both the college and prep levels, as well as geography in the prep school.

Born on August 6, 1915, near Juneau, Wisconsin, Pieper moved a few years later with his parents to Beaver Dam, where he attended St. Stephen's Lutheran School. He took his secondary schooling at Beaver Dam High and, after working for a while, went on to Iowa State University and La Crosse State Teacher's College. His education was interrupted by a hitch in the U.S. Navy, encompassing the war years from 1942-46. In 1951 he received the M.S. degree from the University of Wisconsin.

His teaching and coaching career included stints at Merrill High School, Steven Point State Teachers College, Seymour High School and, from 1957-60, Ripon College. From Ripon he accepted the call to Northwestern.

In 1947 he married Evelyn nee Zietlow. The marriage was blessed with three children: John, Carol, and David.

The Piepers will live in Chaseburg, Wisconsin, to join son David in the operation of his dairy farm there. Chaseburg is the parental home of Mrs. Pieper, who also has now retired from many years of teaching in the Watertown junior high school.

May the Lord grant Prof. Pieper and his wife many years of tranquil and untroubled retirement. And for his years of dedicated service in the Savior's work, may he be privileged to hear at last the blessed words, "Well done, good and faithful servant."

NAMES REQUESTED MADISON, WISCONSIN, COLLEGES

WELS has a beautiful student center and worship facility for fellowship and spiritual growth in Madison, Wisconsin. Wisconsin Lutheran Chapel and Student Center is located on 220 West Gilman Street, Madison, Wisconsin 53703. Please send the names, addresses and phone numbers of those who plan to attend Madison's schools of higher learning (UW, MATC, etc.) to Pastor Thomas Trapp at the above address, or call 608/221-0852 or 608/257-1969.

SYNOCDICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Wednesday, September 9: Dormitory opens
Opening service at 7:00 p.m.

Northwestern College Watertown, Wisconsin

Monday, August 24: Orientation for new students at 10:00 a.m.

Tuesday, August 25: Opening service at 1:30 p.m.

Northwestern Preparatory School Watertown, Wisconsin

Monday, August 24: Orientation for new students at 10:00 a.m.

Tuesday, August 25: Opening service at 1:30 p.m.

Dr. Martin Luther College New Ulm, Minnesota

Friday, August 21: Freshman registration in Luther Memorial Union, 9:00 to 11:00 a.m. and 1:30 to 4:00 p.m. — Faculty welcome buffet for all new students and their parents in gymnasium, 6:00 p.m.

Saturday, August 22: Sophomore registration, 8:30 to 11:00 a.m. — Junior registration, 2:00 to 4:00 p.m.

Sunday, August 23: Senior registration, 2:00 to 3:30 p.m. — Opening service in Academic Center Auditorium at 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 23: Registration of students, 1:00 p.m.

Monday, August 24: Registration of students, 9:00 to 11:00 a.m. — Opening service at 1:30 p.m.

Martin Luther Preparatory School Prairie du Chien, Wisconsin

Saturday, August 22: Registration for all students 8:00 to 11:30 a.m. and 1:30 to 4:00 p.m. — Orientation for all new students on Saturday evening.

Sunday, August 23: Opening service at 1:30 p.m. Introduction to classes at 3:00 p.m.

NOMINATIONS FOR EDITOR OF THE NORTHWESTERN LUTERAN

The following have been nominated for the position of Editor-in-chief of *The Northwestern Lutheran*, to replace Pastor Harold E. Wicke who will retire at the end of this year:

Pastor G. Jerome Albrecht	Neenah, WI
Pastor Roland Cap Ehlke	Elm Grove, WI
Pastor Thomas B. Franzmann	Fair Oaks, CA
Prof. Edward C. Fredrich III	Saginaw, MI
Pastor Kenneth A. Gast	Tomah, WI
Pastor John M. Graf	Hustisford, WI
Pastor Keith R. Haag	Manitowoc, WI
Pastor Martin P. Janke	Jackson, WI
Pastor Richard E. Lauersdorf	Jefferson, WI
Pastor Wayne A. Meier	Granger, IN
Pastor Marcus C. Nitz	Garden Grove, CA
Prof. Armin J. Panning	Mequon, WI
Pastor Victor H. Prange	Janesville, WI
Pastor James P. Schaefer	Milwaukee, WI
Pastor Lynn Schroeder	Saginaw, MI
Pastor Neal Schroeder	La Crosse, WI
Pastor Robert A. Sievert	West St. Paul, MN
Pastor Richard H. Stadler	West St. Paul, MN
Pastor Frederick Toppe	Kimberly, WI
Pastor James Westendorf	Brookfield, WI
Prof. William G. Zell	Watertown, WI

All correspondence concerning the above nominees should be in the hands of the undersigned no later than July 29, 1981.

Heinrich J. Vogel, Secretary
11757 N Seminary Drive 65W
Mequon, Wis. 53092

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the Gospel of Jesus Christ with all people; and since the purpose of our Synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary
Mequon, Wisconsin
Northwestern College
Watertown, Wisconsin
Northwestern Preparatory School
Watertown, Wisconsin
Dr. Martin Luther College
New Ulm, Minnesota
Martin Luther Preparatory School
Prairie du Chien, Wisconsin
Michigan Lutheran Seminary
Saginaw, Michigan

NOMINATIONS Wisconsin Lutheran Seminary Professor of Dogmatics and Homiletics

The following men have been nominated for the position of professor in the field of Dogmatics and Homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Pastor Walter Beckmann, Annandale, VA
Pastor Donald Blitter, Fort Atkinson, WI
Pastor Leroy Dobberstein, Algoma, WI
Pastor Larry Ellenberger, Manitowoc, WI
Pastor Douglas Engelbrecht, Neenah, WI
Prof. James Fricke, Watertown, WI
Pastor Ronald Gosdeck, Kenosha, WI
Pastor Thomas Henning, New Ulm, MN
Pastor Martin Janke, Jackson, WI
Pastor Norval Kock, New Ulm, MN
Pastor Paul Kolander, Montello, WI
Prof. Paul Kuske, Saginaw, MI
Pastor Richard Lauersdorf, Jefferson, WI
Pastor Wayne Mueller, Waukesha, WI
Pastor Frederick Mutterer, Fountain City, WI
Pastor Thomas Pfothenauer, Ottawa, Ontario, Canada
Pastor David Ponath, North St. Paul, MN
Pastor Victor Prange, Janesville, WI
Pastor Reuben Reimer, North Mankato, MN
Pastor Kent Schroeder, Oconomowoc, WI
Pastor Carroll Sengbusch, South St. Paul, MN
Prof. Cyril Spaude, Watertown, WI
Pastor David Vallesky, San Jose, CA
Pastor Alvin Werre, Catacaht, WI

The Board of Control of Wisconsin Lutheran Seminary will meet on August 13, 1981, to call a man from the above list of candidates. Correspondence regarding the nominees should be in the hands of the secretary no later than August 12.

Pastor Paul A. Manthey, Secretary
WLS Board of Control
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

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 (Northwest Phoenix)
California	Rancho Cucamonga*
Florida	Coral Springs* Daytona Beach* Keystone Heights Lehigh Acres* Melbourne
Georgia	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Michigan	Novi Perry
Missouri	Jefferson County*
Montana	Helena Miles City*
New York	Rochester*
North Carolina	Charlotte* Hendersonville
Ohio	Englewood
Oklahoma	Bartlesville*
Oregon	Medford* Pendleton*
Texas	Fredricksburg* Killen/Ft. Hood* Tyler*
Vermont	Barre*
Virginia	Manassas*
Wisconsin	Chippewa Falls* Cottage Grove* Merrill* Port Washington
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

GILLETTE, WYOMING

Exploratory services are now being held in Gillette, Wyoming, every second, fourth, and fifth Mondays of the month at 7:00 p.m. in the Eagle Lodge Building, 108 E. 2nd St. Contacts concerning this mission effort may be made with Mr. Robert Hoffman (307/682-4022); Mr. Marco Schlomer (307/682-9168); or Pastor David Russow (307/235-2770), 416 S. 5th Ave., Casper, Wyoming 82601.

MISSISSAUGA, ONTARIO, CANADA

The WELS exploratory group in the Toronto, Canada, area, which has taken the name Divine Peace, is holding services at 10:30 a.m., Bible class and Sunday school at 9:30 a.m. We meet at 4340 Old Creditview Road in Mississauga, Ontario. Please submit names of WELS people and other interested parties in the Toronto area to Pastor R. W. Hefti, 4340 Old Creditview Road, R.R. 6, Mississauga, Ontario L5M 2B5, or call 416/826-0968.

TIME AND PLACE

HARRISBURG, PENNSYLVANIA

Ascension Ev. Lutheran Church, the WELS mission in Harrisburg, Pennsylvania, is now worshipping at Capitol Travel Lodge, 4646 Jonestown Road, East shore, on Hwy. 22, one block east of Colonial Park Plaza. Service is held at 9:00 a.m. Please submit names of WELS members or prospects to Pastor Daniel Luetke, 6231 Warren Ave., Harrisburg, Pennsylvania 17112; phone: 717/652-8285.

MEDFORD, OREGON

Saved By Grace Lutheran Mission of the WELS has a new location in Medford, Oregon. Services are now held at 2320 Siskiyou Blvd.,

near the Rougue Valley Hospital. Adult class and Sunday school are at 9:30 a.m. followed by worship services at 10:30 a.m. To obtain or forward information contact Pastor Edward Zell, 916 Murphy Rd., Medford, Oregon 97501; phone: 503/772-8808.

MANASSAS, VIRGINIA

WELS members in the Manassas, Virginia, area are now worshipping at 9:30 a.m. Sundays at Seton School, which is located at the corner of Quarry Rd. and Maple St. in the city of Manassas. This is just one block off Highway 28.

Those visiting the area or moving into it are invited to contact Pastor Paul Ziemer for more directions or information by calling 703/368-5345. The parsonage address is 8938 Rolling Rd., Manassas, Virginia 22110.

CALENDAR OF CONFERENCES

MINNESOTA

SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: August 25, 1981; Communion service at 9:00 a.m.
Place: Good Shepherd Lutheran, Cedar Rapids, Iowa; R. Bushaw, host pastor.

Preacher: W. Dorn; D. Hochmuth, alternate.
Agenda: Prayer in the Public Schools; P. Berg; Report on the Actions of the Synod Convention; R. Zehms and J. Oswald.

Note: Excuses are to be made to the circuit pastor, R. Zehms.

L. Lucht, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Davidson, Walter C., as pastor of Salem Lutheran, Loretto, Minnesota, on June 21, 1981, by R. Kant (Minn.).

Nitz, Daniel M., as pastor of St. Luke's, Grand Rapids, Minnesota, on May 17, 1981, by R. Bittorf (Minn.).

Schlewie, Dale W., as pastor of Mt. Olive, Graceville, and of Bethany, Clinton, Minnesota, on June 7, 1981, by A. Backus (Minn.).

Ziemer, Paul C., as missionary pastor for Manassas, Virginia, at Grace Church, Falls Church, Virginia, on June 7, 1981, by W. Beckman (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Davidson, Walter C.
Route 1 Box 192
Loretto, Minnesota 55357
Phone: 612/498-7281

Hieber, Lester M.
121 Judson Dr.
Mooresville, Indiana 46158

Nitz, Daniel M.
1303 SW 1st Street
Grand Rapids, Minnesota 55744
Phone: 218/326-9345

Pommeranz, Norman E.
4204 Windtree Dr.
Tampa, Florida 33624
Phone: 813/961-9195

Schlewie, Dale W.
912 W. 5th Street Box 6
Graceville, Minnesota 56240
Phone: 612/748-7500

Warnke, Hugo M.
1090 Dorothy Court
Paso Robles, California 93446

Ziemer, Paul C.
8938 Rolling Rd.
Manassas, Virginia 22110
Phone: 703/368-5345

HYMNALS WANTED

The WELS mission congregation in Antigua is in need of hymnals for its worship services. Fifty used hymnals (in good condition), or any portion of that number, would be appreciated. The congregation is willing to pay the cost of shipping. Contact: Mr. Emmanuel Gordon, GPO 968, St. John's, Antigua, West Indies.

CHAIRS

Twenty-eight (28) kindergarten-sized wooden chairs are available free of charge to any WELS school for moving them. Contact: Jordan Lutheran Church, 2599 S. 89th Street, West Allis, Wisconsin 53227; phone: 414/541-5139.

AVAILABLE

A red velvet dossal curtain (10' x 5') and a blond dossal curtain valence (5' x 10") made of high quality oak with a Chi-Rho symbol and curtain rod attachment, are available free of charge to any congregation interested. Please contact Pastor R. Kobs, Box 261, Cambridge, Wisconsin 53523, phone: 608/423-3550.

CHOIR ROBES

Thirty-three black choir robes available to any WELS congregation for the cost of shipping. Offered by St. John's Ev. Lutheran Church, S. 68th St., Milwaukee. If interested, please call James Schierenbeck at 414/327-5522.

WANTED

A young and growing mission in Medford, Oregon, Saved By Grace, is eager to acquire worship paraphernalia such as altar cloths, church flag, etc. Will pay postage and put them to use. Contact Pastor Edward Zell, 916 Murphy Rd., Medford, Oregon 97501; phone: 503/772-8808.

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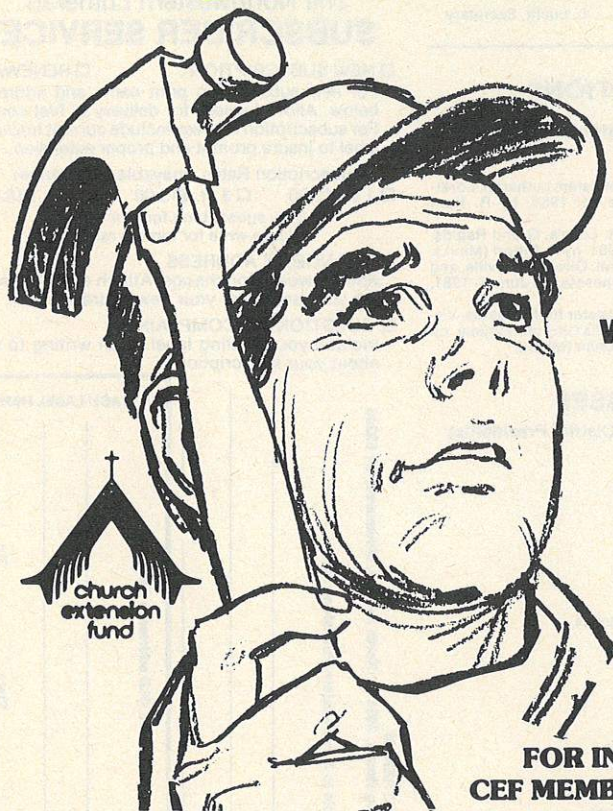
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NEW LONDON MISSION RALLY

1981 Mission Rally — Theme: "Love Gives — Love, under grace, can't help but give!" Date: August 2, 1981. Place: Hatten Park, New London, Wisconsin. Speaker: Pastor Karl A. Gurgel, past district president and pastor at St. Peter's, Fond du Lac, Wisconsin. Time: Pre-service instrumental music at 10:30 a.m., followed by the worship service at 11:00 a.m. Collection designated for home missions. Service followed by family picnics and games. All in the area are invited to join in the '81 Mission Rally!

Ronald J. Rieck
'81 Rally Co-Chairman

FALL PASTORS' INSTITUTE

God willing, the 1981 Pastors' Institute at Wisconsin Lutheran Seminary will take place on five Monday afternoons, the first of which is September 28. Sessions will be held from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the Seminary library. The following topics will be presented:

The Message of Job, an Isagogical-Exegetical Study — Professor John Jeske.

First John — Professor Armin Panning.

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

Pastor Paul A. Manthey, Secretary,
WLS Board of Control

AUDIO-VISUAL AIDS

Because of technical difficulties, the Audio-Visual Aids Committee has withdrawn the cassettes on "Inspiration and Inerrancy" by Dr. Siegfert Becker. We sincerely regret any inconvenience or disappointment caused by the premature listing of these tapes.

Rev. R. F. Westendorf, Chairman
Audio-Visual Aids Committee

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Do you know of someone who would appreciate having devotions recorded on cassette? Perhaps you know of someone who doesn't feel comfortable reading devotions to his family, or who is often in his car where a tape deck would make recorded devotions convenient. Perhaps you are thinking of a person who is very tired at the end of the day, or who is always in a hurry and would prefer listening to a devotion. Do you know a teacher who would appreciate recorded devotions as a classroom variation? Perhaps there is a shut-in or someone unchurched who might especially benefit from receiving recorded devotions. If you have such a use for recorded devotions, the Audio-Visual Aids Committee can help you.

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For further information please contact:

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