

# *The Northwestern Lutheran*

November 8, 1981

## ONE OF SEVEN NEW CHRISTIAN DAY SCHOOLS



*North Ft. Myers, Florida*

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## Comments by the Editor

**WELS' School Decade** — The last decade (1971-81) has witnessed a remarkable growth in the number of Christian day schools in the Wisconsin Ev. Lutheran Synod. Commending the matter of Christian education to the Lord in prayer, the 1971 convention passed the following resolution: "Be it resolved that we encourage local congregations, district mission boards, and the General Board for Home Missions to continue to open Christian day schools whenever and wherever it is possible to do so." Reporting on the convention, Mr. Adolph Fehlauer, then executive secretary of the Board for Parish Education, put it this way: "God grant that more congregations will endeavor to open Christian schools where children can be brought up in the 'nurture and admonition of the Lord.'"

In the past ten years plus one the Lord has answered that prayer and helped us carry out that resolution. In the fall of 1971 eight new Christian day schools were opened. In 1972 there were four new schools. Ten were opened in 1973. In 1974 eleven new schools opened their doors for the first time. In our Synod's 125th anniversary year, the number was 16. The year 1976 added another 19 schools. In 1977 the number was 18. Nine new WELS day schools welcomed students in 1978. The all-time high of new openings came in 1979 with 20 new Christian day schools. In 1980 there were seven new schools, and this year (1981) has seen another seven openings.

The above is a most remarkable account, and we would be remiss if we did not thank God for these blessings with all our heart. We bless him for having moved the hearts of our people to meet the spiritual needs of the next generation. There is nothing that can take the place of sitting at the feet of the Lord Jesus and hearing his Word!

**Seven New Schools** — Five states are represented as the homes of the seven new Christian day schools opened in

our Wisconsin Synod this fall: California, Florida, Illinois, Michigan and Wisconsin. Involved in running these schools are 10 congregations, since two of the schools are supported by multiple parishes.

Waucousta Lutheran Grade School is situated about five miles distant from each of the two supporting congregations: Immanuel of Campbellsport and Trinity of Dundee. Peace Lutheran School at Reedsburg, Wisconsin, is conducted by four western Wisconsin congregations. They are: St. John of Hillpoint, Trinity of Lime Ridge, St. John of Rock Springs and Faith of Reedsburg.

The other five new Christian day schools are the parish schools of the following congregations: First Lutheran of Elkhorn, Wisconsin; Peace Lutheran of Otsego, Michigan; Lord and Savior Lutheran of Crystal Lake, Illinois; Bethany Lutheran of North Ft. Myers, Florida; and Messiah Lutheran of North Hollywood, California.

Having taken this step of faith, may these congregations experience the Lord's grace and blessing! And may still more congregations be encouraged to take the same step!

**A Somber Note** — If you have a ruler handy, you may be in for a shock, but one you and I with the Lord's help can do something about.

Turn to page 368 of this issue and measure the names listed under "New WELS Churches." The list measures just two inches. Then, if you've been saving past issues, measure the same column, let's say, back in 1977. The list I have before me measures four and one-quarter inches. The number of names in each list is equally revealing — 52 in 1977 and 25 today.

Sure, there's a budget crunch and we can blame inflation. Better by far, however, to take a look at our priorities and pray God for the right spirit. He can and will answer our prayers for this important aspect of his kingdom. A heart that prays will always be a heart that will want to do the Lord's work.

*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 are the pupils attending the new Christian day school of Bethany Congregation, North Fort Myers, Florida, the pastor, R. P. Wendland, and the teacher, Miss Vivian Rugen. November 8, the date of this issue, is the day Bethany is dedicating its school and observing the 10th anniversary of the congregation's receiving mission status. See page 361. (Pictures by Arne Photography.)

## Editorials

**Life and Goals** One's values will inevitably determine the way one lives. Even the unconverted will acknowledge the truth of our Lord's well-known words, "Where your treasure is, there will your heart be also." It follows that one who looks forward to a happy life in eternity is going to live differently than one who does not, which is the point that Jesus was making at the time.

Unfortunately, to many people life in eternity is at best a highly vague and uncertain prospect. Therefore the individual's interests in this present life tend to supersede his interests in the life to come. He feels compelled to find what happiness he can right now before his life comes to an end.

Moreover, he does feel entitled to *some* happiness in his lifetime by virtue of the very fact that he was born into this world. It is to him, in fact, his unquestionable and inalienable birthright. After all, what is life for? If he doesn't get it, he feels cheated.

This kind of thinking can be devastating to Christian living. It leads to the conclusion that if following God's directions interferes with what one perceives as one's personal happiness, it is one's right to ignore them.

There is an antidote to this. It is also found in Scripture. "Set your affection on things above, not on things on the earth," Paul exhorted the Colossians. There is life after death. It will be a perfectly happy and endless one for those whose sins are forgiven for Christ's sake. That is Christ's promise.

What is your goal? This will determine your values. It will also shape your expectations and, to a large extent, your reactions to the uncontrollable realities of life.

Immanuel Frey

**Crucial Sex Principles** Why are the media (television, the screen, the press, popular magazines) sex possessed? Because sex sells. Sex appeal builds network ratings; it peddles cosmetics, clothes, cigarettes, wines, cars. And so sex colors and pervades advertisements and commercials, and is a feature of practically every popular magazine.

But we are naive if we imagine that the only reason for this sex promotion is to enhance ratings and to sell products. Militant secularists, who are among those who control TV, the press, and publishing, have more in mind. Their humanistic purpose, whether or not they are fully conscious of that purpose, is to destroy Christian sexual morality.

James Hitchcock points out the crucial character of this attack: "Sexual behavior is very close to the heart of one's personality. How we behave sexually, perhaps even more how we think about how to behave, does a great deal to define who we are." (This observation ac-

cords with the Apostle Paul's statement that illicit sex is a unique sin against one's own body.)

Hitchcock observes that certain proponents of the sexual revolution know what they are doing when they promote it. If Christians and others who hold to "traditional" sexual principles can be persuaded to go along with sinful self-indulgence in sexual matters, they will prove to be easily molded in other moral areas as well. If the traditional values of decency, chastity, and marital fidelity can be broken down, the moral dam that holds back gratification of selfish and sinful desires in other areas of human behavior will have been breached. Sexual behavior is a salient; break it down, and other moral standards can more readily be crumbled.

Secular humanists can count on popular resentment against Christians who are so "self-righteous" and "arrogant" as to presume to tell others, "Thou shalt not" commit adultery or cohabit outside marriage or engage in perverted sex. Even the president of Yale university recently fulminated against insistence on such sexual moral standards as intolerable interference with personal liberty.

Christian principles in matters of sex are crucial. If we do not assert and maintain ourselves here, we contribute to a broad breakdown of public morality. We Christians know what is true and right; we have God's own directives for sexual conduct. We also know that the welfare of our homes and families, and the welfare of our country are at stake when we determine our sexual attitudes and our sexual behavior. Here Christians must take a stand.

Carleton Toppe

### Abortion Compromise?

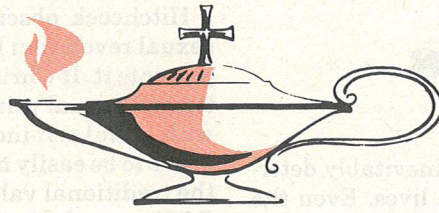
Our metropolitan daily displays this front page headline, "Abortion foes to try compromise." The story describes this "compromise" as an effort in the Senate to switch anti-abortion efforts into a states' rights question. The purpose would be twofold: 1) senators would be spared a "hot-seat" vote; 2) obviated would be the difficulties of halting wholesale abortion by constitutional amendment or by a legislative determination of the beginning of fetus life.

By the time this is read, the senatorial die will have been cast. No matter! This periodical is not interested in telling Congress how to legislate. Congress will have to make its decision with the tools and abilities it has at hand.

The point is that there can be no "abortion compromise" for Christians committed to God's Word. The rare instances of mother's survival and other similar special problems are not "compromises." They are individual instances, not "compromises" of vital principles of God's Word.

It makes no difference to the Christian whether it is the U.S. Supreme Court or the U.S. Senate or the respective state that authorizes abortion on demand. For the Christian, a higher authority than any of these has long since spoken. For the Christian there is no "abortion compromise."

Edward C. Fredrich



## Studies in God's Word

### Gospel Gems from The Revelation to John

**"Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood. I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star."**

**The Spirit and the Bride say, "Come!" And let him who hears say "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life (Revelation 22:12-17).**

Three times in the closing paragraphs of *The Revelation*, which of course closes the New Testament also, Jesus says, "I am coming soon!" (22:7,12,20). What an emphatic reminder this is to us, caught up as we are in the hustle and bustle of everyday living, that the day is coming when it will no longer be "business as usual." The end is rapidly drawing near. Christ is returning.

This is not said to frighten us, but rather to encourage us and to make us the more eager for his return, for he

promises, "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done" (12).

#### Received by Faith

But when Christ speaks of a reward "according to what (everyone) has done," is he thereby making our receiving of it uncertain by making it dependent on our performance, on our *doing*? By no means! To understand what the Savior means by *doing*, we need merely to remind ourselves of the answer that Jesus gave to those who came to him after the feeding of the 5,000. They asked him, "What must we do to do the works God requires?" And Jesus answered, "The work of God is this: to believe in the one he has sent" (John 6:28,29).

It is not a matter of *doing*, but of *receiving*. Our heavenly Father bids us to *receive*, i.e., to believe and to trust in the Savior whom he has sent. That is the kind of *doing* that is referred to also when we are assured, "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city" (14).

#### Washed in Christ's Blood

Recall that earlier the saints in heaven, arrayed in white before God's throne, were described as "they (who) have washed their robes and made them white in the blood of the Lamb" (7:14). What we would be without the cleansing blood of our Savior, and

what unbelievers remain by refusing the washing offered by Christ is graphically described in the words; "Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood" (15).

Life is a time of grace, a time in which to come to faith and to grow in our faith as the Savior is presented to us in God's holy Word. *The Revelation*, as part of that Word, presents a graphic picture of the Savior who is the author and finisher of our salvation. We hear him say, "I am the Root and the Offspring of David, and the bright Morning Star" (16).

He is the *Root* and the source of our salvation. As the Lamb slain from the foundation of the world, he already in eternity was our substitute. In time he became the *Offspring of David*, the promised Messiah who lived our life and died our death on the cross. And as the bright *Morning Star* he is now the herald of a new day, the eternity of peace and joy that he has earned for us with his heavenly Father. From first to last, he is our salvation. In him our salvation is absolutely sure, despite the raging of Satan and his allies. *The Revelation* makes that point very clear. And now, at the close of the book, he tells us, "I, Jesus, have sent my angel (Messenger) to give you this testimony for the churches" (16).

Like the householder in the parable who prepared his banquet and then sent his servants out with the invitation, "Come for all things are now ready," so "the Spirit and the bride say, 'Come!' " (17).

#### Come Lord Jesus!

It is an earnest and genuine invitation our Lord issues, intended for "him who hears," that is, for *all*. "Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life" (17). Here we see unmistakably that salvation is not a reward earned by doing, but a gift of grace for every believer.

Hence it need not frighten us to hear Jesus say, "Behold, I am coming soon! My reward with me." We know what that reward is. It is our eternal reward in heaven. Far from dreading that day, we rather long for Christ' return. With Christians of all ages we join in praying, "Amen. Come, Lord Jesus" (20).

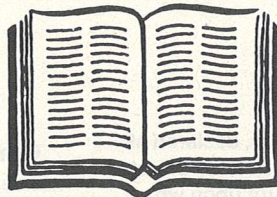
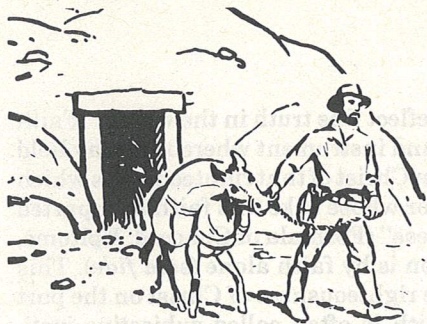
Armin J. Panning

# Mining the Treasure of God's Word

Matthew 10:37,38

18:12-14

Luke 14:25 — 15:32



BY JULIAN G. ANDERSON

## A Picture of God's Love

We continue our study today with Jesus still traveling in Perea and Judea, where he spent the last few months of his short public life in Israel. To begin,

### Read Luke 14:25-33

Again in verse 25a, Luke gives us a little picture of what was happening at this time. It was the presence of the crowds that moved Jesus to speak these words of warning. First notice the mild way that Matthew records these words in 10:37,38 (underline), and then compare the dramatic way it appears in Luke 14:25 and 26, using the word "hatred" in a purposely exaggerated way, stressing the thought that our love for Jesus must be so complete and wholehearted and intense that our love for ourself and everyone and everything else in the world must be described as "hatred," *no love* at all! Here Jesus was saying that he demands 100 percent allegiance, since he has *bought* us with his own blood (Revelation 5:9).

Then Jesus told the crowd two little stories (vv. 28-33), since many were following him for wrong motives, and some out of idle curiosity. But the stories were meant for all people who are thinking of becoming Jesus' followers. Here Jesus says that we must first sit down and *count the cost* (v. 28, hi-lite) to see if we can "afford" it, because the cost is *high*. It requires complete renunciation of all *selfish* interests and

all *outside* interests (emphasis on "*complete*"). And if we are not *willing* to pay this price, we *can't be* his follower (v. 33, underline and memorize). See also Matthew 16:24 in the lesson for March 1, 1981. Next, turn to

### Luke 15:1-7

Mark what Luke says about the crowd gathered around Jesus at this time (v. 1). See the note on "tax collectors" in the lesson for May 11, 1980. "Sinners" was the word of contempt used by the Pharisees to describe everyone who lived in open violation of God's Law. The presence of Pharisees and scribes here suggests that Jesus was now in Judea, where most of these people lived. Underline their criticism of Jesus in verse 2b, and see Jesus' answer to this same charge in Matthew 9:11-13. This time he told them a story (vv. 3-7). A flock of 100 sheep would have been a *very large* flock in those days, and pictures a very *rich man*, a good picture of *God*. See his reaction if he loses *one sheep!* (v. 4b.) Obviously he regards one lost sheep as of *great value*. Then comes the lesson in verse 7 (underline). Every sinner is, of course, a "lost" sheep, and remains so until *God finds* him. And "the righteous people who don't need to repent" was Jesus' description of the Pharisees and scribes, who were so blind that they didn't realize that there *are no such people!* But *God is pleased* when he finds *any* lost sinner. Now continue with

### Luke 15:8-10

This story has the same "plot," only here it is *one lost coin* out of 10, a much greater loss. A drachma was a whole day's wages for a workingman, worth perhaps \$75 today, and it was lost through the carelessness of the woman. Thus she would be greatly upset and very anxious to *find* it! Note her reaction when she found it (v. 9), and the lesson repeated in verse 10. Finally,

### Read Luke 15:11-32

Again the same plot, but now it is a man who has *two sons* and *loses one* of them through no fault of his own, for Jesus pictures this father, who is the main character in this story, as a kind, loving, generous father, a wonderful picture of God. Here it is the son who gets lost, as he follows the natural inclinations of his sinful nature (vv. 13 and 14a). How vividly the last phrase of verse 13 pictures this! And how skillfully Jesus shows how fleeting all material and physical pleasures are, climaxed by the thought that they all lead to a *dead end* (v. 14b). Verse 15 and 16 are a very descriptive portrait of the typical "lost" sinner, paying the price for his foolish, profligate way of living. Remember here that the pig was an "unclean" animal for a Jew, so that feeding pigs would be the most degrading job imaginable! His repentance is described beautifully in verses 17-20a (underline vv. 18 and 19).

From this point on the camera focuses on the father. Note that he had been *watching* and waiting all along for his son's return (v. 20b, "he *saw* him"). His *joy* is perfectly described in verse 20c. The son begins his confession (v. 21), but the father breaks in before he can finish (vv. 22-24, underline 24, hi-liting "lost" and "found"). In the older son Jesus skillfully sketches the spiteful, hateful attitude of the Pharisees and scribes (v. 25-28a, hi-lite "angry"). See how the older son scolds his father, describing his brother as "this son of *yours*" in verse 30; and then how the father gently chides the older son by reminding him that the prodigal is "this *brother of yours*" in verse 32. He then repeats the joyful theme of all three stories in the closing phrase (underline). What a lovely picture these stories give us of God's searching, seeking love, repeating the key words, *lost* and *found*.



# This We Believe

## Article IV. Justification by Faith

1. We believe that God has justified, that is, declared all sinners righteous in his eyes for the sake of Christ. This is the central message of Scripture upon which the very existence of the church depends. It is a message relevant to people of all times and places, of all races and social strata, for "the result of one trespass was condemnation for all men" (Rom. 5:18). All need justification before God, and Scripture proclaims that all are justified, for "the result of one act of righteousness was justification that brings life for all men" (Rom. 5:18).

Justification is a forensic term, that is, it is a declaration of God in which he pronounces a sinner righteous. Our Lutheran confessions define the word: "To justify signifies, according to forensic usage, to acquit a guilty one and declare him righteous, but on account of the righteousness of another, namely of Christ" (Apology, Art. III, 184). Again: "We believe, teach, and confess that our righteousness before God is that God forgives us our sins out of pure grace, without any work, merit, or worthiness of ours preceding, present, or following" (Formula of Concord, Epitome, Art. III, 4). Justification is in simple terms God's forgiveness of man's sin. Our Lutheran confessions put it thus: "We believe, teach, and confess that according to the usage of Holy Scripture the word *justify* means in this article, to absolve, that is, to declare free from sins" (Formula of Concord, Epitome, Art. III, 7). All these statements of our confessional writings reflect the Scriptural truth that "God was reconciling the world to himself in Christ, not counting men's sins against them" (2 Corinthians 5:19). This is often called objective justification.

2. We believe that the individual receives this free gift of forgiveness through Christ, not by works, but only by faith (Eph. 2:8,9). Justifying faith is trust in Christ and his redemptive work. This faith justifies, not because of any inherent virtue, but only because of the salvation prepared by God in Christ, which it embraces (Rom. 3:28; 4:5). On the other hand, although Jesus died for all, Scripture tells us that "whoever does not believe will be condemned" (Mark 16:16). The unbeliever loses the forgiveness won for him by Christ.

This paragraph explains how the believer receives the forgiveness of sins. There is nothing left for the sinner to do. The guilt of his sin is perfectly atoned for and removed by the suffering and death of Christ for the sins of all men. The individual sinner receives the benefit of Christ's perfect atonement for sin by believing what Scripture teaches regarding our justification. "We maintain that a man is justified by faith apart from observing the law" (Romans 3:28). "To the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness" (Romans 4:5).

Our confessions reflect this truth in the words, "Faith alone is the means and instrument whereby we lay hold of Christ, and thus in Christ of that righteousness which avails before God, for whose sake this faith is imparted to us for righteousness" (Formula of Concord, Epitome, Art. III, 5). Salvation is by faith alone (*sola fide*). This appropriation of the righteousness of Christ on the part of the sinner by faith is often called subjective justification.

3. We believe that man cannot work this justifying faith, or trust, in his own heart, because "the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him" (1 Cor. 2:14). In fact "the sinful mind is hostile to God" (Rom. 8:7). It is the Holy Spirit who moves the heart trustingly to recognize that "Jesus is Lord" (1 Cor. 12:3). This the Holy Spirit works by means of the gospel (Rom. 10:17). We believe, therefore, that man's conversion is entirely the work of God's grace. Rejection of the gospel is, however, wholly man's fault.

Faith is not an accomplishment of man. St. Paul wrote, "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). Our confessions say: "Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake who, by his death, has made satisfaction for our sins. This faith God imputes for righteousness in his sight" (Augsburg Confession, Art. IV). Again: "Just as forgiveness of sins and righteousness is imputed to us for Christ's sake, not on account of our works, or the Law, so everlasting life, together with righteousness, is offered us, not on account of our works, or of the Law, but for Christ's sake" (Apology, Art. III, 212). Salvation is not only by faith but purely by God's grace (*sola gratia*).

4. We believe that already in eternity God chose those individuals whom he would in time convert through the gospel of Christ and preserve in the faith to eternal life (Eph. 1:4-6; Rom. 8:29,30). This election to faith and salvation in no way was caused by anything in man, but shows how completely salvation is ours by grace alone (Rom. 11:5,6).

It is a comforting thought that our salvation does not depend on anything we do, but purely on what God has done for us. Scripture tells us that our salvation is something that God has not only done for us after we had fallen into sin and forfeited eternal life, but that in all eternity God had already predestined us to come to faith and through faith to be saved. "For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many broth-

ers. And those he predestined he also called; those he called he also justified; those he justified he also glorified" (Romans 8:29,30). "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as sons through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace, which he had freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding" (Ephesians 1:4-8).

Our confessions reflect this Scriptural truth: "The eternal election of God, however, not only foresees and foreknows the salvation of the elect, but is also, from the gracious will and pleasure of God in Christ Jesus, a cause which procures, works, helps and promotes our salvation and what pertains thereto; and unto this [divine predestination] our salvation is so founded *that the gates of hell cannot prevail against it*, Matt. 16:18, as it is written John 10:28, *Neither shall any man pluck my sheep out of my hand*. And again, Acts 13:48, *And as many as were ordained to eternal life, believed*" (Formula of Concord, Thorough Declaration, Art. XI, 8). And again: "In this his counsel, purpose, and ordination God has prepared salvation not only in general, but has in grace considered and chosen to salvation each and every person of the elect who are to be saved through Christ" (Formula of Concord, Thorough Declaration, Art. XI, 23).

- 5a. We reject every teaching that man in any way contributes to his salvation.

This idea, that since man has offended God with his sin, man must appease God by his good works or atone for his sins by suffering the punishment for them, is inborn in man. Man has a natural knowledge of the law of God written in his heart. His conscience accuses him when he does wrong. It is a logical conclusion, then, that when man has sinned, he thinks that *he* must do something to correct the situation. This is known as the *opinio legis*, which we might call the legal mindset. It is found in every man-made religion. Every pagan religion has a system whereby the offender must atone for his wrongdoing. It is also found in many so-called Christian religious systems such as Pelagianism (justification by works), Semi-Pelagianism (man's assistance in his justification), and synergism (man cooperating with the Holy Spirit in his justification). But it is wholly un-Scriptural.

Scripture tells us that there is nothing that a man can do to rid himself of the guilt of sin and to merit or earn salvation. Jesus asked his disciples, "What can a man give in exchange for his soul?" (Mark 8:37.) When the disciples asked Jesus, "Who then can be saved?" he replied, "With man this is impossible, but with God all things are possible" (Matthew 19:25,26). Psalm 49:7-9 reminds us: "No man can redeem the life of another or give to God a ransom for him — the ransom for a life is costly, no payment is ever enough — that he should live on forever and not see decay." No, "It is by grace you have been saved, through faith — and this not from

yourselves, it is the gift of God — not by works, so that no one can boast" (Ephesians 2:8,9).

- 5b. We reject all efforts to present faith as a condition man must fulfill to complete his justification.

Faith is not a human accomplishment, it is a God-given gift. Faith is man's response to God's promise of grace. When God offers forgiveness of sins, life and salvation to man as a gift of his grace, he wants man to accept and believe that promise. This acceptance is called faith. It is simply taking God at his word. That acceptance called faith is wrought in the heart of the believer by the Holy Spirit. It is entirely the work of the Holy Spirit through the means of grace, the Word of God and the sacraments, and is only the receiving organ, the outstretched hand that accepts salvation as a gift of God. Thus "Abraham's faith was credited to him as righteousness" (Romans 4:9). "The promise comes by faith, so that it may be by grace" (Romans 4:16).

- 5c. We likewise reject any teaching which says that it does not matter what one believes so long as one has faith.

Faith without an object is an illusion. The believer has to have something or someone to believe in, if his faith is to be effective. Scripture tells us clearly what the object of saving faith must be when it says: "You are all sons of God through faith in Christ Jesus" (Galatians 3:26). Only faith in Jesus and his vicarious atonement for our sins can save us. "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

6. We reject any suggestion that the doctrine of justification by faith can no longer be meaningful to modern man, together with all attempts of man to justify himself or his existence before God.

Modern man does not differ essentially from ancient man in God's sight. As far as God is concerned, all men are sinners. "There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus" (Romans 3:22-24).

7. We reject the false and blasphemous conclusion that those who are lost were elected by God to damnation, for God "wants all men to be saved" (1 Tim. 2:4).

Scripture indeed teaches that believers were predestined to faith and salvation by the grace of God. "In him (Christ) we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will" (Ephesians 1:11). Nowhere does Scripture state or imply that God has elected or predestined anyone to damnation. Damnation is only the righteous judgment of God on those who willfully reject his grace, deny their Savior Jesus Christ, accept no forgiveness for their sins, and thus spurn God's grace and bring about their own destruction. It is true, this does not seem logical to our minds, but it is clearly what Scripture teaches: man's salvation is wrought entirely by God, but the damnation of unbelievers is entirely their own fault for rejecting God's gracious offer of forgiveness of sins, life and salvation.

**This is what Scripture teaches about justification by faith. This we believe, teach and confess.**

Prof. Heinrich J. Vogel

# Seven New Christian Day Schools

Campbellsport, Wisconsin  
North Hollywood, California  
North Fort Myers, Florida  
Elkhorn, Wisconsin

Reedsburg, Wisconsin  
Otsego, Michigan  
Crystal Lake, Illinois

## Campbellsport/Dundee

## Wisconsin

### *Waucousta Lutheran*

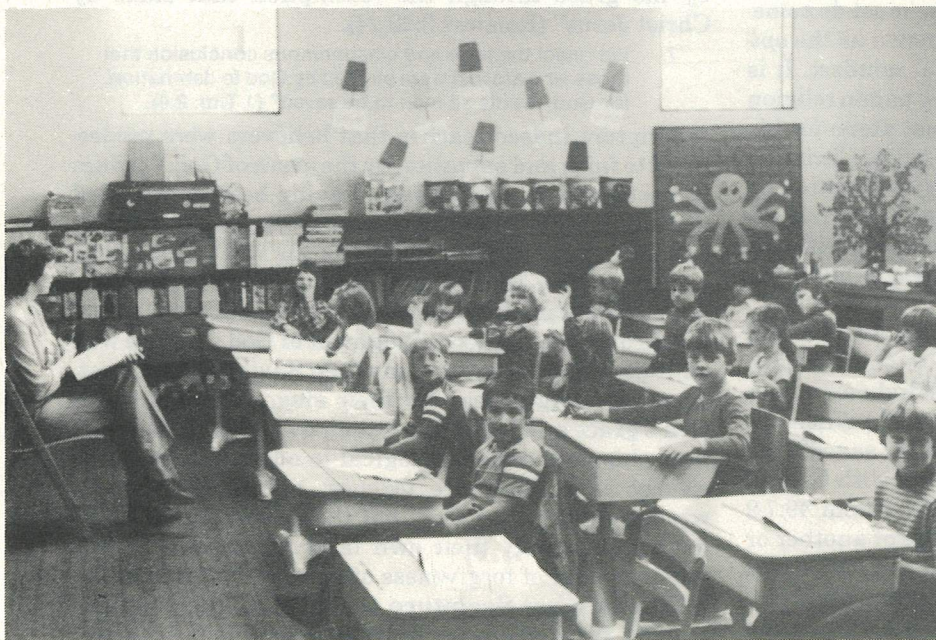
"Another Christian Day School" may have a double meaning, depending on a person's attitude toward the importance of instructing children in all subjects acknowledging the Word of God as the final authority. For the members of Immanuel Congregation of Campbellsport and Trinity of Dundee, the words "Another Christian Day School" fill hearts with a glorious excitement. Led by God's guiding hand, the Waucousta Lutheran Grade School came into existence within the span of a year. The story of the school's founding is a story of God hurrying a project along, as it were, because the time is short.

The two congregations, Trinity of Dundee and Immanuel of Campbellsport, Wisconsin, whose combined communicant membership is about 650, had discussed the venture of a joint school for some time. The projected cost of nearly a quarter of a million dollars, however, was a stumbling block that threatened to delay the school's opening by at least two to five years. Just when it appeared that the project planned by the joint school boards had gone as far as it could, a member of Trinity, Howard (Sammy) Narges, offered the congregations an old public-school building that he had purchased some years before — with

no usage or rental charge. Repairs, renovations and refurbishing were done almost totally by volunteer workers. The school was child-ready by the end of August at a cost of about \$20,000.

The renovated school includes three 22' x 32' classrooms, office space, and a faculty room. The land on which the building stands provides a 200 x 300-foot playground. Many items for the school were purchased at public auction in Waupun, Wisconsin, at substantial savings. Student desks were purchased from, or donated by, neighboring Lutheran schools or closed public schools.

The joint school, called Waucousta Lutheran Grade School, is located midway between the two churches, about five miles distant from each, on County Hwy. F., a short distance east of the unincorporated village of Waucousta. The school received two teachers from the Synodical assignment committee. They are Miss Cindy Schulz of Oshkosh, Wisconsin, and Mr. James Kaniess of Appleton. When the projected enrollment grew to 68, a third teacher, Mrs. Nancy Grasby of Fond du Lac, was called.



One of Waucousta Lutheran's Classrooms



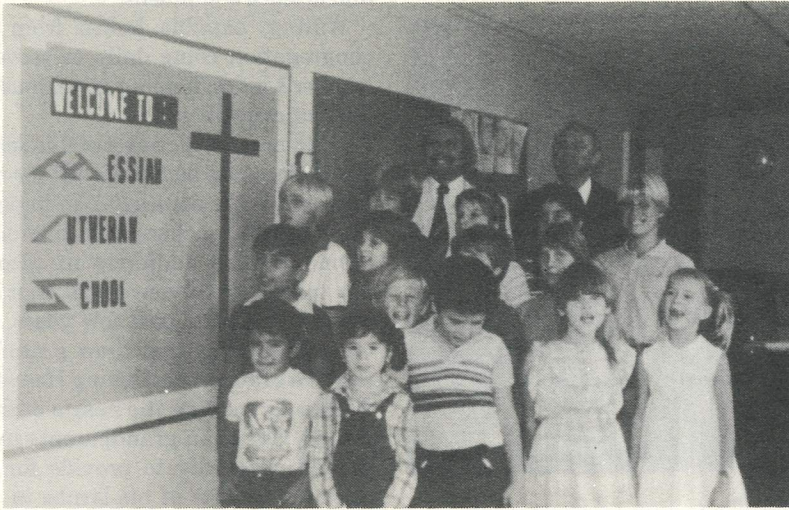
Dedication at Waucousta

Dedication of the "new" Waucousta Lutheran School took place on August 23 in an afternoon outdoor service on the school property. A crowd of between 350 and 400 joined in the service and a potluck supper.

The pastor of Immanuel Congregation is Rev. Allen Capek. Trinity's pastor is Rev. William Stuebs. Pastor Capek writes, "Every problem taken to the Lord in prayer has been and will be resolved. We pray for the Lord's continued blessing upon our joint school venture."



## Messiah Lutheran



Teacher, Pastor and Pupils at North Hollywood

"I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you" (Matthew 17:20). The truth of our Lord's words has been clearly demonstrated at Messiah in North Hollywood, California.

On July 12, 1980, the voters of Messiah Church, a little flock of less than 90 communicants, considering our Lord's mission command to preach the gospel and to feed his lambs in the fear, love and trust of Almighty God, resolved to open a Christian day school in the autumn of 1981.

At this meeting a special school fund was opened with a \$1,000 offering given in loving memory of one of the sons of the congregation who had recently departed to be with the Lord. The fund grew rapidly. A school board was appointed; a series of informational "cottage meetings" on Christian education were conducted; interest was aroused; and surveys, board meetings, projected enrollments, plans and drawings followed. "In his heart a man plans his course, but the Lord determines his steps" (Proverbs 16:9). Gently the Good Shepherd led us on step by step. Often trust-testing obstacles and faith-frustrating hindrances were encountered, but the Lord graciously smoothed the waves and leveled the mountains as he promised he would.

On July 19, 1981, Thomas Weindorf was installed as the first teacher-principal of Messiah Lutheran School in a special service giving all praise and glory and thanks to our Lord Jesus Christ who led, built and opened this school for his dear lambs. Fifteen girls and boys, grades 1-8, comprise the student body.

Again, thank you, Lord Jesus! Graciously continue to bless and help us now in the days ahead as you have in the past!

The pastor of the congregation is Rev. Luther Weindorf.

Thomas C. Weindorf

## North Fort Myers

## Florida

## Bethany Lutheran

Bethany Ev. Lutheran Church of North Fort Myers, Florida, experienced a singular and spiritually rewarding event on August 31, 1981. That day heralded the opening of Bethany Ev. Lutheran School, an event which had been in the prayers and plans of the members of Bethany Congregation for many years.

Fort Myers is located in southwest Florida, and it wasn't until 1970 that a small nucleus of WELS members gathered to form a mission congregation there. Because southwest Florida is attracting many retirees from the northern states, this small mission congregation is composed mainly of older, retired people. This fact, however, did not

restrain them from providing for the Christian education of the relatively small number of children in the congregation. Sunday school and vacation Bible school were maintained from early on. When the church building and adjacent fellowship hall were built in 1975, specific plans for a Christian day school were incorporated into the design of the fellowship hall, so that it could easily be converted into school rooms in the future.

By 1980, the Lord has so visibly blessed this growing congregation, that it was able to become self-supporting. Even before this time, the members had begun to consider the feasibility of opening a Christian day school

in the near future. In 1979, a steering committee was formed, and individual members were contacted for financial pledges. One of the thoughts used in promoting a day school was that, though the actual number of children in the congregation was rather small, the school would be a mission arm reaching out to the many unchurched families in the area. A very special blessing and impetus for the proposed school came in the form of an anonymous offer by one of Bethany's retired members to donate an addition to the existing fellowship hall.

The hearts and purses of the members of Bethany were generous, and by the fall of 1980 it was definitely decided by the congregation that a school would open in the fall of 1981. The building addition was completed by June 1981. On August 23, Miss Vivian Rugen, a 1981 graduate of DMLC, was

(Continued on next page)

installed to teach grades one through eight, with Pastor Robert Wendland serving as principal.

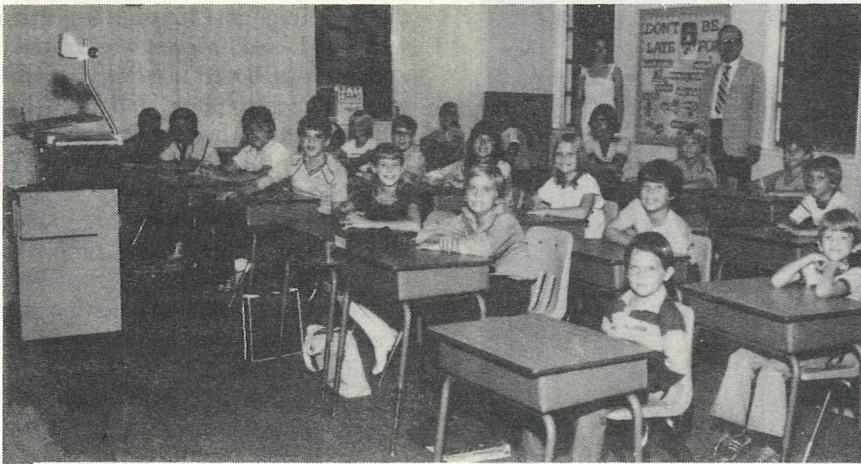
The enrollment this term numbers 22. Of these, 12 are children whose parents are not members of Bethany.

These families are invited and encouraged to attend an information class, taught by the pastor, so that they will be aware of the Biblical doctrines their children will receive as students of Bethany Ev. Lutheran School.

Due to special memorial gifts and enthusiastic giving by Bethany's members, the school is well equipped with audio-visual aids, such as two overhead projectors and a color television set, together with a substantial library and science equipment.

Willing, capable ladies from the congregation come daily to serve as teacher's aides, helping in various important capacities.

Even now, at the onset of this school term, plans are being readied for next year, when the congregation hopes to provide two teachers and two classrooms. Further additions are also being talked of. In view of all that has transpired in the past few years, one can do nothing less than gratefully thank a gracious and loving Heavenly Father for moving the hearts of these retired, Christian grandparents readily and cheerfully to provide for the spiritual welfare of his lambs in this area.

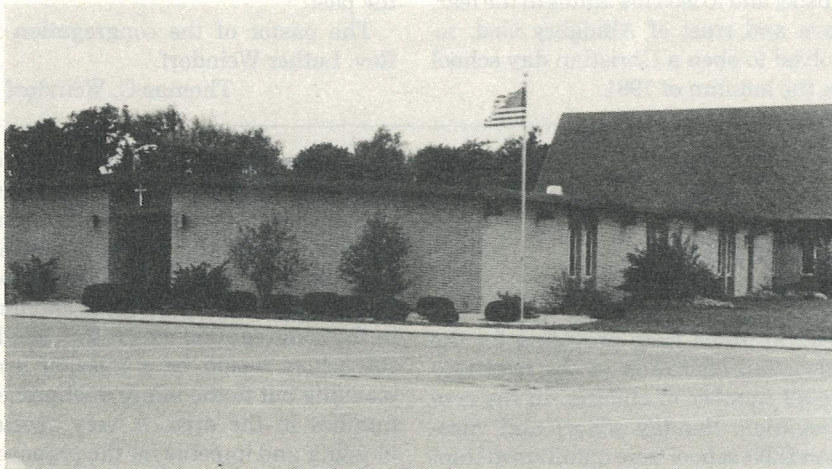


Bethany's Classroom

## Elkhorn

## Wisconsin

### *First Lutheran*



First Lutheran's School Facility

September 8, 1981, was a momentous day in the 110-year history of First Lutheran of Elkhorn, Wisconsin, as it marked the opening of its first Christian day school. Pastor Frederic Kosanke conducted an opening service for the school's 36 students, ranging from kindergarten through grade eight.

Following numerous "cottage meetings" and home visits by a dedicated Christian Education Committee made

up of Peter Nelson, David Nommensen and Charles Jones, the congregation in January 1981 voted to open its own school. A nucleus of families had been sending their children to neighboring schools in Lake Geneva and Burlington, but recognized the potential and need within the congregation and within this community of 4,000.

David Noack was called to be principal and teacher of grades 1-8. How-

ever, as a result of an enrollment larger than first anticipated, the need for a second teacher soon was apparent. Stacie Hartman of Pigeon, Michigan, was assigned in July to be teacher of kindergarten through grade 2.

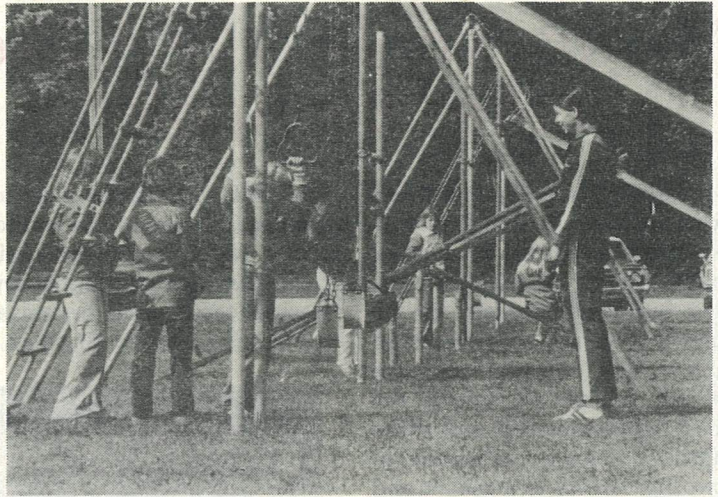
The classrooms are located in the education wing of the church. Even before the congregation officially went on record to open a school, foresighted parents began assembling school supplies. Playground equipment, chalkboards, 60 school desks, and physical education equipment were obtained from a closing public school and stored in garages, a construction warehouse, and a Lake Geneva Boat Company garage. The congregation also responded to the school's need with the donation of teacher's desks, office equipment, books, physical education supplies, storage shelves, flag poles and cabinets.

As the school's opening drew near, a full-scale project of resurfacing and refinishing the pupils' desks was begun. The desks were sandblasted at a local business and painted by a congregation auto-body man in the church parking lot. The desk tops were taken to the homes of school-board members to be refinished. Assembly of the pieces took place two days before school opened.

The school has begun a sports program this year under most unusual circumstances. Because the upper grade enrollment is small in both schools, our children join pupils from First Lutheran in Lake Geneva to field one team for competition between area schools. Bonnie Nommensen, daughter of NWC Professor Lloyd Thompson, handles the physical education for all grades.

Although the motion to begin a Christian day school passed by a narrow margin, support has been growing steadily as the congregation sees the blessings and benefits a day school brings.

David Noack



Phy Ed at First Lutheran

The account of the new schools will be concluded in the next issue.

## St. John of Newville Observes Its 125th

St. John Ev. Lutheran Church of Rt. 2, Waterloo, Wisconsin, celebrated its 125th Anniversary with three special services during the summer of 1981.

St. John was organized on January 21, 1856, about 2½ miles northeast of the present location, at the corner of what is now Rock Lake Road and New Wisconsin Hwy 89. The area was and still is known by the name of "Newville," and so the congregation has always been known as St. John of Newville.

In 1876 the congregation moved to the present location, west of Lake Mills next to I-94 at the junction of Newville Road and Airport Road. The first church and parsonage built at this location were destroyed by fires started by lightning. A frame church was built in 1913, and the present parsonage in 1927.

As the theme of its celebration St. John chose "St. John of Newville — a Mother Church — Nourishing Her Children As A Faithful Mother." Even as a mother gives life to her children, and then nourishes them with proper food and care, so the church gave birth and new life to its members through the gospel in Word and Sacraments. St. John of Newville has been privileged by the grace of God to be a mother church in two ways. She has been the mother of three congregations in

the area, which were founded through the ministry of St. John, and the "grandmother" of two others. She has also been a faithful mother in her efforts to bring up the children God has given her in the nurture of the Lord Jesus through a faithful program of Christian education.

The first anniversary service was the mission festival on June 28. Pastor Marvin Zank of Medford, Wisconsin, a son of the congregation, brought the message: "After 125 Years — Back To The Basics Of Mission Work" (Luke

24:45-49). Following the potluck dinner, an inspiring slide-talk on the mission work of our Synod in Indonesia was presented by Missionary Howard Festerling.

The second anniversary service, on July 26, centered around Christian education and confirmation remembrance. Prof. Carleton Toppe, president of Northwestern College and a son of the congregation, brought the message on Hebrews 13:8: "Jesus the Same Yesterday, and Today, and Forever." Pastor Harmon Krause, of Two Rivers, Wisconsin, a former pastor, conducted the liturgy. After the ladies of the congregation served a sit-down dinner, the resident pastor led a

(Continued on page 367)



The Church Along the Interstate

## Young People Take A Bite of the "Big Apple"

The 1980 WELS International Youth Rally was the first rally that the young people from Grace of God Ev. Lutheran Church on Long Island, New York, attended. Since that summer, the enthusiasm of the youth group has been unbounded. The young people have also felt more acutely than before the absence of fellowship with youth of the same faith. It was the combination of these two ingredients, enthusiasm and desire for fellowship, that resulted in the first annual "Bite of the Big Apple."

Long Island has many attractions, from its renowned beaches to the Amityville "horror house," but nothing compares to the metropolis at its western tip, the "Big Apple," New York City. Knowing this, the young people of Grace of God decided to offer their peers a summer weekend on the Island, featuring a day in the City.

There are only about half a dozen teen-agers in this mission congrega-

tion. But with strong support from parents, they sent invitations to neighboring WELS congregations in New York, New Jersey, Connecticut, and Massachusetts, and organized food and lodging for up to 20 guests. By the



A Happy Group

time the last car rolled in late Friday night of that weekend, 37 people had assembled! Yet the Lord saw to it that everything went smoothly and enjoyable.

All day Saturday was spent in Manhattan — subway, Statue of Liberty, Staten Island Ferry, Broadway, Macy's, and just seeing and being part of the teeming masses that make this city what it is. There are not many places where a group of nearly 40 tour-

## Direct from the Districts

### CALIFORNIA

Reporter James Humann

#### Emil Kasischke Anniversary

On the afternoon of August 9, 1981, about 125 friends of Pastor Emil Kasischke gathered at King of Kings Lutheran Church, Garden Grove, California, to commemorate the 50th anniversary of his ordination. Pastor M. C. Nitz conducted the liturgy and Pastor Allen Beyersdorf delivered the sermon in which he reminded the assembly that it was the voice of the Savior that guided and upheld Pastor Kasischke throughout his ministry. After the service the ladies of King of Kings served a sandwich luncheon which was followed by a program of speakers.

Pastor Kasischke is a graduate of Michigan Lutheran Seminary (1924),

Northwestern College (1928), and Wisconsin Lutheran Seminary (1931). He was ordained in his home congregation, Immanuel Lutheran Church, Tawas City, Michigan, on August 9, 1931. Two weeks later he was installed as pastor of St. Paul's, Mayville, Michigan, and Zion of Silverwood. The following Sunday he was installed at Immanuel, Yale, Michigan, the third of this three-congregation parish. Two months later, on October 31, 1931, he was married to Gladys Staude of Thiensville, Wisconsin.

After serving the tri-parish for 6½ years, Pastor Kasischke accepted a call to serve Trinity Lutheran Church, Bay City, Michigan. He was installed there on February 6, 1938, and spent the rest of his active ministry there — a period of 38½ years. He retired in June, 1976, and moved to Tustin, California. His retirement also marked the completion of 25 years of service on the

Michigan Lutheran Seminary Board of Control, 24 of them as chairman.

Since moving to California, Pastor Kasischke has been much in demand to conduct services during vacancies and when pastors go on vacation. In that capacity he has preached in just about every WELS church in southern California.

### MICHIGAN

Reporter Edward Schaewe

#### St John's of Mio is 25!

In a special service held on August 30, 1981, St. John's Ev. Lutheran Church of Mio, Michigan, marked the 25th anniversary of the first Lutheran service conducted in Mio. The Rev. John Ruege, of Oakfield, Wisconsin, a former pastor of St. John's, was the guest speaker.

St. John's first held its worship services in an Adventist church, then in a Methodist church, then in an American Legion hall, and then for about 13

ists can walk along the sidewalk together and not even be noticed. It was an exciting experience for all, but at the same time quite a few of the visitors found it distressing — more than seven million souls, yet how few know Jesus Christ and realize that “here we do not have an enduring city, but we are looking for the city that is to come” (Hebrews 13:14)!

On Saturday evening everyone returned to church for supper and devotions, and finally proceeded wearily to their hosts' homes for the night. On Sunday the Communion service was followed by a congregational picnic, after which the guests were free to go swimming or start home, which in some cases was more than a four-hour trip.

Fellowshipping is like studying the Bible — the more one does, the more one enjoys it. No sooner had the parents and pastor of Grace of God begun to recover from the exciting weekend when the young people started planning next year's “Bite of the Big Apple,” with a couple campouts or retreats before then, just to stay in touch.

Pastor Paul Schweppe

years in a converted roadside store. Since 1977, St. John's members have been worshipping in their own new church.

For a quarter of a century the gospel of our Savior's grace has been proclaimed in Mio, and has borne fruit. The congregation has grown surely and steadily, and gladly shares its facilities and the precious Word of Life with many visitors.

Pastor Louis E. Pingel

## MINNESOTA

Reporter Del Begalka

### 25th Anniversary of Pastor LeRoy Lothert

On August 23, 1981, Zion Ev. Lutheran Church, Brighton Township, and Courtland Ev. Lutheran Church, Courtland, Minnesota, observed the 25th anniversary of their pastor, the Rev. LeRoy Lothert. Gathered for the service of thanksgiving were members of the congregations, family, friends, and fellow workers. Pastor Thomas

Henning conducted the service and preached the sermon on 1 Timothy 4:16, reviewing the charge given to pastors at their ordination and pointing out that the Lord expects a pastor to be “Faithful in Doctrine and Practice” and then grants eternal blessings to both congregation and pastor. After the service the ladies of the two congregations served for a reception at which friends and relatives were able to greet Pastor Lothert personally.

After graduating from Wisconsin Lutheran Seminary in 1954, Pastor Lothert served two years as a tutor at Michigan Lutheran Seminary, Saginaw, Michigan. He was ordained and installed as the pastor of Christ Ev. Lutheran Church, Saginaw, Michigan, on July 8, 1956. In October 1961 he became the pastor of Mt. Olive Ev. Lutheran Church, Shakopee, Minnesota, where he served until June 1973. While serving at Shakopee he guided two young missions during their early years. He conducted the first services for Good Shepherd Ev. Lutheran Church, Burnsville, on May 10, 1963, and led the young flock as it organized and broke ground for its first building. He served Faith Ev. Lutheran Church, Prior Lake, as a dual parish with Mt. Olive, Shakopee, from June 1968 until June 1973 when its church was dedicated. In August 1973 he was installed as the pastor of Grace Ev. Lutheran Church, Columbia, and Peace Ev. Lutheran Church, Owensville, Missouri. He served these two congregations until December 1976 when he came to Zion and Courtland where he was installed January 2, 1977.

May the Lord keep Pastor Lothert in his care so that he may continue to serve as a pastor who is faithful in doctrine and practice!

## NORTHERN WISCONSIN

Reporter Harlyn Kuschel

### Emma Lueckel Bruns Dies

Emma Auguste Lueckel Bruns, the widow of Pastor Edwin H. Bruns, died on September 21, 1981, at an age of 81 years, 5 months, and 16 days. She was born in Marinette, Wisconsin, on April 5, 1900, the daughter of William and Katherine Lueckel.

Her marriage to Pastor Edwin H. Bruns took place at Mankato, Minne-

sota, on April 9, 1918. The couple had one child. Pastor Bruns died on November 8, 1950.

Mrs. Bruns' entire married life was spent as a helpmeet to her pastor-husband at Mt. Olive Ev. Lutheran Church, Delano, Minnesota, until his retirement shortly before his death. She also assisted her husband in serving congregations at Schroeder, Montrose, and Crawford Lake, Minnesota.

The funeral service was held on Saturday afternoon, September 26, at the Highland Memorial Chapel, Appleton, Wisconsin, with Pastor Sylvester Johnson officiating.

Mrs. Bruns is survived by her daughter, a sister, two brothers, three grandchildren and two great-grandchildren.

Our comfort is the Lord's promise of the resurrection to life eternal!

### Twenty-five Years as Teacher

The 25th anniversary in the teaching ministry of Mr. James Tank was observed on September 27 by Trinity Congregation, Brillion, where Mr. Tank serves as upper-grade teacher and principal. Pastor Arden Stuebs of LaSueur, Minnesota, who was Mr. Tank's coworker at Brillion from 1970 to 1976, preached the sermon for the anniversary service. Speaking on 1 Thessalonians 5:12,13, Pastor Stuebs addressed jubilarian and congregation on “The Proper Conduct of Christians Toward the Called Servants of the Lord.” Trinity's present pastor, Rev. Terry Deters, conducted the service. A reception and a potluck dinner followed.

Mr. James Tank, the son of the late Carl Tank and Mrs. Sara Tank, prepared for the teaching ministry by attending Northwestern Preparatory School and Dr. Martin Luther College, graduating from the latter in June 1956.

Mr. Tank's first call took him to St. John's, Fairfax, Minnesota, where he served as principal, choir director and organist. From 1959 to 1968 he was on the faculty of St. Stephen's in Beaver Dam, also serving in the music department. In 1968 he followed the call to First German in Manitowoc, and in 1970 he accepted the call to Brillion. For a number of years he has also served as school visitor.

In October 1967 Mr. Tank married Pearl Kalsow, a fellow parochial

schoolteacher. Their marriage has been blessed with two children.

This past summer Mr. Tank graduated from the Advanced Study Program in the Christian Ministry at DMLC. May the Lord grant his servant many more productive and fruitful years in the teaching ministry!

### **New School Building at Immanuel's, Town Greenville**

Immanuel Ev. Lutheran Congregation of Rt. 1, Appleton (Town Greenville), Wisconsin, was privileged to dedicate a new school building on August 23, 1981. The morning services of thanksgiving were followed by a service of dedication in the afternoon. G. Schapekahn, the congregation's pastor, conducted the morning services and read the rite of dedication in the afternoon. District President Carl Voss preached in the morning services on 1 Thessalonians 1:2,3, "Give God Thanks for More than Your New School." In the dedication service, conducted by former pastor Orvin Sommer, another former pastor, Rev. Ronald Kaiser, spoke on 1 Corinthians 1:27-31, "Something 'Foolish' Is Dedicated to the Lord." An open house and fellowship hour followed the services.

The seed for Immanuel's new school was planted in 1973, when a Christian Day School Committee was formed to investigate the possibilities of providing Christian-day-school education for the congregation's children. In 1974 the members of Immanuel voted to pay the tuition for all of the congregation's children attending parochial schools elsewhere. In May of that same year Immanuel called a minister of education, Mr. Paul Hartwig, to teach at Mt. Olive School in Appleton.

The Lord's obvious blessings on the congregation's interest in Christian education prompted the formation of a School Building Committee in 1976. Immanuel School itself became a reality in the fall of 1977, when the first classes were conducted in remodeled Sunday-school rooms. By 1979 the faculty had grown to three. In January of that year the congregation purchased five acres adjacent to the church property. In October a building committee was directed to come up with several plans. Building began in October 1980. The dedication was held the day before the beginning of the

new school year. Immanuel's faculty includes Mr. Richard Huebner, principal; Miss Jo Moeller; Miss Marlene Kehl; and Mrs. Gladys Doell. May the Lord's presence ever be evident in Immanuel's workshop of education as it trains souls for time and eternity!

### **Paul Borchardt of MLHS Observes His 25th**

The Manitowoc Lutheran High School Federation and the members of Immanuel Congregation of Manitowoc joined to observe the 25th anniversary in the ministry of Pastor Paul Borchardt on Sunday, September 13, 1981. An afternoon service at Immanuel was followed by a light luncheon hosted by the ladies of Immanuel and the MLHS Ladies' Guild. Pastor Glenn Unke of Immanuel and Principal David Worgull of Manitowoc Lutheran shared the liturgy. Special music was provided by the MLHS Lancer Singers and the Immanuel Senior Choir. Guest speaker for the occasion was Synodical President Mischke, under whom Pastor Borchardt served his vicarage at St. John's in Juneau. Basing his message on John 15:5, President Mischke reminded Pastor Borchardt and all the worshipers of Jesus' words, "You Have Not Chosen Me, But I Have Chosen You."

Pastor Paul Borchardt is the son of the late Paul F. and Marcella Borchardt. He was born in Watertown, Wisconsin, and attended Northwestern College, Concordia Theological Seminary in Springfield, Illinois, and Wisconsin Lutheran Seminary. He graduated in 1950. After accepting the call to Manitowoc Lutheran High School, he completed a Master's program in education at UW-Stevens Point.

Upon graduation from the seminary Pastor Borchardt was assigned to St. Paul's Congregation, Cannon Falls, Minnesota. He later served as pastor at St. John, Hastings, Minnesota, and Calvary, Sheboygan, Wisconsin. For the past 10 years he has served Manitowoc Lutheran High School as business education teacher and guidance counselor. During his years in Manitowoc he has also served as pulpit and pastoral assistant at Immanuel of Manitowoc.

Pastor Borchardt's family includes a brother and sister-in-law and their sons in Burlington, Wisconsin. May

the Lord continue to give Pastor Borchardt strength and enthusiasm for his ministry!

### **Zion of Kingston Reaches 90**

In August of 1891 eight men of sound Lutheran confession assembled to organize a Lutheran congregation to minister to the spiritual needs of the residents of Kingston, Wisconsin, and the surrounding community. Ninety years later, on August 9, 1981, Zion's present members commemorated the vision of these men by holding special services of praise and thanksgiving to God in permitting the preaching of the gospel and the rightful administration of the sacraments to continue throughout those nine decades.

In the morning service Pastor G. Lambrecht of Wisconsin Lutheran High School, a son of the congregation, challenged the worshipers by asking, "Ninety Years of God's Word — What Now, Zion?" Following the morning service the congregation hosted a meal for its membership and invited guests. In the afternoon service Pastor G. Jahnke of Wauwatosa, another son of the congregation, posed the question: "Why Have You Come to Zion Today?"



All are pastors and all have a connection with Zion — (rear) G. Lambrecht, P. Kolander, G. Jahnke, C. Rosenow, D. Kastenschmidt — (front) J. Petrie, O. Sommer.

For the five called pastors and the two pastoral sons of the congregation who were present for the anniversary observance, the celebration was a time to renew old memories and to reaffirm their commitment to the mission of the congregation. For all the worshipers it was a special occasion to praise God both for his gracious gift of the gospel among them and for his gracious act of calling them into the universal Zion of the Holy Christian Church. Pastor David Kastenschmidt is presently serving Zion.

## Newville's 125th (continued)

discussion with old timers and younger members on recollections of confirmation classes, German school, Saturday school and Christian day school. The congregation had its own Christian day school from 1923-1968. Until 1957 it was conducted by Pastors Henning and Zank, and from 1957-68 by various lady teachers. Presently the congregation pays the full tuition for children who attend the Christian day school of another congregation.

The final anniversary service was held on August 30. Pastor Carl H. Mischke, the president of the Synod, brought the message on 1 Corinthians 16:17: "Supplying a Vital Need in Your Congregational Life." After dinner the present pastor showed the filmstrip, "You And Your Synod," and read from the early minutes of the congregation, to show how the history of St. John of Newville closely paralleled that of the Synod. At first the congregation was a "Union" church, for both Lutheran and Reformed people, and was served primarily by Moravian ministers from Lake Mills. When the congregation, in the early 1860s, desired to give more attention to the instruction of the children, it turned to the Wisconsin Synod. With the coming of Pastor Von Snell, in 1866, and especially during the ministry of Pastor Haese, 1869-77, the congregation became truly Lutheran.

In the midst of this final service, members of St. John and Immanuel Lutheran Church, the other congregation of the joint parish, surprised their pastor with a celebration of the 25th anniversary of his ordination into the ministry.

The following pastors have served St. John of Newville full time during the past 125 years: C. F. Ott, C. H. Von Snell, H. Haese, J. A. Petri, W. Hagedorn, M. H. Pankow, J. G. Geiger, E. Hermann, T. F. Fink, I. Brackebusch, J. F. Henning, W. E. Zank, H. T. Peter, H. C. Krause and G. E. Haag, since 1973.

St. John Ev. Lutheran Church of Newville looks to the past with gratitude for the many gifts of God's grace that it has received and to the future with confidence that these gifts of his grace in Christ will abide with it even into eternity.

Pastor Gerhardt Haag

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

- Hoppe, Maurice L.**, as pastor of St. John's, Mishicot, Wisconsin, and St. John's, Two Creeks, Wisconsin, on September 27, 1981, by R. Froehlich and E. Steller (NW).
- Schmidt, James A.**, as instructor at West Lutheran High School, St. Louis Park, Minnesota, on August 23, 1981, by M. Mulinix (MN).

### Teachers:

- Behm, Duane M.**, as teacher at Emmanuel, Tempe, Arizona, on August 23, 1981, by D. Pautz (Ariz.-Calif.).
- Berger, Joel**, as teacher at St. John's, Baraboo, Wisconsin, on August 16, 1981, by E. Toepel (WW).
- Greschner, Allen**, as instructor at St. Croix Lutheran High School, West St. Paul, Minnesota, on August 31, 1981, by D. Ponath (MN).
- Kanter, John H.**, as teacher at Bethany, Concord, California, on July 26, 1981, by A. Keibel (Ariz.-Calif.).
- Lau, Theodore F.**, as teacher at Shepherd of the Hills, Inver Grove Heights, Minnesota, on August 30, 1981, by W. Hartmann (MN).
- Nolte, Carl S.**, as teacher at Bloomington Lutheran, Bloomington, Minnesota, on September 13, 1981, by M. Liesener (MN).
- Ray, John A.**, as teacher at Bloomington Lutheran, Bloomington, Minnesota, on September 13, by M. Liesener (MN).
- Steffen, Stuart**, as teacher at St. John's, Sleepy Eye, Minnesota, on August 23, 1981, by R. Buss (MN).
- Waedekin, Robert J.**, as teacher at St. John's, Red Wing, Minnesota, on September 13, 1981, by G. Horn (MN).
- Popp, David**, as teacher at New Salem, Sebawaing, Michigan, on August 16, 1981, by P. Huebner (MI).
- Warning, Richard L.**, as teacher at St. Paul, Green Bay, Wisconsin, on September 13, 1981, by R. Rose (NW).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

- Hoppe, Maurice L.**  
Rt. 1, Box 349  
Mishicot, WI 54228  
Phone: 414/776-1308
- Schmidt, James A.**  
7526 Carnelian Lane  
Eden Prairie, MN 55344  
Phone: 614/934-6683
- Spreeman, Edward A.**  
391 Phoenix  
Orleans, Ontario, Canada K1E1V6

### Teachers:

- Behm, Duane M.**  
1620 South Hardy  
Tempe, AZ 85281
- Berger, Joel**  
126 — 6th Ave.  
Baraboo, WI 53916
- Greschner, Allen**  
430 W. Mendota Rd  
West St. Paul, MN 55118  
Phone: 612/455-0584
- Kanter, John H.**  
2890 Treat Blvd, Apt. 29  
Concord, CA 94518  
Phone: 415/687-1621
- Lau, Theodore F.**  
3122 — 65th St. E #303  
Inver Grove Heights, MN 55075  
Phone: 612/455-4898
- Nolte, Carl S.**  
11 W. 88th St.  
Bloomington, MN 55420
- Ray, John A.**  
8301 Standley Rd.  
Bloomington, MN 55437
- Steffen, Stuart**  
Rt. 1, Box 48  
Lamberton, MN 56152
- Waedekin, Robert J.**  
1323 Sylvan St.  
Red Wing, MN 55066  
Phone: 612/388-8584
- Warning, Richard L.**  
533 S. Webster  
Green Bay, WI 54301

## HANDBELL FESTIVAL

First Ev. Lutheran Church, Green Bay, Wisconsin, is hosting a Handbell Festival on April 18, 1982. Any school or church bell-choir interested in participating please contact Miss Bonnie Enter — school phone: 414/437-3900; home phone: 414/437-3608.

## CALENDAR OF CONFERENCES

### MICHIGAN

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** November 17, 1981; 9:00 a.m. Communion service.  
**Place:** St. John's, Sturgis, Michigan.  
**Preacher:** T. Haar, Alternate, G. Hieb.  
**Agenda:** Exegesis of the Principal Passages relating to Church Fellowship: Matthew 18:19, 20; 2 Corinthians 6:11-18; Romans 16:17ff; Ephesians 4:1-6; 2 John 7-11; G. Hieb; AVA Presentation, "A Mission Grows"; Why Do We Practice Close Communion; S. Otto; Conference Business and Casuistry.  
D. J. Valteau, Secretary

### MINNESOTA

#### REDWOOD FALLS CONFERENCE

**Date:** November 17, 1981; 9:00 a.m. Communion service.  
**Place:** St. Matthew's, rural Renville (Flora Township), Minnesota; O. Lemke, host pastor.  
**Preacher:** B. Terrell; L. Wurster, alternate.  
**Agenda:** Exegesis of 1 Corinthians 4:1ff; O. Lemke; *Formula of Concord*, Article XI; L. Wurster; The Doctrine of Justification and the Controversy over the Views of Dr. Walter Maier in the Missouri Synod; D. Arndt; Cases of Casuistry; Conference Business.  
R. Hellmann, Secretary

#### MANKATO PASTORAL CONFERENCE

**Date:** December 1, 1981; 9:00 a.m. Communion service.  
**Place:** Friedens, New Prague, Minnesota; A. Ruddat, host pastor.  
**Preacher:** A. Ruddat; alternate, R. Schlicht.  
**Agenda:** Exegesis on 1 Corinthians 6: V. Voss; A Study of the Mormon Religion; F. Fallen; Questions of Casuistry; Conference Business.  
**Note:** Please excuse to the host pastor.  
W. E. Wagner, Secretary

### SOUTHEASTERN WISCONSIN

#### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** December 1, 1981; 9:00 a.m.  
**Place:** St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin; P. Birner, host pastor.  
**Preacher:** L. Pautz; alternate: E. Schewe.  
**Agenda:** Continued study of "The Role of Man and Woman According to Holy Scripture" following the suggestion of the CHE (*Book of Reports and Memorials*, pp. 17-18), #1. M. Bater; #2. R. Lehrkamp; #3. J. Castillo; *Formula of Concord*: Article V: Of the Law and Gospel; W. Schink.  
**Note:** Please make excuses to the host pastor.  
M. Bater, Secretary

### WESTERN WISCONSIN

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** December 1, 1981; 9:30 a.m.  
**Place:** St. Matthew's, Ontario, Wisconsin.  
**Preacher:** D. Falck; K. Gast, alternate.  
**Agenda:** Exegesis of 2 Timothy 1: H. Winkel; Willful Sins and Sins of Ignorance: E. Breiling; The Rapture: D. Tollefson.  
R. W. Kloehn, Secretary

#### CHAPLAIN E. C. RENZ

**HOME ADDRESS**  
6501 Gau-Bischofsheim  
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West Germany  
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398-12-3568  
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Goldwitzerstrasse 31  
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Telephone 09134-5716

# The Northwestern Lutheran

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WISCONSIN EV. LUTHERAN SYNOD

## SYNOCDICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, Rel. 50E *Christian Doctrine II* at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning January 12 and meeting regularly on Tuesday evenings from 6:30 to 9:15 p.m. except for March 9 and April 13. Prof. Edward Fredrich of Wisconsin Lutheran Seminary has consented to teach the course.

All teachers who have been accepted into the Synodical Certification Program are encouraged to enroll. Others may enroll for audit or credit.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota 56073; phone 507/354-8221, Ext. 231.

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## 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
California	Rancho Cucamonga
Florida	Coral Springs*
	Daytona Beach*
	Lehigh Acres*
Georgia	Warner/Robbins/Perry*
Michigan	Novi
Missouri	St. Charles County*
	Springfield*
Montana	Miles City*
New York	Rochester*
North Carolina	Charlotte*
Oregon	Medford
	Pendleton*
Texas	Fredricksburg*
	Killeen/Ft. Hood*
	Lewisville*
	Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### GILLETTE, WYOMING

Christ Our Redeemer Lutheran Mission of the WELS worships every Sunday at 3:30 p.m. in the Energy Room of the Ramada Inn. For additional information contact Pastor David Russow, 416 S. 5th Avenue, Casper, Wyoming 82601; phone: 307/235-2770.

### ST. CHARLES, MISSOURI

WELS members in the St. Charles County, Missouri area are now worshipping at 7:30 p.m. Sundays at Darato's Restaurant, located just south of I-70 on Salt Lick Rd. (exit at Hwy. 79). Sunday school and Bible class begin at 6:30 p.m. Contact Pastor Peter Berg if you know of anyone who might be interested: 13880 Old Jamestown Rd., Florissant, Missouri 63033; phone 314/355-2882 or 314/355-0928.

## TIME AND PLACE

### ANTIGO, WISCONSIN

Ascension Lutheran Church, the WELS mission congregation in Antigo, Wisconsin (54409), is now worshipping at 806 S. Superior, Hwy. 45. The worship service is scheduled for 8:00 a.m. Sundays. Ascension is served by Pastor D. Fleming of Pelican Lake, Wisconsin.

### LITTLE ROCK, ARKANSAS

King of Kings Ev. Lutheran, the WELS mission in Little Rock, Arkansas, is now worshipping in their new worship/education/fellowship unit

each Sunday morning at 10:00. Bible class and Sunday school follow at 11:15. The new facility is located at 13525 W. Markham St., Little Rock, Arkansas. Please submit the names of prospects to Pastor John Gawrisch, 526 Springwood Dr., Little Rock, AR 72211; church office phone: 501/224-2042; parsonage phone: 501/224-8530.

## WELS CONTEMPORARY SACRED MUSIC EXPOSITION — 1981

Wisconsin Lutheran College  
November 13-14, 1981

**Exposition Concerts** — Friday and Saturday night, November 13 and 14 at 7:30 p.m. A wide range of contemporary music written and/or performed by WELS composers will be featured. Young people and youth groups are especially invited Friday night. A less formal AFTER-GLO follows each performance. Tickets will be available at the door — \$2.00 for adults, \$1.00 for students.

**Exposition Workshop** — Saturday, November 14, from 9:00 a.m. to 4:00 p.m. A workshop for choral directors, youth group leaders, teachers and composers. Opportunities to hear, sing and share ideas for selecting, composing and publishing contemporary sacred music in the WELS.

For information or registration call or write:

Wisconsin Lutheran College  
8830 W. Bluemound Road  
Milwaukee, Wisconsin 53213  
(414) 774-8620

## MEDITATIONS ON CASSETTE

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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Northwestern Publishing House  
3624 W. North Ave.  
Milwaukee, WI 53208