

The
**Northwestern
Lutheran**

JUNE 1, 1982



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a moral issue?

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from this corner



During the month of June all our districts, ten of them, will be holding their biennial conventions. All pastors, all male teachers, and one lay delegate from each congregation of the district are required to attend.

Since all major decisions affecting Synodical life are made at the biennial Synodical conventions, much of the work of the district conventions is in the form of reviewing programs of the past year, commenting on the progress or lack of progress in these programs, and reacting to proposals to be reported to the Synodical convention next year for action.

Some of those who are required to attend these "do-nothing" conventions view their attendance as a dull and wearying two or three days. (I will not tell you how I know so well that some feel this way at one time or another).

This feeling is due to the American commitment to activism — "*nothing is that doesn't act.*" Contemplation, reflection, fellowship, the exchange of ideas, all of these are anathema to the corporate lifestyle. The visible results of any meeting — according to corporate wisdom — should be commensurate with the time, people, and money involved. Using this measurement, district conventions do not fare well.

There are a number of reasons, however, to view these "do-nothing" conventions with high regard. One is the election of the district presidents, every two years. Essentially he will be responsible, under God, for the spiritual vitality of his district for the next two years. To believe this to be unimportant is to miss the real world of the church.

Secondly, in a synod such as ours esprit is vital. There is a chemistry at work in every community. It must be constantly catalyzed. The district convention — the gathering of the district — is just such a time. No, you can't measure it, but it is going on subtly but perceptibly.

And thirdly, there is always some major issue which has been referred by the Synod convention to the district conventions for grassroots expression. This time it is a new hymnal. No one should brush off the importance of the districts' reactions.

The hymnal touches the life of us all. It shapes our worship. It embodies the confession of the Holy Christian Church, the Body of Christ. It stirs our heart. It is the pulse of our spiritual life.

District conventions — God bless them!

James P. Schaefer

*May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57*

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Cover

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EDITORIALS

Sparta Reincarnated

Plutarch, a Greek historian who lived about 100 A.D., relates in his *Life of Lycurgus* that every male child born in a Spartan family was examined by the old men of the state. If it was sick or deformed, it was hurled to its death in a deep cavern in the mountains. To a young prep school freshman reading this account more than half a century ago, this cruel practice ranged ancient Sparta with barbaric tribes in the uncivilized back country of the world.

The spirit of Sparta is being reincarnated in the United States of America, a nation that considers itself one of the world's most enlightened societies. In 1973 its Supreme Court ruled that the lives of children in the womb are not protectable and that the mother's freedom of choice overrules her unborn child's right to live. That fateful decision opened the door to discretionary killing, not only of fetuses that are not considered "viable," or that are not deemed "meaningful," or even "convenient."

In 1973, less than ten years ago, not only Christians but also many other Americans with moral principles predicted that the day would soon come when discretionary killing would be sanctioned for infants as well. That day came this spring, when the courts of Indiana ruled deliberately that a child born with Down's syndrome need not receive medical attention to save its life by correcting a defect in its digestive tract. Had the child not had Down's syndrome, the surgery would have been performed. The parents, the hospital, and the courts decided that the child should be starved to death. The baby was killed because it was retarded.

That Indiana court decision is an ominous breach in the levee that protects children whose lives are not "meaningful" and who will not "enjoy a quality of life of any sort." In Indiana there are parents and medical personnel and legal authorities and media people who have begun to reestablish Spartan morality of destroying infant life. One step remains: somewhere in the United States of America a court will sanction the killing of the elderly whose lives are no longer "meaningful" and who no longer "enjoy a quality of life of any sort." I don't remember reading that Sparta achieved that level of "enlightenment."

Carleton Toppe

Loan sharking

"Ask a man nowadays what he makes, and he doesn't say 'Shoes' or 'Brake linings' or 'Chewing gum.' He says, 'Sixteen percent.'" So wrote New York *Times* writer Russell Baker in a recent article on America's current obsession with interest rates. He fears that we are fast becoming "a nation of loan sharks."

He may be exaggerating, but there is some truth in what he says. In the present economic climate there are

still the poor and the unemployed who have no money to loan or to invest and who are forced to concentrate on survival. But there remains a considerable segment of the population, not necessarily classified as wealthy, which is blessed with at least a modest accumulation of funds which exceeds immediate personal needs. A large portion of this segment tends to monitor interest rates, as they affect its surplus funds, to the last decimal point.

There is something to be said for these people. Many of them acquired what they have through hard work and self-discipline, and unlike some of their less responsible contemporaries, they were not prodigal with what came into their hands.

At the same time, human nature being what it is, and Satan never taking any time off, there is always Avarice lurking in the background, eager to recruit new disciples. He spots prospects among those who spend their lives watching the interest rates.

The question comes up, "Who's minding the store?" There are still other important matters in this world besides keeping track of the interest rates, and there are legitimate concerns in this life, especially for Christians, which have nothing to do with money.

"Loan sharking" in its various forms — as described by Baker — does not really befit the disciples of Jesus Christ, and it can swiftly and silently extinguish the light of faith which directs our thoughts to higher things.

Immanuel G. Frey

Savior and saints above

These days the Ascension look focuses our eyes primarily on the regnant Savior and then also in passing on the saints in the heavenly Jerusalem. One of these saints, Francis of Assisi, is frequently mentioned in this year that marks his eight-hundredth birthday. What about saints?

For one thing, anyone whose birthday goes that far back does not necessarily belong to any single church grouping. Back in 1182 there were not yet all that many denominations. For another, Francis fathered a monastic order and monastic orders do not rate high on the scale of evangelical Christians.

What should we think about Francis and other saints above, assuming a faith in Christ that brought them to the Jerusalem above? More importantly, what should we believe about our ascended Savior? Our Lutheran creeds, specifically Article XXI of the Augsburg Confession, provide the answer.

"The memory of saints may be set before us, that we may follow their faith and good works according to our calling . . . But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that he will hear our prayer; and this worship he approves above all, to wit, that in all afflictions he be called upon, 1 John 2:1: If any man sin we have an Advocate with the Father, etc."

Edward C. Fredrich

Pentecost . . . and sharing the gospel

When the day of Pentecost came, (the disciples) were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. . . .

Amazed and perplexed, (the people) asked one another, "What does this mean?" Some, however, made fun of them and said, "They have had too much wine."

Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who are in Jerusalem, let me explain this to you; listen carefully to what I say. These men are not drunk, as you suppose. It's only nine in the morning! No, this is what was spoken by the prophet Joel: 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy. . . . And everyone who calls on the name of the Lord will be saved.'" (Acts 2:1-21).

We are accustomed to speaking of Pentecost as the birthday of the New Testament Church. It is entirely fitting that we do so. What happened at that Pentecost in Jerusalem fifty days after Christ's death and resurrection is certainly the start of a new era. Those 3,000 converts of Peter's powerful sermon were the nucleus of the New Testament Church.

Only one plan of salvation

But let us not, however, think that Pentecost ushered in a new plan of salvation. Old Testament believers also were saved by faith in the Lord's Christ. The difference is merely one of direction or orientation. They looked *forward* to the coming Savior, just as the New Testament Church looks *back* to the Savior who has now come.

Despite the essential similarities, there are also some features of the New Testament Church which are notably different from the Old. But even these differences were known to the readers of the Old Testament, for they were revealed by prophecy.

For example, when Peter got up to speak on Pentecost, it was evident to all that he was not a priest or a member of the Levitical family. In short, he was not part of the Old Testament religious "establishment." and yet, there was no doubt as to the authority by which he spoke to them. The dramatic and visible outpouring of the Holy Spirit made it clear that he was serving as God's mouthpiece.

Universal priesthood of all believers

But the amazing thing that Peter calls attention to is that it is not he alone who will be speaking the message of salvation to the New Testament Church. It is rather to be the privilege, the joyful duty, of *every* New Testament believer to share his or her faith. And for proof he turns to the Old Testament Scripture. He tells them, "This is what was spoken by the prophet Joel: 'In the last days,' God says, 'I will pour out my Spirit on all people.'" There will be in the New Testament a universal priesthood of all believers, for he continues, "Your sons and your daugh-

ters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy."

To *prophesy* does not mean merely to *predict* or to foretell the future. Its basic meaning in Scripture is rather to set forth God's will, to *declare his message*. And that is why there can be a universal priesthood of believers — because the power lies not in the speaker, but in the Word spoken, as Joel also knew and declared, "Everyone who calls on the name (Word) of the Lord will be saved."

Share the gospel

Pentecost is not just a church festival instituted "back then" and now repeated annually by tradition. Pentecost is a call to share our faith, a commission to evangelize. Wherever the Lord has put us, whether it be as a mother in the home, a worker in the shop or office, a student on campus — wherever we come upon hearts troubled by sin and asking the Pentecost question, "What shall we do?" there let us repeat Peter's gracious invitation: "Repent and be baptized, every one of you in the name of Jesus Christ, so that your sins may be forgiven. And you will receive the gift of the Holy Spirit" (Acts 2:38).

Joel has prophesied that in these "last days" we will be sharing that saving message. Let's not prove him false. □



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Handiworks of his grace 25 years in Japan

by Kermit D. Habben

"On my way to work every morning," she said, "I saw the cross at the entrance to your road," and then she began to cry. Mrs. Nakamatsu, a nursery-school teacher, first came to church in February of last year. Through her tears she told about the difficulties in the education of her daughter. We talked for over three hours. A son was born to Mrs. Nakamatsu a month later, but it was discovered that he had a heart defect. The doctors were unsure how long he could live without an operation.

During the stifling heat of mid-summer we began a program of Bible study when Mrs. Nakamatsu's two daughters, Lily and Grace, were home. However, Lily, 14, began to attend the local Kingdom Hall. "Mother, I have just gotten interested in Bible study and you want to make me quit. Besides, Mother, my friends all go. I would be embarrassed to tell them that I can't go with them." I tell you it took some real Bible study and careful Japanese before that bridge was destroyed. The language is always a real problem. How do you say, "You shouldn't go," and keep the wording polite enough not to turn her against you because of your impolite way of speaking. I really don't know!

But miracles still happen. We rejoiced with the angels Christmas Eve. Mrs. Nakamatsu, her two daughters and son were baptized. A month earlier Mrs. Nakamatsu reported, "The doctors said today that my son will not need an operation. The heart defect is mending itself." Yes, Mrs. Nakamatsu and her two daughters can believe in miracles. Christmas Eve we rejoiced with the angels over more than one miracle!

Miss Kamiakutsu, who was baptized with Mrs. Nakamatsu and her

children, is the product of seven years of mission work. She is a good example of Japanese mission work. It takes patience and perseverance and lots of time. Patience and perseverance are not the long suit of Americans, I am afraid. Mrs. Sasaki and Mrs. Kawashima have been studying for about 4 and 7 years respectively. You can imagine the joy we felt when at a recent ladies' Bible study they both said, "We want to be baptized, but . . ." but, and that is a big but, they have not been baptized yet; patience, more patience. The most important thing to remember is that patient and persistent work will bear fruit as God promises.

Miracles still happen and we celebrated quite a few Christmas Eve. You can ask Mrs. Nakamatsu. She thanks you for sharing the grace and message which worked miracles

in her life. Mrs. Nakamatsu and all the Japanese Christians along with us pray that the Lord will continue to give you patience so that after 25 years you will not grow weary, but make the years ahead years of patience and persistent sharing of the joyful news in Japan and around the world. Mrs. Nakamatsu still wants to share Jesus with her husband. "Maybe someday I'll think like a Christian," he said. That was progress. How long will it take to lead him to Christ?

Our missionaries in Japan ask that you do not grow weary but patiently and persistently pray for them and encourage them by your support of the work which God has begun and blessed these past 25 years of grace. Years which would have been impossible without his grace. □



In the front row (left to right) are Miss Kamiakutsu, Lily, Mrs. Nakamatsu and son, and Grace. In the back is Kermit D. Habben, missionary to Japan since his graduation from seminary in 1967.

Righting the wrong

The Board of Elders was meeting with the pastor. "This could be a serious problem, pastor," said Chuck Winters with a frown on his face. "You might be right, Chuck," said Dan Richardson, the chairman of the Board, "but I think you better fill us all in on the details. Most of us don't know much about the problem."

"Well, as I understand it," Chuck began, "it happened last week when the workday here at church was going on. Marge Goodman, who had come to help feed the workers, left her purse on a chair in the kitchen. She stayed for awhile to clean up. When she went to get her keys, she noticed that \$40 — two \$20 bills — were missing from her purse. She distinctly remembered putting the money in her purse, because she planned to do a little shopping on the way home.

"She told one of the other women about it. The other woman (I won't mention her name) went to get Rod Riege, who is one of our trustees. She told him that she had seen the Murphy boy, the second oldest, Bob, coming out of the kitchen in a hurry. She spoke of 'that long-haired Murphy boy, who has caused trouble in the congregation before.'

A confrontation

"Rod Riege, unfortunately, went right out and found Bob Murphy and confronted him. Rod as much as said Bob had taken the money. When Bob denied it, Rod searched him, but found nothing.

"Later the facts came out. Bob had been in the company of others while he was in the kitchen, and all of them agreed that Bob could not have taken the money. The next day we learned that another young person had taken the \$40, felt guilty about it, and confessed to his parents. The

money has been returned to Marge Goodman."

At that point another of the elders said, "We can be glad about that. But I have heard from his mother that Bob Murphy is upset. So is his mother, for that matter. She has tried very hard to get Bob coming back to church after that phase he went through. Bob was doing very well, too. But he feels that he has been accused just because his appearance does not conform to what some people feel is acceptable."

An attempted reconciliation

Further discussion on the matter brought out several significant points. Chuck Winters agreed to make an attempt to get together with Rod Riege and the woman who had planted the suspicion. He would ask them to apologize to Bob Murphy. Together they would commend Bob for his improved Christian life, and ask him not to harbor ill will toward the church.

They also decided to suggest to members of boards and committees that they pass the word regarding leaving purses and other valuables in view of others. Sometimes even Christians are weak and subject to temptation. There is no need to wave temptation in front of people needlessly. That was the least they could do as a result of the incident.

Still another thing they talked about was attitudes. It is easy to develop a negative attitude toward someone simply because his outward appearance fits a certain image. Especially in our "conservative" churches, long hair and faded jeans seem to conjure up uneasy visions in the minds of many. Maybe it would be wise for young people to be more considerate of the tastes of others in the community of Christ. But, as long as they don't, more mature

Christians should be patient, and be careful of their own temptation to be judgmental.

Before the accused

They agreed the most important thing to come out of the situation was the realization once again that accusations should be made in the presence of the one accused. That was the way Queen Esther brought her accusation against Haman. He was a wicked man who was trying to destroy her and her people. But when it came time to accuse him, she did it in his presence, not behind his back. That is also one of the reasons behind Jesus' words in Matthew 18:15: "Go show him his fault . . ."

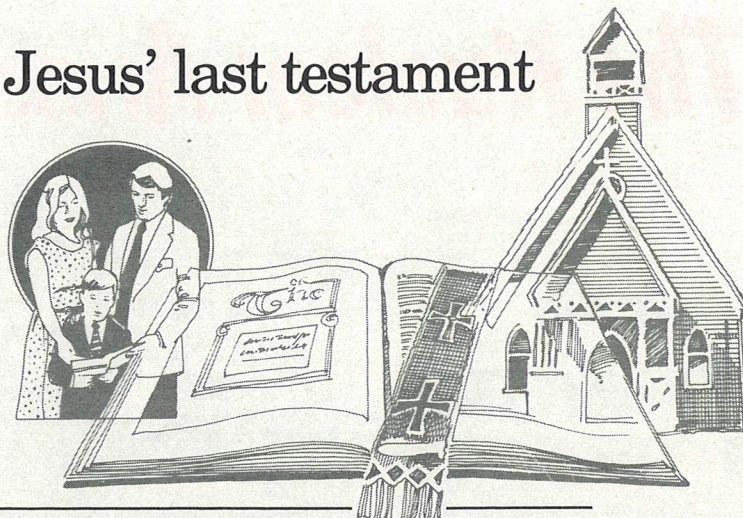
If the woman who had seen Bob coming out of the kitchen had been required to accuse him to his face, maybe she would not have been so positive. At the very least, Bob could have pointed out immediately that others were in the room with him. Most probably the offense would have been much smaller, maybe even nonexistent, if Bob had been granted the right to be present when the accusation was first made.

It was then the pastor chimed in. "I really respect you," he said, "for the way you have worked through this problem. I'll wait until this has had some time to quiet down. Then, I'm sure, a sermon text will come along which will give me an opportunity to work in that important principle about accusations being made in the presence of the accused. I am sure we all need the reminder. It can help us to develop a more evangelical and fair practice with one another."

After a prayer, they adjourned the meeting. □

Thomas B. Franzmann is pastor of St. Mark's, Citrus Heights, California.

Jesus' last testament



Searching the Scriptures by JULIAN G. ANDERSON

We'll continue the account of the last supper where we left off by reviewing the last section and reading

John 13:26b-38

The dipping of the bread into the vinegar revealed Judas to John (see 26a), and Judas left the room and the group (vv.27-30). Then Jesus began his efforts to prepare the apostles for what was coming, and to comfort and reassure them. Note that he begins by telling them that his death would bring him glory and honor (vv.31,32). Then he told them plainly that he was going to leave them (v.33), followed by his "new commandment" (v.34, underline and memorize), a priceless nugget.

His next unpleasant task was to warn Peter of his coming denial after Peter's question (v.36). Note the conversation in verses 36-38 and compare Matthew's account in 26:31-35. Peter was always the enthusiastic, impetuous one, never realizing how weak we all are. Next read

John 14:1-31a

Here Jesus reminds them that they must continue to *believe* in him (v.1), and tells them where he was going and what he was going to do (v.2), followed by his promise that he would come back again (v.3). Underline verses 1-3, which have been the comfort of Christians ever since. Then read Jesus' marvelous answer to Thomas' question (v.6, underline and hi-lite *way* (road), *truth* and *life*). Verses 9-14 remind us of John 5:16-30.

Then comes the first great promise of the Holy Spirit (vv.15-27). The Greek word translated "Comforter" or "Counselor" should rather read "Helper," since it has a wide range of meanings, but the primary sense is one who comes to *help* us. Note especially verse 26, which describes one of his main activities (underline). Underline also the comforting words in verse 27.

This seems to be the best place to include Luke 22:35-38, where Jesus reminds them that they will now have to provide for themselves and protect themselves from the hostility of the world. Next read

Matthew 26:26-29

Remember that the Passover supper always lasted 6 to 7 hours, with the head of the family talking at length about the Exodus and the lessons to be learned from it. And by now it may have been 8:00 p.m. or later. But the climax of that particular meal was the institution of the Lord's Supper, reported in these simple words. The cup mentioned here was the cup of *atonement*, as Jesus refers to himself as the sacrifice. This was the necessary explanation of his death, which would take place in about 12 hours. Compare also his former statement in Matthew 20:28. Now read

John 14:31b-16:33

Jesus' words in 14:31b must be understood as his orders to finish eating so that they could leave. But as they were doing so, he continued his

heart-to-heart talk. Chapter 15:1-10 is a beautiful reminder that all Christians must continue to look to Christ as their head in faith at all times, and contains the warning that we can accomplish nothing if we are separated from Jesus by unbelief (15:5b, underline). This illustration makes everything crystal clear. It also reminds us that we are to *bear fruit*, the central thought here. Note the increasing emphasis on this point in verses 2a, 2b and 5b (hi-lite). And mark what he said about *why* he used this illustration (v.11), and his amazing thought in verse 13, and how he made clear the real relationship between himself and his followers in verse 15. Next underline and memorize verse 16a, and note his promise in verse 16b.

Then read carefully what he says about the "world" (John's use) and our relationship to it in 15:18-25 and 16:1-4a, noting how he follows this by further references to the Holy Spirit in 15:26,27 and 16:7-15, which is the fullest section on the work of the Holy Spirit.

In 16:16-24 he again speaks of his departure and return, and in 25-33 he again returns to the tensions between the Christian and the world. Finally, read

John 17

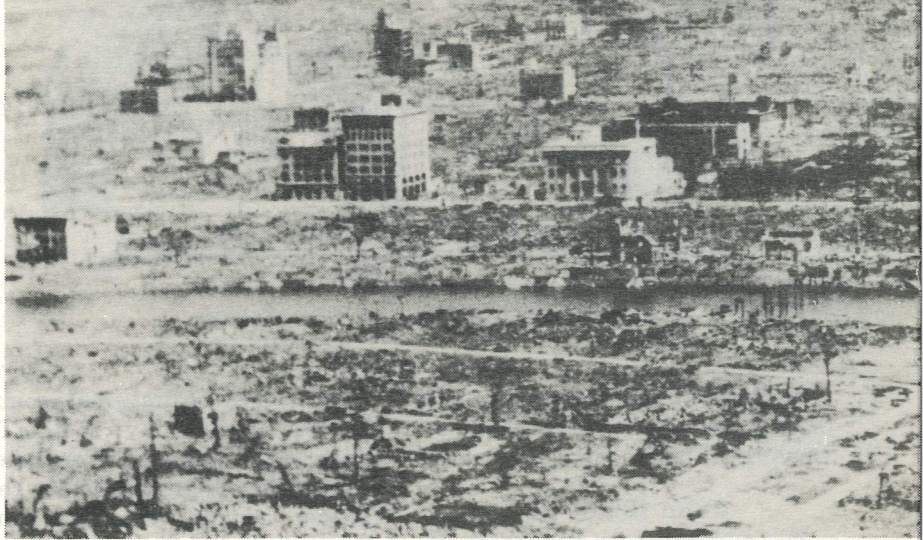
Note how Jesus prays for himself (vv. 1-5), for the eleven and the other followers of that time (vv. 6-19), and for all who would become his followers later (vv.20-26). Note also, as in 15:1-10, the emphasis on the close relationship existing between Jesus, the Father, and all believers, especially in verses 21-23. Verses 15-18 really summarize the whole prayer (underline). And remember that this prayer closed the evening's celebration. □



Julian G. Anderson is a retired pastor and seminary professor living in Naples, Florida

The Nuclear Arms Race

by Joel C. Gerlach



Hiroshima after the explosion of the first atomic bomb. Wide World Photos.

Seattle, Washington. Archbishop Raymond Hunthausen encouraged Catholics in his archdiocese to follow his lead in violating the law by withholding half of their federal income taxes. He urged the action as a protest against President Reagan's defense spending program which escalates the nuclear arms race.

Amarillo, Texas. Bishop Leroy Matthiesen called on Catholics in his diocese who work at Pantex, a nuclear warhead assembly plant, "to seek new jobs or something that they could do which would contribute to life rather than destroy it."

Amsterdam, the Netherlands. The General Synod of the Netherlands Reformed Church voted for the removal of all nuclear weapons from Holland. Following up on that action The Interchurch Peace Council rallied 400,000 people, mostly young persons, to participate in a march to protest the stationing of nuclear missiles near Amsterdam. More than two million persons have participated in similar demonstrations this year in Western Europe.

Milwaukee, Wisconsin. Bishops of the Lutheran Church in America heard a study paper at their annual spring meeting entitled "US-Soviet Arms Control in the 1980s: Problems and Prospects." Discussion of the paper prompted the bishops to express "grave concern" over the prospects of world peace.

The catalyst for these and similar public outcries has been the renewed escalation of the nuclear arms race. The targets of the protests have been the administration's provisions for increased defense spending together with its plan for the deployment of larger numbers of more destructive nuclear missiles in Western Europe.

Some influential churchmen are contending that their protests are based on moral grounds. The issue, they insist, is a matter of conscience, and for that reason it is an issue on which all Christians should be united. A *Christian Century* article concludes, "The whole world is looking to the churches of the U.S. and Canada to stop the madness."

The effort to make nuclear arms production and deployment a *moral issue* necessitates the abandonment of the church's classical "theory of a

just war." Seattle's Archbishop Hunthausen frankly admits that. In an interview with Colman McCarthy of the *Washington (D.C.) Post*, Hunthausen did not hesitate to overturn the centuries' old teaching of his church. "A lot of this goes back to the just war theory," Hunthausen said. "We have to abandon that. . . . The church has got to indicate that the principles that govern the just war are shattered, and that there is no way we can accommodate ourselves to that, given the weapons of destruction now available to us."

The LCA's presiding bishop, James Crumley, Jr., agrees. At the Milwaukee meeting of the LCA's bishops in March, Crumley said, "Martin Luther is frequently quoted for his beliefs that on some occasions wars can be just. We can no longer talk about just wars."

If Crumley and Hunthausen are correct, if the destructive force of nuclear weapons renders the concept of a just war invalid, and if the ultimate use of such weapons in a future war is inevitable, then the production and deployment of such weapons is indeed a moral issue.

Clearly the issue is a crucial and a critical one. These churchmen are issuing a challenge to all of us to rethink the positions we hold on this

issue. The fundamental question to be answered is this: Does the threat of a nuclear holocaust invalidate the concept of a just war?

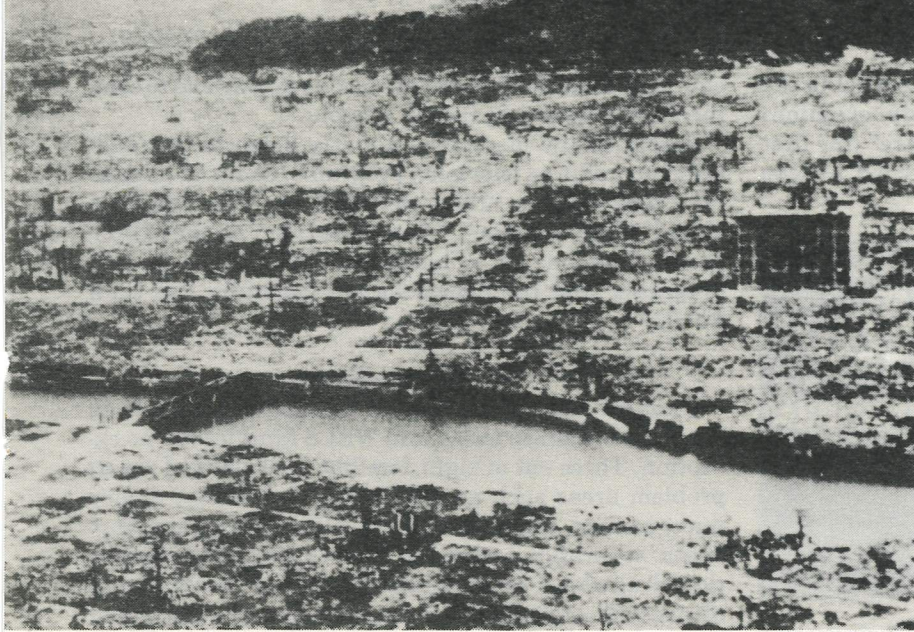
What is a just war?

War is a fact of life. Sin guarantees that. Wars and rumors of wars, Jesus warned, will continue until the world comes to an end. Whether or not it is appropriate for a Christian to serve as a combatant in a war is a question that has been debated among Christians from the first century to the present one. Generally Christian teaching has asserted that if a war is a just one, Christians are obliged to serve.

A just war is one in which an aggrieved nation uses force to resist an aggressor nation's efforts to deprive citizens of other nations of their rights and freedom. God has placed "the sword" into the hands of governments for that purpose, Romans 13:1-7.

The classical form of the just war theory was set forth by St. Augustine in 418 in a letter to Boniface, the Roman governor and military commander in Africa. Boniface had plans to leave government service to serve in the church. Augustine told Boniface, "Do not think that it is impossible for anyone to please God

Force — a moral issue?



while engaged in active military service.”

Augustine cited four principles which underlie the theory of a just war. (1) A just war must have human justice and human good as a goal. (2) A just war must be motivated by love, even for the enemy. (3) A just war must be directed only at the agents of war without employing unnecessary violence. (4) A just war must always be a public redress undertaken by rulers in the interest of justice, never a private action.

The Lutheran Confessions endorse the theory of a just war. In Articles III and XVI of the Apology of the Augsburg Confession, Philip Melancthon refers to just war as a biblical concept. Our Lutheran fathers understood that there are times when bearing arms is a necessary and right thing to do and times when to refuse to bear arms is an evil thing.

Refinements of the just war theory have resulted in a set of seven questions which Christians have employed to determine the issue. (1) Is a particular war being waged under legitimate authority? (2) Is the war being waged for a moral purpose? (3) Is force being employed without excessive violence? (4) Will conditions after the war be better than if no war

had been waged? (5) Have all other means of solving the issue been exhausted? (6) Will selective immunity be employed to avoid wholesale slaughter? (7) Will the war lead to a restoration of moral order?

Just wars employ military force to preserve peace and to insure freedom. The alternative is a world in which we become slaves of evil men. God does not intend his world to become an Orwellian Animal Farm or a universal Gulag. He does not expect us to stand idly by while a mad Hitler enslaves the world and decimates its population.

Do nuclear weapons invalidate the theory?

Christian teachers have asserted for centuries with Scriptural warrant that the theory of a just war is a biblical concept. Some church leaders today insist that the theory of a just war is no longer viable. Nuclear weapons invalidate it, they contend. For that reason they view the production and stockpiling of nuclear weapons as immoral. Is that an evil no Christian can condone?

God has not removed “the sword” from the hand of governments. What fits the category of the sword? Conventional weapons as opposed to unconventional ones? To suggest that

a 2,000-pound incendiary bomb fits the category while a 10-megaton atomic bomb does not is an arbitrary judgment. To make moral issues out of arbitrary judgments casts men into the role of God.

Some advocates of arms control and reduction advance cogent reasons for curbing the production of nuclear weapons. Christians ought to be familiar with the issues.

Weigh the question in your mind. Support nuclear disarmament efforts if that makes good sense to you. Join the protest marches if you believe that will help you accomplish your objective. *But don't do it because someone insists that the issue has become a moral issue.* And don't try to equate your common sense with God's will in this question. Remember that you represent yourself, not the church.

God's Word does not offer the final word on the nuclear arms issue. That issue is one for governments to decide, not the church. Thank God that in our country we are free to hold differing views of the question, and that we can try to influence our legislators and our president to see things as we do.

But as Christians we are not free to bind the consciences of other people on matters on which God has not spoken decisively. Nor is it appropriate to regard other Christians as substandard Christians because their views based upon human judgment do not coincide with ours. It is one thing for Bishop Matthiesen to suggest to his people that there are better places for Christians to work than at Pantex. It is another thing for him to suggest that they *ought* to do so because the assembling of nuclear weapons violates God's will.

To ask whether it is *wise* or not to maintain a nuclear arsenal is an exercise in good citizenship. To ask whether it is *right* or not is an exercise in futility. The Bible does not answer that question. □

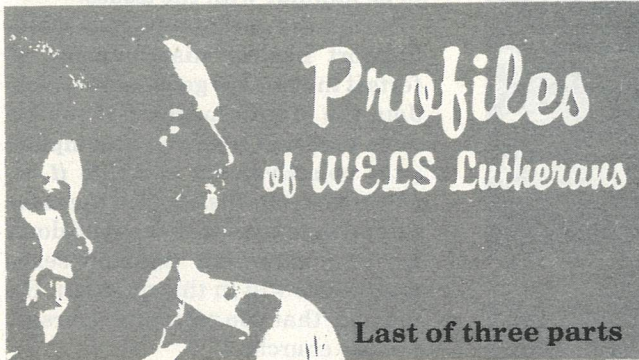


Joel C. Gerlach
of San Jose, California,
is mission counselor
for the California
mission board.

WHAT WE DO

by Glen R. Barnes and John R. Isch

This, the final article in this series summarizing the findings of the *Profiles of Lutherans* study, examines the activities of our lay people. "Who We Are" (the first article) and "What We Believe" (the second article) should help us understand what we do.



WELS lay persons have been members of their present congregations for an average of fifteen years. They attend church regularly with two out of three attending four or more times a month (one out of eight attends once or less). The reasons lay persons give for attending church are to hear God's Word and to worship God. Females and older lay persons tend to attend church more frequently than do males or the younger laity. Bible class attendance is less likely for lay persons, two out of three indicate a maximum of once per month. Three out of four lay persons indicate they attend communion six or more times per year. Personal or family devotions, however, are a worship activity for only a minority of the lay members. Only three out of ten indicate that they have daily personal devotions, and one out of eight indicates that family devotions are a daily occurrence in the home.

Church involvement

Church involvement as a worker is most typically as a Sunday school or Bible class teacher. One out of four lay persons indicates that he or she has been or is presently such a teacher; the same proportion indicate that they have been congregational officers. Another ten percent say they are not now but they are willing to serve in either position. Half of the laity indicate that they have been workers at a congregational activity at one time or other.

When asked what reasons parents should have for sending their children to a Lutheran elementary school, the majority of lay persons choose daily religious instruction as the most important reason. Two other reasons frequently given are the values which are taught in school and the good administration of the school. Lay persons are much less likely to suggest that the better quality of students or teachers, the better academic training received in the school, or the preparation of

church leaders are important reasons for parents to send their children to a Lutheran school.

Rarely do lay members regularly listen to or watch religious radio or television programs. One half do tune in occasionally to "Billy Graham" or "The Lutheran Hour," "Oral Roberts," "This is the Life," or "Rex Humbard." Only one out of ten mails in donations to such programs, and the donations are generally less than \$20.00.

Family problems

Unusual conditions are increasingly common in American families today and WELS families are no exception. Three out of eight families in our Synod report problem areas such as the care of the elderly, money management, prolonged illness, alcoholism, premature death, separation or divorce, travel separation, retardation, drug abuse, or unwanted pregnancy. During times of stress most persons turn to their family members or their pastors for help. For example, if money problems arise, WELS laity are likely to turn to their families; and if marital problems arise, they are likely to turn to their pastors. At other times they may turn to either their families or pastors or both as, for example, if a family death or an unwanted pregnancy occurs. If unemployment arises, they turn to the government (or to no one at all). At other times lay persons seem unsure where to turn as, for example, if alcohol or drug problems arise or if a family member suffers paralysis or retardation.

Most lay members are not actively affiliated with many social clubs or organizations. Even here, most activity centers in church organizations which are not

Rarely do lay members regularly listen to or watch religious radio or television programs.

worship services or Bible classes. Four out of ten lay persons are active in such church organizations. These church organizations (for example, choir) are joined because of the personal satisfaction they bring. Many lay persons are active in school or youth organizations and retain their membership in them because of a feeling of family obligation. Of personal interest to many persons are such activities as sports (one out of four lay persons is involved), professional organizations, hobby clubs, service clubs, and self-improvement groups. Occupational interests also involve small numbers of people in such activities as union organizations (one out of ten), farm organizations, and veterans organizations.

Charitable donations

Some families make donations to religious organiza-



Students lined up to recite memory work to their Sunday school teacher.

tions or charities such as Lutheran schools and colleges (one out of two), United Fund (two out of five), Lutheran social services (two out of five), medical charities (one out of three), and national Lutheran programs (one out of five). Rarely, however, do these gifts exceed \$50.00.

Only one-third of all lay communicant members presently have a written will. Of the one-third who do have wills, thirty-three and one-third percent have made plans to leave something to the church. Of the two-thirds who do not presently have wills, sixty-six and two-thirds percent have never thought about leaving anything to the church. Of the remaining one-third, about fifty percent plan to leave something to the church when they make wills and the other half do not.

WELS laity regularly offer personal witnessing of their faith to family, friends, and acquaintances, but far less frequently to strangers. Personal witnessing to one's family and to one's friends is reported by three out of four lay persons. Approximately half report witnessing to acquaintances. Only one out of three lay persons says that he or she has personally witnessed to a stranger. Fifty percent of the lay persons would be willing to participate in an evangelism program. In fact, one out of six would be willing to lead an evangelism team or go alone, while one out of three would simply be willing to go along with a team.

Giving to church

When lay persons were asked to describe how they decided what to give to church, some interesting answers resulted. Communicant members under the age of twenty-seven frequently decide their church contributions in

a more unplanned manner than do members over the age of forty-five. Two out of three members under twenty-seven made no formal plans regarding their contributions; they give as much as they can afford or as they are moved to give when they attend services. One out of two older lay people (over forty-five) also gives in an unplanned manner — what they can afford or as the needs of the congregation arise. The remainder, both old and young, use some kind of planned giving — on the basis of the previous year or a percentage of their incomes. On the whole, only two out of five communicants use some kind of planned or percentage giving when deciding on their church contributions. Regardless of how they plan their contributions, the average lay family contributes \$9.00 to \$10.00 per week or \$500 for all purposes per year to their local congregation. □



Dr. Barnes is Director of Institutional Research for Dr. Martin Luther College, New Ulm, Minnesota.



Dr. Isch heads the education department at the same school.

Looking at the RELIGIOUS WORLD

by Joel C. Gerlach

The Mass of Media

Mark Tuttle, president of a communications consulting firm in Worcester, Pennsylvania, prepared an analysis of developments in the field of Christian broadcasting for *Evangelical Newsletter*. The analysis appeared in the Oct 16 issue last year. Some of Tuttle's observations provide food for thought in answering the questions raised by "Pray TV" about the electronic church. Here are some excerpts:

"One TV evangelist had a satellite uplink installed in haste simply to transmit programming from their studio to another distant facility for eventual broadcast. Granted, the equipment now allowed the once-a-year TV special to be live and the large disk made for an impressive stop on tours. Yet, in actuality, it would cost many *thousands of dollars less per week* to continue sending video tapes by express mail. A few hours of time and many thousands of dollars were not as important as a myth maker — those tours now prove that we can reach the world!"

"While the Christian broadcasting industry does provide an important service to the body of Christ, it nonetheless changes the way we view the church. We replace interactive community with individualistic observation."

"The Christian broadcast industry by nature draws our interest away from the gathered church. TV watching can become a surrogate for corporate worship. It is practically impossible for the individualistic media to foster a loving fellowship of mutual concern."

Getting the Word Out

Lutheran Church in Australia translators have completed and published a translation of the New Testament in the Pintupi/Luritja language. The P. L. language is one of a half dozen spoken by Aborigines in Central Australia.

The former Evangelical Lutheran Synod of Australia together with the Herrmansburg Mission Society of Germany (a society which supplied pastors for the Wisconsin Synod in its early days) began work among the Aborigines in 1875.

The Lutheran Church in Australia now has nine Aboriginal pastors working together with four Australian missionaries among the Aborigines.

The New Testament has been available in one other of the Aboriginal languages. Luther's Catechism has been translated into yet another.

Meanwhile in Africa, President Shehu Shagari of Nigeria has commended the Bible Society of Nigeria upon completion of a new Nigerian translation. The new translation brings to 72 the number of Nigerian languages into which all or parts of the Bible have been published. Work is continuing on translations of the Bible into 303 additional languages spoken by Nigerian natives.

On the other side of the globe, the Lutheran Church of Korea released the first of a 12-volume edition of Luther's Works in Korean. Volume I is entitled *Selected Old Testament Commentaries*. The volume contains Luther's introduction to Old Testament books together with extensive sections from his commentaries on Genesis and Isaiah. The publication was made possible by a grant from the Evangelical Lutheran Church of Bavaria.

Lutheran Union

Planning for the union of three Lutheran bodies into a single church has reached the final stages. The Committee on Lutheran Unity representing the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches has proposed that a new 70-member commission be appointed to plan a consti-

tuting convention for the merged church in 1987.

The Committee on Lutheran Unity's plans for merger require the approval of the national conventions of the three church bodies in 1982. Opinion polls taken at previous district and national conventions revealed a 77% majority in favor of merging the three churches.

Membership in the merged church would involve 5,407,000 of the 8½ million Lutherans in the U.S.

The union timetable calls for the formation of the new 70-member planning commission in 1982 following synodical approval by the three churches. The 1986 conventions of the three churches will be asked to give final approval to the commission's plans. Merger will take place at a constituting convention in 1987 if all goes according to plan.

The Committee on Lutheran Unity has proposed that the 70-member commission be selected by the churches, 31 from the LCA, 31 from the ALC and 8 from the AELC. Half of the 70 are to be lay members, half clergy (of whom at least half are parish pastors).

Forty percent of all commission members are to be women, and one-sixth of the commission is to be from ethnic or racial minority groups. The committee also designated that the chairman of the commission be a lay member. The projected budget for the commission's work is \$1.6 million.

Commenting on the need for the three churches to unite, LCA Bishop James Crumley said, "I think it helps when you have to identify yourself as a Lutheran and people say: What brand?" We agree. The proposed merger will unite Lutheran bodies which have abandoned the historic Lutheran teaching on the inspiration of the Bible, and leave outside the merger those Lutheran bodies still determined to uphold the authority of Scripture.

That will make it easier to answer the question, "What brand?" □

News from the WELS



Rev. Daniel M. Gieschen (standing) addresses the veterans of 100 years. They are (from left to right) Rev. Walter A. Diehl, Myron Nelson, and John W. Jung.

Three honored for service

At the spring meeting of the General Board for Home Missions three retired mission officials were honored for a combined 100 years of service. For many years all three had also been members of the General Board in addition to their district boards.

John W. Jung of Randolph, Wisconsin, who recently celebrated his 95th birthday, began his 50 years of service in 1932 when he was elected to the mission board of the Western Wisconsin District.

Myron Nelson of Tucson, Arizona, who is 72, began his service in 1956 when he was elected to the mission board of the Arizona-California District.

Pastor Walter A. Diehl of Weslaco, Texas, who is 70, also began his service in 1956 when he was elected to the mission board of the Arizona-California District. In the later years he served as chairman of the Texas Mission District mission board from which he retired this year.

Pastor Daniel M. Gieschen of Adrian, Michigan, chairman of the General Board for Home Missions, called their 100 years of service a "labor of love for Jesus Christ." He said that to the three veterans "missions were always the heart of church life and bringing the word of saving grace to those sitting in darkness was always number one."

INSTALLATION — On April 27 at the spring meeting of the Conference of Presidents Rev. James P. Schaefer was installed as editor of *The Northwestern Lutheran*. Officiating was President Carl H. Mischke. President Gerald E. Free (right) of the Nebraska District and second vice-president of the Synod preached the sermon, and Pastor Kurt F. Koeplin (left) was the liturgist. The installation was held at Atonement Lutheran Church of Milwaukee which Rev. Schaefer served from 1947 to 1967. From 1967 to 1981 Rev. Schaefer served as the Synod's stewardship counselor.



Chaplain returns

Pastor and Mrs. Edward C. Renz have returned to the United States after nine years in Germany where Pastor Renz served as one of the WELS civilian chaplains.

He served a scattered congregation of about 700 baptized members stationed primarily in Germany, Italy, and Great Britain. The majority of the members are serving in the military, others are government employees and people associated with U.S. overseas firms.

Pastor Renz served alone as civilian chaplain in Germany from 1973 to 1977 when Pastor Clayton Krug joined him in Germany. Since that time two civilian chaplains have continued to serve in Europe.

During his nine-year ministry, Pastor Renz baptized 77, confirmed 24, and communed privately or in services 5,140.



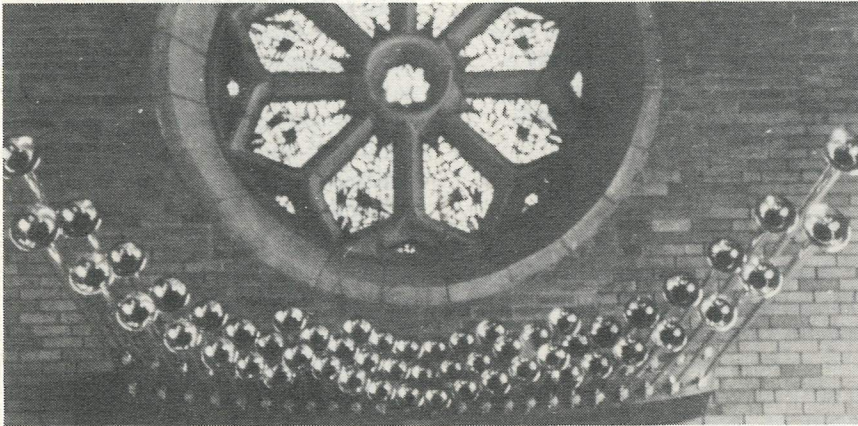
Rev. and Mrs. E. Renz

Since his return to the States, Pastor Renz has been on a research and writing assignment for the Special Ministries Board which is responsible for the civilian chaplaincy. □

Minnesota

Pastor Theophil Haar retires

Rev. Theophil Haar is retiring after fifty-two years in the ministry. Rev. Haar graduated from Wisconsin Lutheran Seminary in 1930. He was installed the same year as pastor of St. John's Lutheran Church, Mazeppa, and St. John's Lutheran Church, Bear Valley, Minnesota. He served these congregations until his retirement. He married Lenore Busse who was a member of the parish and served as organist for many years. The Haars will continue to reside in the Bear Valley parsonage.



The narthex wall of St. James.

Fifty-five trumpets at St. James

The neighborhood around St. James Lutheran Church in St. Paul, Minnesota, was treated to a new sound as the recently installed "Imperial Trumpets" were introduced in festival services.

"I don't believe there is anything like it in this country or in the entire world," said Justin and Mark Matters, who, in creating the trumpets, made a personal dream come true.

For several years Justin, organist at St. James, had been looking at the empty east narthex wall, wondering what might be done to improve or enhance it. Then one day about two years ago he conceived the idea of a cluster of trumpets flaring out from the wall.

"I shared my dream with brother Mark," said Justin, "and he became as excited as I was. Then I presented our plan to the congregation at its annual meeting in January 1981. I also mentioned that if the congregation would help us with the cost of materials, we would donate our time

110th anniversary celebrated

Members of St. John's Lutheran Church in Hastings, Minnesota, met recently to celebrate 110 years of God's grace.

St. John's began in 1871, when a German Lutheran Missionary travelled by foot to serve Hastings from Oak Grove Township in Wisconsin. On Reformation Day, 1875, the members decided to erect a place of worship. It was reported that they didn't quite give the shirts off their backs for this purpose. They sold their watches instead!

and energy to the designing, building and installation of the trumpets."

Justin explained that the "Imperial Trumpets" are so named because, "the dictionary defines imperial as something of superior and unusual excellence; as supreme, sovereign, befitting kings and emperors. We feel that this term fittingly describes the set of pipes which are designed to give glory to him who is the King of kings and Lord of lords."

The pastors of St. James, Carl F. Bolle, Iver C. Johnson and Richard Stadler, agreed that the term "imperial" is appropriate and that the trumpets provide a "beautiful necklace for the Rose Window."

The organ chest, made of solid oak and weighing 260 pounds, carries a cluster of fifty-five trumpets graduating in size from six inches to eight feet. The chest is anchored in the narthex wall twenty-two feet above the floor of the nave and just below the Rose Window. The trumpets project into the nave at right angles from the wall. □

INSTALLATIONS

(Authorized by District Presidents)

Pastors:

Bitter, Robert A., as pastor of St. Luke, Oakfield, Wisconsin, on April 23, 1982, by T. Knickelbein (NW).
Dolan, David B., as pastor of St. Paul, Algoma, Wisconsin, on April 25, 1982, by R. Siirila (NW).
Kurth, John H., as principal of Michigan Lutheran High School, St. Joseph, Michigan, on April 18, 1982, by P. Bell (MI).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Degner, Charles F.
 16812 Creekside Circle S.E.
 Prior Lake, Minnesota 55372
Russow, David P.
 2115 South Glendale Avenue
 Casper, Wyoming 82601
 Phone: 307/235-2770
Schwerin, Philip J.
 402 Nancy Street
 Edna, Texas 77957
 Phone: 512/782-3793

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 15-17, 1982; Tuesday, 10:00 a.m. Communion service.
Place: Arizona Lutheran Academy, Phoenix, Arizona.
Agenda: Essay: D. Vallesky, San Jose, California.
Registration: All voting delegates are to present their certification forms at the registration desk before the opening service.
Excuses: All excuses, full time or part time, are to be sent to the District Secretary prior to the convention.
Lodging & Meals: All lay delegates, male teachers, and pastors will be responsible for their own lodging and meals. Detailed information will be sent out prior to the convention.

D. Gray, Secretary

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 15-17, 1982; Tuesday, 10:00 a.m. Communion service.
Place: St. Martin's Ev. Lutheran Church and School, Wattertown, South Dakota.
Preacher: E. Werner, South Shore, South Dakota.
Agenda: Strengthened to Reach Out: V. Prange, Janesville, Wisconsin; Report to the Ten Districts; reports of standing committees.

D. Hayes, Secretary

MICHIGAN

DISTRICT DELEGATE CONVENTION

Date: June 8-10, 1982. Registration on June 8, 9:00-10:00 a.m.
Place: Michigan Lutheran Seminary, Saginaw, Michigan.
Agenda: Six devotions and Bible studies on 1 Timothy; Report to the Ten Districts.
Note: Meals and lodging will be available at the school. Reservation cards and complete information will be mailed to each congregation.

W. Balza, Secretary

MINNESOTA

CROW RIVER DELEGATE CONFERENCE

Date: June 15, 1982; 9:30 a.m.
Place: Mt. Olive Ev. Lutheran Church, Delano, Minnesota; W. Henrich, host pastor.
Agenda: Report to the Ten Districts.
Note: Please excuse to the host pastor.

S. Smith, Secretary

MANKATO DELEGATE CONFERENCE

Date: June 14, 1982; 7:30-9:00 p.m.
Place: St. Mark's, Mankato, Minnesota; M. Birkholz, host pastor.
Agenda: Report to the Ten Districts; Elections.

W. Wagner, Secretary

NEW ULM DELEGATE CONFERENCE

Date: June 16, 1982; 9:30 a.m.
Place: St. Paul's Ev. Lutheran Church, 315 S. 9th St., St. James, Minnesota; C. Henkel, host pastor.
Agenda: Report to the Ten Districts; other conference business.
Note: Please excuse to the circuit pastor.

R. Vomhof, Secretary

RED WING PASTOR-DELEGATE CONFERENCE

Date: June 15, 1982; 9:00 a.m. Communion service.
Place: St. John's Lutheran Church, Caledonia, Minnesota; M. Doelger, host pastor.
Preacher: A. Kienetz; R. Kuznicki, alternate.
Agenda: Report to the Ten Districts.
Note: Please excuse to the host pastor.

R. Kuznicki, Secretary

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 15, 1982; 9:00 a.m. Communion service.
Place: Salem Lutheran Church, Stillwater, Minnesota; D. M. Gosdeck, host pastor.
Preacher: T. Kujath; J. Stern, alternate.
Agenda: Book of Reports and Memorials.

M. Mulinix, Secretary

THIRTY-THIRD BIENNIAL DISTRICT CONVENTION

Date: June 22-24, 1982; Tuesday, 9 a.m. Communion service, college chapel.
Place: Dr. Martin Luther College, New Ulm, Minnesota.
Preacher: C. Henkel; L. Cross, alternate.
Agenda: Essay, K. Eggert — member of Synod's Commission on Worship.
Business: Applications for membership, memorials and other communications relative to the business of the convention should be addressed to the district president with a copy to the secretary in due time.
Housing: Requests for housing, information on costs and committee assignments, and a list of nominees for various offices will be given to all delegates of the district. All registration forms and fees should be sent to the Housing Committee by June 1, 1982.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT CONVENTION

Date: June 21-23, 1982; opening service at 9:00 a.m. on June 21; closing service at 7:30 p.m. on June 22.
Place: Nebraska Lutheran High School, Waco, Nebraska.
Preachers: A. Panning, opening service; P. Albrecht, closing service.
Agenda: Commitment Theology: A. Panning.
Cost: Each congregation is asked to observe the following fee schedule to defray the costs of the convention: 1) Congregations between 150-300 communicants — \$35.00; 2) under 150 communicants — \$25.00; 3) Congregations over 300 communicants \$40.00. Please remit to the district secretary prior to the dates of the convention.
Registration: We ask that all the lay delegates, teachers and pastors present their certification forms at the registration desk before the opening service.
Excuses: All excuses, full-time or part-time are to be sent to Prof. Roger Schultz, chairman of the Convention Committee prior to the convention itself (302 Iowa, York, Nebraska 68467).
Lodging, Meals: All voting delegates are asked to send their request forms to Prof. Roger Schultz no later than June 6.

W. C. Goehring, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: June 21-23, 1982; Monday 10:00 a.m. Communion service, Bethany Lutheran Church, Manitowoc.
Place: Manitowoc Lutheran High School, Manitowoc, Wisconsin.
Preacher: O. Sommer.
Agenda: The Doctrine of the Call, R. Voss.

D. Worgull, Secretary

MANITOWOC DELEGATE CONFERENCE

Date: June 13, 1982; 8:00 p.m.
Place: Zion, Kiel (Lewis Corners); A. Schultz, host pastor.
Agenda: Report to the Ten Districts

K. Kuenzel, Secretary

SOUTH ATLANTIC

DISTRICT CONVENTION

Date: June 7-9, 1982; Tuesday, 7:30 p.m. Communion service.
Place: Bay Pines Lutheran Church, Seminole, Florida; R. Wiechmann, host pastor.
Preacher: F. Piepenbrink; R. Kobleske, alternate.
Agenda: Report to the Ten Districts; Amen, Come Quickly, Lord Jesus: R. Balge.

J. Vogt, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

Date: June 8-9, 1982; Tuesday, 9:00 a.m. Communion service, WLHS auditorium chapel.
Place: Wisconsin Lutheran High School, 330 N. Glenview Ave, Milwaukee, Wisconsin.
Registration: Beginning at 8:00 a.m., June 8, and continuing after the opening service. Advance registration and fees should be sent to the secretary.
Meals: Noon meals on Tuesday and Wednesday and the evening meal on Tuesday will be served in the WLHS cafeteria. The cost is included in the registration fee.

M. Kujath, Secretary

CABLE TV RESOURCES

Is cable-tv coming to your community? Want to know how to get involved and insure public access channels? Interested in videotaped Bible-studies? For a 50-page packet of resource information, send \$5 (for materials, postage and handling) to: West Allis Wisconsin Lutherans c/o Woodlawn Lutheran Church, Mike & Dee Froncek, 2217 South 99th St., West Allis, Wisconsin 53227.

FALL PASTORS' INSTITUTE

The 1982 Pastors' Institute will be held at Wisconsin Lutheran Seminary on five Monday afternoons, beginning September 27. Sessions will be conducted in the multipurpose room in the library basement. They will run from 1:30 p.m. to 4:30 p.m. The following topics will be presented:

Missiological Emphasis in the Old Testament: Professor Ernst H. Wendland.

An Analysis of the Cults which Are most Apt to Disturb Our People: Professor Richard D. Balge. Registrations are to be sent to President Armin W. Schuetze, 11831N Seminary Dr. 65W, Mequon, Wisconsin 53092. The registration fee is \$7.50.

PASTORS' INSTITUTE

A pastors' institute will be held at Northland Lutheran High School, Merrill, Wisconsin, on June 14-15. Dr. S. Becker will lecture on "Luther on Faith and Reason" and Prof. W. Gawrisch will lecture on "Eschatological Prophecies and Misinterpretations." The cost of the institute is \$7.50. The sessions start on Monday at 9:00 a.m. Send your registration to Rev. Neil Hansen, 6404 Old Costa Lane, Schofield, Wisconsin 54476.

CENTENNIAL CELEBRATION

St. Paul's Lutheran School in Algoma, Wisconsin is celebrating 100 years of Christian education in the congregation. The anniversary celebration will coincide with the graduation service on June 6, in the 10:00 a.m. service. There will be a potluck fellowship at 11:30 and an open house at the school. Former graduates or faculty members are invited to join the school in its celebration.

ANNIVERSARY CELEBRATION

Grace Evangelical Lutheran Church, Oshkosh, Wisconsin, is celebrating its centennial during 1982. A special service has been and is being held on one Sunday of each month during the year with former pastors, sons of the congregation, district and synod officials preaching the sermon. Past members or those knowing the current addresses of past members are encouraged to write Grace for a centennial calendar of events. The actual date of the founding of the congregation is being observed on the weekend of August 13-15. Groups of confirmation classes are planning reunions during the summer months. Please write or call Grace at 913 Nebraska Street, Oshkosh, Wisconsin 54901, 414/231-8957, for further information or to share information with us.

ADMINISTRATOR SOUGHT

The Martin Luther Memorial Home Association has recently acquired a fourth home in South Haven, Michigan, as it continues to expand its services to more of our WELS members. Any members of our Synod who would be interested in receiving information and application forms for the position of administrator in this home is directed to contact the Rev. Karl J. Otto, Executive Administrator, MLMH Inc., 305 Elm Place, South Lyon, Michigan 48178.

PREACHING VACATION

The members of Bethlehem Lutheran Church, Manassas, Virginia, are offering the use of their parsonage for two weeks in July or August to a vacationing WELS pastor and his family in exchange for conducting their worship services on those two Sundays.

The parsonage is located about 25 minutes from Washington D.C. and the same distance from the Blue Ridge Mountains. Those interested should contact: Rev. P. Ziemer, 4013 Greenville, Dr., Haymarket, Virginia 22069, phone: 703/754-2935.

WANTED

Someone to take over preaching, parsonage and pay in western Pa., July 23 through August 1. C. Krug, West Newton, Pa.

EXPLORATORY

RED DEER, ALBERTA, CANADA

Exploratory work is now being conducted in Red Deer, Alberta (Canada), under the auspices of the Wisconsin Synod. Worship services are being held every Sunday at 3 p.m. at Fairview United Church, at the corner of Fairbank Road and Fir Street. Sunday school and a Bible class are held following the service. Please send names and addresses of WELS and ELS members and of any other interested parties living in the Red Deer area to Pastor John J. Sullivan, 5514 55th Street, Wetaskiwan, Alberta, Canada T9A 1A7. Phone: 403/352-5725. For more information in Red Deer, call Bob Thrun at 403/343-3390 (evenings: 342-0442).

DAYTONA BEACH, FLORIDA

Our exploratory mission in Daytona Beach, Florida, is now worshipping in the chapel at Chateau Vivon, 1350 S. Nova Rd. (just north of Beville Rd.). Worship at 9 a.m. SS/Bible study at 10 a.m. Referrals and requests for further information may be forwarded to Pastor Steven Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014, or phone 904/255-5293.

TRAVERSE CITY, MICHIGAN

Exploratory work was recently begun in Traverse City, Michigan. Services are being conducted every Sunday at 7:00 p.m. at the Holiday Inn on highway 31 in Traverse City. Please send the names of all who are interested to: Pastor John M. Brenner, 606 Bjornson K-8, Big Rapids, Michigan 49307, phone 616/796-0227.

MISSISSIPPI

The Wisconsin Lutheran Exploratory Mission serving Columbus, West Point and Starkville in the Golden Triangle area of Mississippi meets for worship and Bible studies at 3:00 Sunday afternoons in the Ramada Inn on Hwy 45 near Columbus. If you know of any possible prospects or any WELS members in the area, please write Rev. Norman Seeger, 3084 Overton Road, Birmingham, Alabama 35223, or call 205/967-5864.

SPRINGVILLE, NEW YORK

The WELS exploratory group in Springville, New York, meets on Sundays at the VFW Hall on Mechanic Street. We hold a worship service at 3:00 p.m. and Bible class and Sunday school at 4:15 p.m. Please send names of WELS people and other interested parties in the western New York area to Pastor Mark D. Gieschen, 64 Alden Road, Rochester, New York, 14626, or call 716/227-6444.

LEWISVILLE, TEXAS

Prince of Peace, our WELS exploratory group in the Lewisville, Texas, area, serves the surrounding communities of Denton, The Colony, Flower Mound, Coppell and Carrollton in the North Dallas area. Services are now being held at 9:30 a.m. Sundays at KinderCare, 936 Ralston, just south of the corner of Fox and Edmonds. Sunday school follows at 11:00 a.m. Please send names of any interested parties to Pastor Thomas Valleskey, 1826 Sante Fe, Lewisville, Texas, or call 214/436-3835.

TIME AND PLACE

MELBOURNE, FLORIDA

New Hope Lutheran Church of Melbourne, Florida, is now conducting morning worship services at the Melbourne Municipal Band Building (behind the Civic Auditorium on Melody Lane). Sunday school and Bible class start at 9:15 a.m. and divine worship at 10:30. For information phone Rev. Marcus Manthey, 305/259-6200.

NAMES WANTED

BOISE, IDAHO

Survey work is currently being conducted in Boise, Idaho. Please forward names and addresses of all interested people to Pastor Mark Cares, 534 W. Iowa Ave., Nampa, Idaho 83651.

THE WORLD IS COMING TO KNOXVILLE

If you are planning to attend the 1982 World's Fair (May to October) in Knoxville, Tennessee, Shepherd of the Hills Lutheran Church (12 mi. west of the Fair site on the Pellissippi Parkway) invites you to join us for Sunday worship at 10:00 a.m. and Sunday school at 11:15 a.m. For more information, contact Pastor Scott J. Stone, 8631 Peppertree Lane, Knoxville, TN, 37923; phone: 615/693-7494.

ALTAR PARAMENTS — SPIRIT DUPLICATOR

Two sets of Altar Paraments are available, one white and one red. Each set has an altar super-frontal, and pulpit and lectern antependia. Write for measurements. Also available — one used spirit duplicator in good condition. All yours for the cost of transportation. Contact Rev. John G. Zickuhr, R.R. 2, Box 205, Grant Park, Illinois 60940, phone 815/465-6132.

PARAMENTS OFFERED

The Ladies Aid of St. Paul's Lutheran Church of Roscoe, South Dakota, is offering paraments to a mission congregation at no cost except the shipping. The paraments are in good condition in dark green, purple, red, and white. Write Mrs. Lydia Trefz, Secretary, Box 74, Roscoe, South Dakota 57471.

AVAILABLE SOON

Soon to be available: A Spanish-to-English Dictionary for the Gospel according to St. Luke: a Complete List of All Words Found in San Lucas, Versión Popular: *Dios Habla Hoy*. The word list is intended as an aid to English-speaking students of Spanish to facilitate their reading the Bible, beginning with St. Luke. It is also intended as a help for those Sundayschool teachers, Vacation Bible School workers, and missionaries who plan to teach Bible stories in the Spanish language. To receive further information, please send a self-addressed stamped envelope to Project Cristo Rey: St. Luke, 6541 S. Eastern Ave., Bell Gardens, California 90201.

KNEELERS AVAILABLE

MLPS offers kneelers from both the Campus Church and the Administration Building Chapel to any congregation for the transportation. 30 light oak 46½" long, 100 dark oak 46" long. Contact Mr. Kuckhahn, Business Manager, Prairie du Chien, Wisconsin 53821.

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	Apache Junction*
	Green Valley*
Arkansas	Russellville
California	Poway*
	Rancho Cucamonga
	San Dieguito*
Colorado	N. E. Denver*
	S. Denver*
Florida	Coral Springs
	Daytona Beach*
	E. Orlando
	Lehigh Acres
Georgia	Warner/Robbins/Perry
Maine	Portland*
Michigan	Novi
	Traverse City*
Mississippi	Columbus*
Missouri	St. Charles County*
	Springfield*
Montana	Miles City*
Nebraska	Kearney*
New York	Poughkeepsie*
	Rochester
	Springville*
North Carolina	Charlotte
North Dakota	Minot*
Ohio	Dublin/Worthington*
	S. E. Cincinnati*
Oregon	Medford
	Pendleton*
South Dakota	Milbank*
Texas	Allen/Plano*
	Arlington*
	Killeen
	Lewisville
	S. W. Ft. Worth*
	Sugar Creek*
	Tyler*
Vermont	Barre
Virginia	Manassas
Washington	Moses Lake
Wisconsin	Chippewa Falls*
	Merrill
	New Richmond*
Wyoming	Casper
	Gillette*
Alberta	Calgary
	Red Deer*
Ontario	Toronto*

*Denotes exploratory services.

CIVILIAN CHAPLAINS

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