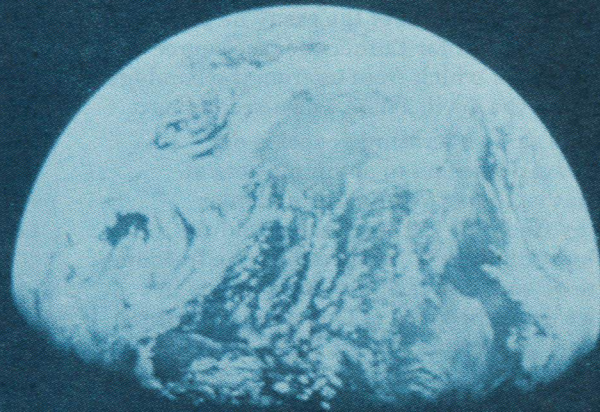


The
**Northwestern
Lutheran**

AUGUST 15, 1983



***Evolution
in shambles***

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Luther and Marx

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New WELS headquarters

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from this corner



In His Word Made Free was the theme of the Synod convention meeting the first week in August at Dr. Martin Luther College. It had a Reformation emphasis on the occasion of Luther's 500th birthday anniversary.

Dr. Siegbert W. Becker of the Mequon seminary was invited to deliver a commemorative essay to the delegates. As a framework, he used the 1520 writing of Luther, *The Freedom of a Christian*. I want to share some of his words with you.

In an eloquent first section of the essay he pointed out to the delegates that for Luther the true source of freedom is the gospel which frees us from the bondage of sin, death, and the devil. There was a second part.

Rooted in this same liberating gospel is our Christian liberty, a freedom to act in matters of adiaphora, that is, in matters not forbidden or commanded by God. For Luther, Becker told the delegates, Christian liberty "is never just the freedom to do or not to do something. It always consists in doing what we do to the glory of God and the welfare of our neighbor. The first is liberty. The second is Christian liberty."

Some outsiders, he said, "may have the opinion that we (in the Wisconsin Synod) equate Christian liberty with 'rugged individualism.' When I became a member of the Wisconsin Synod 20 years ago, that was one of the phrases that often made me cringe."

"I know that the men who used those words often meant something good and right and Christian by that phrase. But it also seemed to me at times to denote an attitude of unconcern about the neighbor's opinions, and to demonstrate a stubborn desire to go one's own way rather than walking in harmony with brothers whose opinions have as good a chance of being right as our own."

As one of his examples he cited the Reaching Out offering. "We may not," he said, "be enthusiastic about the method that has been chosen to carry on what we all recognize as the Lord's work. . . . But unless we can point to a clear word of God that is being violated, we have here another good opportunity to demonstrate the spirit of loving service that we owe to our neighbor."

"We may be able," he said, "to point out dangers of abuse inherent in the (offering's) method or even cite examples of such abuse. . . . (But) if even divine commands can be abused by legalistic practices, surely we will not reject the decisions of brethren only because of the danger of abuse."

"If each of us will learn," he ended his essay, "that a part of our Christian freedom is the ability to give ourselves to our neighbor in a spirit of Christian service, we will have gone a long way toward making our Synod and our congregations the kind of churches they ought to be."

Good words to reflect on!

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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Purses that don't wear out

Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys (Luke 12:32,33).

Everybody knows about the Great Depression. Whether we ourselves experienced it or whether we as the next generation have heard about it from "old-timers," everybody knows that the 30s were trying years. But let's face it. Things aren't all that great today. Despite rosy projections and optimistic interpretations of economic indicators, the fact remains that we're living in financially-troubled times. Ask the young couple setting up a new home, or parents struggling to educate their children, or "golden-agers" living on a fixed income. The combined verdict will undoubtedly be that these are difficult days.

Limited resources

Our means and our resources have become limited. But does that mean that God is taking less good care of us these days? Are we in trouble? Is there cause for genuine concern? Not if we know and believe our Savior's reassuring words, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom."

It is essential to understand that these words were spoken to *believers*. While Jesus was instructing his disciples, he was interrupted by a materialistically-inclined man who asked him to settle an inheritance dispute. Declining to be such a judge, Jesus warned his disciples, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

Trust in abundance

The danger of trust in abundance is then illustrated by the parable of the rich man whose fields bore so abundantly that he saw no solution other than to build bigger barns. But the folly of these plans made without God becomes evident at once when his soul is required of him. Hence Jesus adds the sobering estimate, "This is how it will be with anyone who stores up things for himself but is not rich toward God."

*We live
from day to day
at the hand
of a gracious
Savior God.*

From this negative picture Jesus now turns to the proper attitude toward temporal and material things, to those who are "rich toward God." These can only be the believers who see that all they have comes from a good and gracious God. To all such Jesus speaks the reassuring words, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom."

Trust in God's providence

Here every word is pure comfort and assurance. The One who addresses the "little flock" is none other than the Good Shepherd who leads and guides his sheep and even lays down his life for them. He speaks of God as "Father" — not only his own Father, but the Father of all believers, for "we are all the children of God by faith in Christ Jesus." This Father has been pleased to give his children the "kingdom." He is a King whose "kingdom," i.e., whose rule of grace guides and directs all things for the good of his believers,

and provides for their every need of body as well as soul.

To the recipients of such grace this Shepherd-Father-King now says, "Sell your possessions and give to the poor." Note that he does not say, "Sell *all* that you have and give *everything* to the poor." The point is rather that the Christian heart is to be so filled with love toward God and with charity toward the neighbor that it gladly shares with those in need. The believer reasons: God is taking care of me. I don't have to be stingy and tightfisted. I can share with my neighbor and still have enough, because God will continue to provide.

Abiding treasure

Such trust is being "rich toward God." In contrast to gathering "into a bag with holes," as the Prophet Haggai puts it (1:6), this is "providing purses for (our)selves that will not wear out." That too is what the hymnist speaks of when he says:

*We lose what on ourselves
we spend;*

*We have as treasure without end
Whatever, Lord, to thee we lend
Who givest all.*

If we were dependent upon ourselves, there would be good reason to fear, particularly in these difficult times. But we don't need to rely on any abundance we ourselves amass. We live from day to day at the hand of a gracious Savior God. And he says, "Don't be afraid . . . your Father has been pleased to give you the kingdom." □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

What kind of Luther year was it?

The East German guide assigned to a Luther tour group saw to the distribution of large plaques to all members of the group as they visited Eisleben, Luther's birthplace. Engraved on the plaque was the declaration: *Martin Luther Ehrung 1983 der Deutschen Demokratischen Republik*. The German Democratic Republic (DDR) wanted visitors to remember that in East Germany 1983 was the year to pay tribute (*Ehrung*) to Martin Luther, one of its most famous sons.

The East German government had made evident preparations for this anniversary. Posters kept reminding visitors that this was the Luther year. The Luther house in Wittenberg and the Frau Cotta home in Eisenach, for example, were spruced up for the occasion. There was no evidence that Luther sites were neglected or dilapidated. Mementos and souvenirs were available everywhere.

But was it truly the Luther year for the DDR? The visitor to East Germany could not help but come away with the impression that the anniversary of Karl Marx (d. 1883) received more attention. In shrill red capital letters the ubiquitous Marx posters proclaimed Karl Marx the benefactor, hero, and inspiration of their people. His ideals for the proletariat leaped out at the visitor, even across the street from Luther sites.

Luther's spiritual service to the German people was ignored; he was being honored for his contribution to the "culture" of Germany. It was Karl Marx who was presented as the spiritual leader of the German people. "Karl Marx lives in us and in our deeds." "The teachings of Karl Marx are almighty because they are true." Karl Marx would lead the way to national progress, to brotherhood and peace.

Luther has a more vital message for the descendants of his countrymen in the DDR. His message today is still the infallible Word of the living God, not the theories and notions of a canonized mortal man. From that Word he would charge them to repent of their materialism, the blindness and folly of their denial of original sin, their pride, their glorification of the mind of man. With that Word he would strip away the pretensions of a man-made Messiah for the German people, a deluded mortal man set up as the abiding source of truth and the voice of authority. From that Word he would assure penitent sinners of divine grace and pardon in Christ from which true peace and brotherhood spring, not the pseudopeace and brotherhood dictated by guns and tanks and death strips.

A sadness the Christian traveler feels in the DDR could be lifted if Luther were being honored for his faithfulness and devotion to the Word of truth rather than used as a foil for Karl Marx.

Carleton Toppe



Professor Toppe is president of Northwestern College, Watertown, Wisconsin.

letters

Pro Life for Lutherans

The June 15 issue of *The Northwestern Lutheran* brought me a great deal of sadness over the apparent misunderstanding that a letter has over "pro-life" within all Lutheran groups.

If one of your neighbors was being ruthlessly killed, in cold blood, either by being burned to death, being torn apart, limb from limb, or in some other manner being destroyed, would you call the police or withdraw from the arena? Yes, abortion is the killing of the most defenseless of our brothers and sisters. The real tragedy is not the public outcry and alarm, but the virtual lack of public outcry and rage. Why? Because it is not WHAT is happening, but HOW.

Abortion is silent and sterile killing. It is killing the mute, the helpless, the smallest member of the human community. How and where this killing takes place seems to make all the difference.

The question before us is American public policy and what part the Lutheran churches might contribute to the public debate. The question is not: is it sin and is it merely a social issue like public housing. When the issue is carefully analyzed, four questions must be answered: 1) Is the fetus, at any given time, an entity deserving the protection that the law gives to human persons? If you admit that at SOME time during the pregnancy the fetus is entitled to protection you must ask . . . 2) Is the abortion of such a child ever permissible? If you say yes, we must go on to the third question. 3) Who shall decide whether in fact to abort a fetus whose abortion someone desires? If we say merely according to the one desiring the abortion we have placed total power and control over life and death into the hands of the owner of the property, namely the unborn child is the property. If the child is a child and not the property of the parent we must ask . . . 4) Whoever decides, and by what standards?

The final quote comes from Dr. Robert Jensen, professor of systematic theology at Lutheran Theological Seminary, Gettysburg, Pennsylvania. "The church cannot simply join a 'pro-life' movement that would prohibit all abortion. But it *must* (emphasis mine), privately and politically and on pain of apostasy, fight the 'pro-choice' movement as an eruption from hell itself."

Roger Ph. Drews
Oak Creek, Wisconsin

In reply to the letter questioning the wisdom of Lutherans for Life, may we be allowed to present another side?

We see a real validity for this group, because abortion does not only affect those outside the church. A few years ago, one of our daughters became very influenced by peer pressure and came to accept society standards of morality. While still underage, she became pregnant and was advised by a doctor to have an abortion. Social workers and others counselled the same thing. Our pastor at the time (Lutheran but not WELS) gave us no spiritual counsel, rather saying yes, it is sin but possibly necessary.

After much soul-searching our consciences would not allow us to sign the necessary papers for the abortion. Then the onslaught really began. The doctor called us religious nuts and proceeded to try to have our daughter made a ward of the courts so that an abortion could be performed. Luckily the laws of our land (Canada) still do not give the courts this authority, but if we allow only secular society to speak out on this issue, who knows when they might be given this authority. How we wish that during this time we might have had a group standing with us to bless us with support.

Thus we pray that this group may continue to exist, not only to speak out against abortion, but to lend support and comfort to those Christians who in this sinful world find themselves caught up in this horror.

Yes, we believe the church has been commissioned to preach the gospel, but we must also speak out on this North American holocaust. If we do not speak out for the unborn, if Christians remain silent, our Canadian and U.S.A. lawmakers may decide that they have the right to make the choice for us as well.

Name withheld

I am a strong supporter of WELS Lutherans for Life and well aware of our Savior's words: "teach all nations," "baptize," "let the children come." It is this knowledge that motivates me to give full support to LFL. I don't see LFL as a diversionary activism that will detract us Christians from the one thing needful. Rather, we are made more keenly aware of Christ's commission. I see group and individual LFL efforts as another opportunity to serve God by reaching out to people. "Not being active" when there is desperate need is as serious a matter as "being active" when there is no need.

Abortion, as well as other life-related issues (infanticide, euthanasia, etc.) are some of Satan's most powerful tools for attacking the world and Christ's Church. Satan strives to snuff out lives before Christians "baptize and teach"; he de-

lights in convincing unbelievers that "killing is good" and that "quality of life" should be substituted for "sanctity of life"; he rejoices in intimidating Christ's followers, who know that killing is a sin, but who may be confused as to which paths of action or witnessing to pursue in refuting massive killing. I, too, have struggled with how God would have me best serve him in these matters because he certainly has kept many doors of opportunity open.

God permits me to live in a country where I can openly witness that Christ came to save sinners. As a private citizen in a temporary world, he permits me to use proper channels to witness to those in authority. Laws (such as legalized abortion) which are contrary to even unregenerate man's God-given "natural knowledge" of the 10 commandments, can be spoken against. I am not under a tyrannical Herod, a dictatorship, or communist authority. How thankful I am to God for the "open doors" of democracy and "ideal" conditions he has given me for serving him!

God will put a complete end to "Satan's tactics" when he so chooses. Meanwhile God tells me to be a light and salt that has not lost its savor. There is great need to reach out as God's tools to save lives now and for eternity.

*Vi Schrupp
Gaylord, Minnesota*

Can fund both missions

I was appalled to read an editorial in a recent issue of *The Northwestern Lutheran* (May 15, p. 148) which seemed to suggest that we favor home missions at the expense of world missions.

I submit that, despite the regrettable decision which I witnessed the 1981 convention make, there is all the backing that is needed to enter *all* of the missions to which God has invited us. The budget is being mismanaged when we refuse to listen to God's directives. Jesus said, "Go and make disciples of all nations," and "Seek *first* his kingdom."

*Daniel E. Huth
Milwaukee, Wisconsin*

*Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in *The Northwestern Lutheran*. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, *The Northwestern Lutheran*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.*

I would like to know

BY PAUL E. KELM

How can our Synod justify its pro-life position and yet support capital punishment? The scriptures cited in support of capital punishment are from the Old Testament. Doesn't Jesus reject capital punishment in the case of the adulterous woman (John 8:2-11)?

Biblical truth is not invalidated because it resides in the Old Testament. The laws given at Mt. Sinai were terms of the covenant God established with the nation of Israel; and they should not be applied outside of Old Testament Israel without the corroboration of other expressions of God's will in Scripture. But the Old Testament basis for endorsing capital punishment is a directive from God to the *world* just after the flood: "Whoever sheds the blood of man, by man shall his blood be shed." (Genesis 9:6)

The New Testament accords government the right to exercise capital punishment. Romans 13:1-7 calls government God's agent for law and order when it applies that right.

Jesus didn't contradict capital punishment in the story of the adulterous woman. He challenged the right of hypocrites to apply Mosaic law. This woman was incidental to the Pharisee's attempt to entrap and ultimately kill the righteous Son of God. If they intended to stone her at all — a right prohibited by Roman rule, they were a lynch mob that had ignored her partner in adultery and apparently by-passed any judicial hearing. If we are to draw anything applicable to capital punishment from this account — and there is considerable question whether this story was part of the gospel God inspired through John — then it is the principles of mercy and justice. Mercy and justice are not at odds with capital punishment.

Capital punishment is a pro-life position. It affirms the sanctity of life against those who wantonly take life.

My family was discussing baptism recently and couldn't answer whether a newborn can be saved if he dies before being baptized. For that matter, can an adult be saved without baptism? Every Sunday we hear, "He that believeth and is baptized shall be saved."

The rest of the verse your pastor quotes in the liturgy says: "He that believeth not shall be damned." Faith in Jesus makes the salvation he accomplished our own. It is possible for someone to believe without having been baptized, as was the case with the thief on the cross to whom Jesus promised eternal life. But no one could knowingly reject Jesus' will and promise for his baptism and truly believe in the Savior. Unbelief damns.

Baptism accomplishes saving faith in the newborn by the power of God's Word and Spirit. St. Paul calls baptism "the washing of regeneration" — being born again

by the Holy Spirit (Titus 3:5). God provided this sacrament so that our concern for the salvation of the newborn would be answered by the faith and forgiveness he thereby accomplishes.

To promise a salvation without faith — and therefore without baptism for infants — would be to speak without authority of God's Word and in contradiction to the message and mission Jesus gave his Church. Such an unwarranted promise might also encourage irresponsibility on the part of parents. Scripture knows of no "salvation by affiliation," affiliation with a Christian family or church. Scripture does affirm that sin separates people from God already before birth.

God has limited us to promising salvation by grace through faith, and using the power of his gospel in the spoken word and the sacrament of baptism to apply that promise. We can comfort ourselves over unbaptized babies only with the assurance that their death was within the will of a God so loving that he gave his Son to die for the *world*, a God who wants all to be saved. God is not limited in means for making infants his own by regeneration, as suggested by the Holy Spirit's work in John the Baptist before his birth (Luke 1:15 and 44).

Please explain why pastors of the Wisconsin Synod do not commune with the members of their congregation.

Many WELS pastors *do* commune with their members, especially in congregations which have more than one pastor. Those whose reception of the sacrament is limited to pastoral conferences are not suggesting that they need the forgiveness and fellowship of the sacrament any less than their members. Nor are they intending to give an impression of superiority.

Historically, Lutherans have spoken against the practice of a pastor communing himself. Unless the congregation "calls" one of the members to distribute the sacrament to the pastor, he is unable to commune with his members. While calling a layman to assist with communion and to commune the pastor is not biblically wrong, patient study and discussion of the issue will be necessary to avoid confusion and offense among members who aren't so sure.

Your question highlights the positive example of a pastor communing often, with his members. □



Send your questions to *QUESTIONS*, The Northwestern Lutheran, 3512 W. North Avenue, Milwaukee, Wisconsin, 53208. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

The doom of Christ's foes foretold

chapters seventeen to nineteen

We now begin our study of chapters 17-20, which give us an enlarged picture of the Doom of Christ's Foes, which was the thought of the series of the Seven Bowls, which in turn formed the conclusion of the preceding series of the Seven Antagonists.

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

Slide 1 (17:1-2) One of the preceding 7 angels tells John he will show him the punishment of the great whore who sits on many waters (identifications to follow).

Slide 2 (vv. 3-6a) John is carried away into a desert and sees a woman sitting on a scarlet beast. This beast is now identified as the whole antichristian power, including the devil, the red dragon, with 7 heads and 10 horns (12:3) and the antichristian power (the 1st beast) with all its blasphemous names and the same 7 heads and 10 horns (13:1 and 3).

Symbol of utter wickedness

The antichristian religions and isms are now pictured as a woman (whore) in all her wicked seductiveness (v. 4). Her true identity or name is "Mystery," unknown to unbelievers, but known to God's people as *Babylon*, the Old Testament symbol of utter wickedness, the mother of all false religions and isms and wickedness (v. 5). Her antagonism to the Church is emphasized in verse 6a.

Slide 3 (vv. 6b-18) The angel tells John he will explain all this to him. The *beast*, as noted above, is the antichristian power, active in the Old Testament (it was), and now (A.D. 96) is not active (is not), being wounded (see 13:3), but will appear again out of hell (the Abyss) in the present Gospel Age, and will then be destroyed (the theme of this section). And all the unbelievers will marvel at it (vv. 6b-8).

The 7 heads are 7 kings or governments (hill was the Old Testament symbol of a government). Five have fallen already — Babylon, Assyria, Persia, Greece, and the heirs of Alexander. One is (now) — Rome; and one is to come — perhaps democracy as a form of government (?), which will last a short time (1 hour). The antichristian power is the 8th king, taking over the power of all the former kings (literally, "is a combination of the seven"), and it too will be destroyed (vv. 9-11).

The 10 horns (symbols of power) are all (10) the kings or governments to come, and they too will rule the same short time (1 hour, which is short in God's sight) and in league with the beast. These will all war against Christ and the Church, but Christ will be victorious (echo of the theme) (vv. 12-14).

The many waters of verse 1 are all the nations of the world which will be ruled by the antichristian religions and isms (v. 15).

Doomed powers

At the end all these wicked kings and governments and the antichristian power will renounce and turn away from the antichristian religions and isms, hoping to escape God's punishment. And all this is a part of God's plan (vv. 16-17). But the antichristian religions and isms will be the power (city) that rules over all the nations of the earth. (vv. 16-18).

Slide 4 (18:1-3) An angel announces that God has already doomed the whole antichristian power and empire to be destroyed (see 14:6-12).

Slide 5 (vv. 4-20) God's voice booms out of heaven, telling his people that they must have nothing to do with the antichristian power or religions, for God will utterly destroy those who do (vv. 5-8), and the whole unbelieving world will mourn — kings, merchants and sailors (vv. 9-19). But all the saints will rejoice (v. 20).

Slide 6 (vv. 21-24) An angel hurls a great millstone into the sea, depicting the sudden and total destruction of the antichristian empire (vv. 21-23). Her greatest wickedness will be the persecutions and murders of God's prophets and people (v. 24).

The multitude praising God

Slide 7 (19:1-4) We hear the loud sound of a great multitude in heaven praising God for his righteous judgment and destruction of the antichristian empire (vv. 1-3). And the Church and the agents of God's providence echo these thoughts (v. 4).

Slide 8 (19:5) Another angel's voice tells all the inhabitants of the earth to praise God.

Slide 9 (19:6-8) Now comes the thunderous sound of the voices of all the angels and saints praising God who rules the universe, and expressing their joy that the marriage supper of the Lamb is about to begin, since the bride is now ready. Among the Jews the marriage supper was the most joyful of all occasions in their lives.

Slide 10 (19:9-10) John is told to write that true happiness can only be found at the marriage supper of the Lamb in heaven. The angel tells John to worship God, adding that the things Jesus has told us are the very things the Spirit has told us through the prophets. □



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

A new squabble among evolutionists has broken out. Leaders in their field separate themselves from Darwinism. The DNA genetic code now provides a new estimate of how remote the possibility is that Darwin's "natural selection" ever took place. The extraordinary mathematical chances that it did not happen ala Darwin are worth examining by all who believe in the creation of the world by God.



Evolution From Paley

by Kurt Marquart

By the time of the Darwin Centenary celebrations in Chicago in 1960, Darwinian evolution seemed to be master of the field. Once more science had defeated the forces of superstition, and the old ideas of divine creation could be thrown, like so much intellectual debris, onto the rubbish heap of history. Supposedly it was simply a matter of the proper application of objective scientific fact and method to the discipline of biology. The real issue, however, lay much deeper and had little to do with biology as a technical discipline. Thomas Huxley, "Darwin's Bulldog," as he had been nicknamed, understood very well what was at stake when he wrote in 1887:

The oldest of all philosophies, that of Evolution, was bound hand and foot and cast into utter darkness during the millenium of theological scholasticism. But Darwin poured new lifeblood into the ancient frame; the bonds burst, and the revived thought of ancient Greece has proved itself to be a more adequate expression of the universal order of things than any of the schemes which have been accepted by the credulity and welcomed by the superstition of 70 later generations of men.

And his grandson, Sir Julian Huxley, triumphantly announced at the Darwin Centennial observed by the University of Chicago:

Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion. Before Darwin, people like Paley with his famous *Evidences* could point to the human hand or eye and say: "This organ is beautifully adapted; it has obviously been designed for its purpose; design means a designer; and therefore there must have been a supernatural designer." Darwin pointed out that no supernatural designer was needed; since natural selection could account for any known form of life, there was no room for a supernatural agency in its evolution.

Professor Marquart has been teaching systematics at Concordia Seminary, Fort Wayne, Indiana since 1975. The article first appeared in Affirm and is used with permission.

igion in shambles to Darwin — and back

Few could have realized then that beneath the fulsome centenary rouse the body of Darwinian doctrine was already dead and decaying, overtaken by new and surprising scientific developments. In what follows I shall try to sketch the highlights of this fascinating story.

Throughout the history of our civilization it has generally seemed self-evident to common sense that our world is not a chaos but a cosmos, and that behind it somewhere, somehow, stand Intelligence and Purpose. This is not surprising when we consider what St. Paul writes about what later came to be known as “natural theology” (Romans 1:19, 20; 2:14, 15). At the very least we shall have to say that nature contains clues or hints from which the existence of God is properly inferred. Nor may we assume that this logic appeals only to primitive, “pre-scientific” people. The argument from design in the world to a Designer of the world retains its full force even for “our overstimulated and undernourished twentieth-century minds” (Muggerridge).

In one of the most significant books of our time, *Witness*, Whitaker Chambers gave a fascinating account of his conversions to and from Marxism, and of his cloak and dagger existence as a Soviet spy in Washington, and later as star witness in the Alger Hiss case. What started his inner break with Marxism?

One day he was watching his little daughter eating porridge. It suddenly occurred to Chambers that everything about his little girl, even “the delicate convolutions of her ear — those intricate, perfect ears,” were an absolute miracle of design and could not possibly have come about by chance. The thought had been quite involuntary, but Chambers says: “I did not then know that, at that moment the finger of God was first laid upon my forehead!”

During the 18th-century “Enlightenment,” everything was subjected to the supreme authority of human reason. At first it was held in this outburst of total trust in reason, that all necessary truths, even about God, could be arrived at by reason alone without any need for written divine revelation. Later this overconfidence collapsed into its opposite — reason questioned its conclusions about God and ended up, in our time, by questioning itself.

Two of the most influential works in establishing a climate of doubt about any reasonable arguments for the existence of God were David Hume’s *Dialogues Concerning Natural Religion* (1779), published in England, and Immanuel Kant’s *Critique of Pure Reason* (1781), published in Germany. Hume’s scepticism, however, was so radical that it questioned the foundations of science as much as the arguments for God. Kant was more moderate, and contrary to popular impression did not absolutely close all doors to the possibility or reasonable arguments for the existence of God.

The one argument for which Kant expressed considerable, if grudging, respect was the argument from design. And it was this argument which has given its classic formulation by the English theologian and philosopher William Paley in his *Natural Theology* (1802). Paley compared the complex workings of plants and animals with those of watches. If anyone found a watch lying about on the ground, could he possibly believe that the watch had just happened there, by chance and natural processes? Obviously no sensible person would believe that.

By comparing machines with biological organisms, using a considerable fund of detailed scientific information, Paley showed that if machines were products of design, that is, of purpose and intelligence, then plants and animals were too. To the objection that, after all, organisms reproduce naturally, and therefore are not machine-like, Paley replied that if a watch were found to have, in addition to its admitted complexities, also a special mechanism for reproducing more of its kind, then this would not weaken the previous argument that it must have been designed, but would strengthen it immeasurably.

Paley’s work was enormously influential, and remained so throughout the 19th century. What was so impressive about his argument from design was that here science itself had been successfully summoned to defend the case for the existence of God against the corrosive acids of sceptical philosophy. And then came the bombshell of 1859: Darwin’s *Origin of Species*. With one stroke, as it were, the whole elaborate argument of *Natural Theology* was brought to naught although other aspects of Paley’s work continued to be influential. If design in nature was only apparent, was only an illusion created by “natural selection” playing impersonally on random changes, then of course the argument from design in its old straightforward

ward form no longer held any water. God could be avoided in biology as easily as this had already been done in physics and astronomy. *That* was the real significance of Charles Darwin.

Spurred by the military demands upon communications technology during World War II, the humble art of signal-transmission combined with sophisticated mathematics to form modern information theory. All signal transmission involves the basic steps of coding a "message" (the information), sending it by means of the appropriate signals, and then decoding it at the other end. Typical problems here are, for example, distinguishing coded, or information-carrying signal-sequences from uncoded, merely random ones, also called "noise," and packing the most message (or information) on the least amount of signal for the greatest possible economy.

It is clear therefore that information is the opposite of uncoded randomness, and that random signals do not improve a message but destroy it. Randomness is the bane of printing. Thus the *Times* once described a distinguished general as "bottle-scarred," and was even more mortified to have its correction come out as "battle-scarred." And those exobiologists who are probing the universe for evidence of intelligent life, are ready to pounce on anything that looks like a nonrandom sequence of signals as proof of deliberate coding, i.e. of intelligence. So far nothing but random "noise" has been received — although there was a false alarm once, a regular pattern which turned out to be due to a rapidly spinning star.

*All biological life, then,
is based on
a vast and incredibly
sophisticated information system. . . .*

If information is order, code, pattern, as opposed to randomness and disorder, it is also clear that information is a measure of *improbability*. So, for instance, a sand-castle is a highly ordered, and therefore very unlikely arrangement of sand. It is improbable in the sense that wind and tide are highly unlikely to produce such an effect all by themselves. But ripples and dunes are very likely such effects, because they are simply random, spontaneous, and therefore highly probable outcomes of the action of the natural forces of wind and tide. The sand-castle therefore represents a high information content (and low probability), and the ripples and dunes a low information content (and high probability). The castle came about as a result of intelligent and purposive behavior, namely, pressing a preconceived plan, order, or pattern on the previously random sand. The natural ripples are simply what happens when the beach is left to its own devices.

Now suddenly re-enter, not a mere sand-castle, but

Paley's watch — only in much more powerful, computerized form. In 1953 James Watson and Francis Crick proposed the famous "double-helix" model of that miraculous "molecule of life," DNA (short for deoxyribonucleic acid). This means that living cells are fantastically complicated automated chemical factories producing all the right, highly complex compounds on cue, and with split-second timing. And the master-plan for the whole operation, including instructions for copying the entire organism in reproduction, is provided to each through its DNA. All biological life, then, is based on a vast and incredibly sophisticated *information system*, by comparison with which our best computers are but child's play.

In this way Paley's watch-argument has returned with a vengeance to haunt the Darwinian superstitions about the alleged origins and development of life by random, chance processes. Information simply does not happen in that way — and the human brain alone is the most powerful information-processing device in the entire known physical universe! The whole Darwinian scheme

*It is ironic that
the scientific facts
throw Darwin out,
but leave Paley.*

of an evolution guided by nothing but blind, random chance — "natural selection" as a negative, eliminative process cannot account for the *origin* of anything new — is thus fatally checkmated by a discipline arising originally out of communications engineering, but found to have a surprisingly wide range of application.

The distinguished astronomer and cosmologist Sir Fred Hoyle has recently come to the conclusion that human beings and the higher mammals display an information content represented by the figure 10^{40000} (10 multiplied by itself 40,000 times!), which cannot possibly have accumulated randomly even if the universe were several times older than it is now thought to be.

At the 1981 Kellogg Symposium Sir Fred said that a random origin of the higher life forms was as absurd as supposing that "a tornado sweeping through a junkyard might assemble a Boeing 747 from the materials therein." He added that he was at a loss to understand "biologists' widespread compulsion to deny what seems to me to be obvious." In their recent book, *Evolution from Space*, Hoyle and Wickramasinghe state that human intelligence must reflect a higher intelligence. "even to the extreme limit of God," but then offer basically occult speculations. Most piquant, however, is this conclusion:

The speculations of *The Origin of Species* turned out to be wrong . . . It is ironic that the scientific facts throw Darwin out, but leave William Paley, a figure of fun to the scientific world for more than a century, still in the tournament with a chance of being the ultimate winner (pp. 96-97). □

Luther: man of the cross

As fathers' helper

by Darvin Raddatz

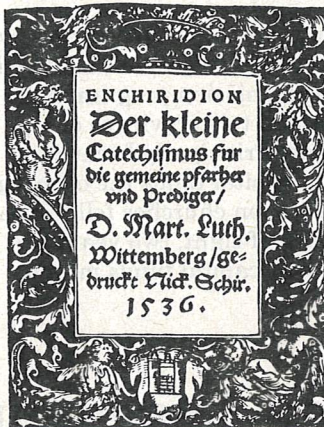
Through a visitation of the churches in Saxony Luther was confirmed in his opinion that if faith is to flourish, there must be "good, strong bishops" in every family. These bishops or priests must be the Christian fathers or heads of the household.

Luther did not feel these bishops needed to be experts schooled in a full-blown theological system. He preferred that they exercise their office with a single, tiny weapon, well honed by careful attention so that it could penetrate sensitively into the hearts of youth. A larger system might prove too difficult for an ordinary houseparent to manage or to keep sharp by meditation and review. A small catechism, constantly reviewed, might be exactly right to help the parents give simple answers to youth's simple questions:

"Why must we go to church every Sunday, Dad?" asks the son. Father, who has digested the catechism, answers, "My son, our heavenly Father commands it. We go to church for two very good reasons, the fear of God and the love of God. God is so great a God that when he speaks, even when he speaks by the voice of a messenger, we listen. And we *must* listen or he becomes angry. "But, God's Word," father continues, "is a Father's Word; therefore we listen to him gladly. Even when nothing new is being said, we listen because we want our hearts to learn, to relearn, and to overlearn so that nothing can make us forget."

That Luther intended his Small Catechism as a manual for parents cannot be doubted if we examine the headings to each of the little book's several parts. Beneath the title of

each part, such as the Ten Commandments and the Lord's Prayer, Luther added the words: "In the plain form in which the head of the family should teach them to his household."



Title page of Luther's Small Catechism, sixth edition printed in Wittenberg, 1536.

The Small Catechism was also, of course, a children's book and a teacher's book; but in writing its brief explanations, Luther principally perceived himself to be helping fathers to make the faith a matter of the heart of everyday life. It was Luther's insight that when religion is a family affair, more than an affair of church and school, it is challenging and shaping humankind's most basic and enduring instincts. Our generation may want to reflect upon this insight and find ways to apply it.

Another insight from the Small Catechism that seems particularly relevant for our times is its tenfold repetition "We should fear . . . God." Luther explained his urgent repetition of this theme in the Conclusion to the Ten Commandments where he wrote: "God threatens to punish all that transgress these commandments. Therefore we should fear his wrath and not do contrary to them." Even baptized little children of God need to take God's anger against sin seriously. They need to have the fear

of God carefully implanted in them. Without it they can understand neither the doctrine nor the experience of the cross.

Only by carefully teaching the anger of God can Jesus' sufferings for our sins be fully appreciated by our children. Moreover, only if they recognize the just wrath of God against their lingering sin, can they accept and welcome their own daily crosses. From a gospel which acknowledges the just wrath of God they learn to embrace their crosses as gifts of a loving God who is dealing with them patiently, as pride-endangered sinners must be dealt with, to relax their grip on the decaying world and to strengthen their grip on Jesus' saving cross.

In teaching the fear of God Luther's Small Catechism helps fathers train their children how to think about and how to deal with their daily temptations and familiar crosses. Luther also helps parents explain the whole of life, the good and the bad, in terms of God — his love and his anger.

Thus Luther's Catechism serves parents as a powerful antidote against the foremost spiritual poison of modern youth, the ingrained practical atheism of American culture which explains life's happenings apart from their only true references, the love and the wrath of God our Father. In this way, some 450 years after its composition, Luther's Small Catechism remains a useful book for parents, a fine-tooled, Spirit-fueled fathers' helper. □



Professor Raddatz teaches religion and history at Dr. Martin Luther College, New Ulm, Minnesota.

from the WELS

Reaching Out fund drive tops \$23 million

The Synod has concluded the solicitation phase of its special capital fund offering with \$23.3 million in cash and pledges. The solicitation phase which began in March 1982 ended June 30, 1983.

The special offering was authorized by the 1981 convention of the Synod which also established a minimum goal of \$10 million. The original goal was surpassed by 133%.

The offering, to be completed in three years, is designated for capital needs in the Synod's six schools, in its domestic missions, and in its overseas sister mission churches.

The \$23.3 million has been pledged by members in 963 congregations of the 1,160 congregations of the Synod. Rev. Daniel W. Malchow, national director of the offering and the Synod's stewardship counselor, said that he expects almost 100% participation by the congregations. "Some congregations," he said, "could not adapt themselves to our schedule. Their participation is expected later this year or early next year."



Malchow

Fifty percent of the offering is earmarked for the schools (three academies, two colleges, and a seminary) which educate almost 100% of the Synod's pastors and teachers, many starting in the ninth grade. Funding from the offering will provide for a new gymnasium and major remodeling at Michigan Lutheran Seminary, Saginaw; permit acquisition of

property for campus development at Northwestern College, Watertown, Wisconsin; and provide seed money for a newly created Educational Development Fund. Early receipts from the offering have already eliminated all short term debts in the schools' building fund.

Forty percent of the offering will go for capital needs in the Synod's domestic mission program in 28 states and two provinces of Canada. Principally because of lack of capital funds the opening of new mission churches fell to a ten-year low of eight, two years ago. With new capital funds mission

openings will increase to 16 next year and reach a maximum of 25 in 1987. Because of the success of the offering that "schedule may be subject to some revision," according to Rev. Norman W. Berg, the domestic mission executive.

Ten percent of the offering will be used for capital needs among the sister mission churches of the Synod. In the next year, \$500,000 will be spent on chapels and auxiliary buildings in Malawi, Cameroon, Japan, Puerto Rico, and on the San Carlos Indian Reservation in Arizona. A total of \$2.5 million has been programmed for the next five years.

New headquarters purchased

The Synod's Board of Trustees has announced the purchase of the Mayview office buildings at 2929 and 2949 N. Mayfair Road, Wauwatosa, Wisconsin.

The office building at 2929 N. Mayfair Rd. with 29,000 square feet of office space will become the new national headquarters building of the Wisconsin Synod. An occupancy date has not yet been determined.

The building at 2949 N. Mayfair Rd. will continue to be leased to its current tenants. As an office building with commercial tenants, the leasing operation will be considered an unrelated business enterprise of the Synod and will be taxed like any other business.

The two buildings were purchased on July 1 for \$2.4 million from USP Real Estate Investment Trust of Cedar Rapids, Iowa.

The new headquarters will consolidate all the operations of the Wisconsin Synod under one roof. At the present time three buildings in a two-block area house the Synod's administrative offices with

the main office at 3512 W. North Avenue.

The main building on North Avenue — a former branch bank office — was dedicated in 1964. At the time the Synod had about a dozen full-time administrators and employees in four departments. There are now about 50 administrators and employees in 11 departments.

"Our principal aim in making this move," said Rev. Elton H. Huebner, executive secretary of the Synod's Board of Trustees, "was to remedy our shortage of space and the inefficient dispersion of our operations. Over the years we have looked at two other options: expansion at the present site and a new building. After careful analysis of costs per square foot, this purchase is the most prudent use of our resources. Not only can we comfortably house our offices in the one building for the foreseeable future, but with the second building we can go well into the next century with our space requirements."

The entire purchase price will be

College improves science labs

With a successful bid of \$16,100 Wisconsin Lutheran College of Milwaukee acquired the science furnishings at the University of Wisconsin Center in Medford, Wisconsin. The school was closed a year ago and its assets are currently being sold.

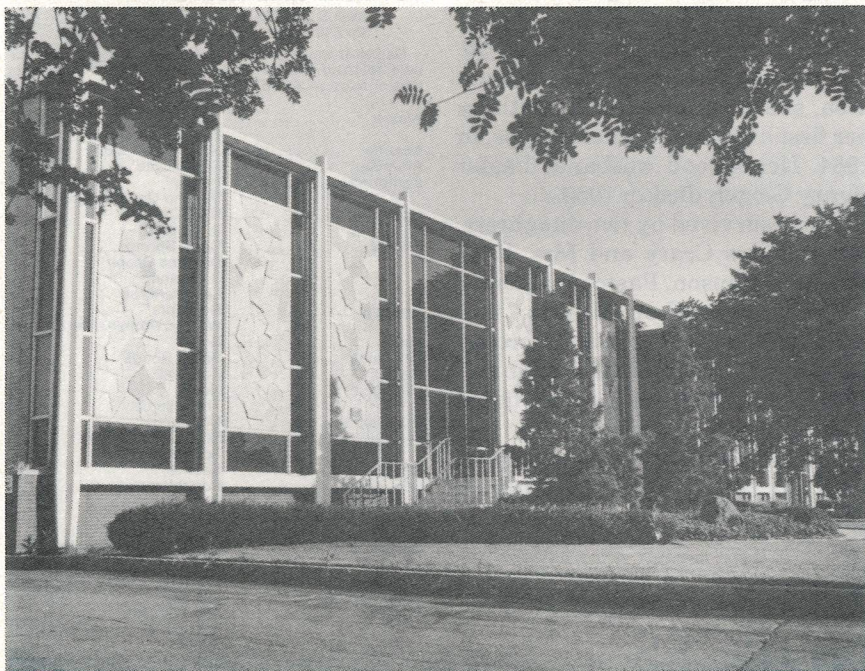
The high-quality science furnishings were installed at the school in 1972, but little use was made of the science laboratories. Still in perfect condition, the replacement cost of the furnishings is approximately \$100,000.

The previous summer the college was the successful bidder on another bargain, the Milton College library, acquired at a cost of \$54,500. Both the library and the

science furnishings have been paid for by special gifts.

Remodeling and reworking of the electrical service will require an additional \$71,000. The Walter Schroeder Foundation of Milwaukee has awarded a \$20,000 grant to the college and the Todd Wehr Foundation of Milwaukee has awarded a grant of \$25,000 to help defray the costs of the new science project.

Wisconsin Lutheran College, opened in 1973, is the only two-year college within the Synod designed to train Christians for careers in legal, medical, educational, business and other professions. It is located at 8830 West Bluemound Rd. in Milwaukee. □



This building at 2929 North Mayfair Road in Wauwatosa will become the new headquarters of the Wisconsin Synod. At the far right can be seen the second building.

financed by nonbudgetary funds and by income from leases. The 1979 convention of the Synod had stipulated that nonbudgetary funds must be used for the relocation project.

Several years ago the Synod purchased a 79-acre tract in New Berlin, Wisconsin. The plan at that time was to retain ten acres on the corner of S. 128th Street and W. National Avenue. The remaining 69 acres were to be sold to a

developer. This entire tract will now be sold.

The Synod has 1,160 congregations in the fifty states and three provinces of Canada. Its congregations operate 372 parochial elementary schools and 19 parochial high schools. The Synod has sister mission churches in Zambia, Malawi, Cameroon, Nigeria, Antigua, Mexico, Puerto Rico, Colombia, Japan, Taiwan, Hong Kong, Indonesia and India.

Wisconsin

125th celebrated at Columbus

On May 3, 1858, 28 voters signed the original constitution of Zion Ev. Lutheran Church, Columbus, Wisconsin. One hundred twenty-five years later, the 1,700-member congregation thanked the Lord for the many blessings through those years.

At the special services on May 15 President Carl H. Mischke was the guest speaker. One week later Pastor Ronald Uhlhorn, circuit pastor of the Beaver Dam Circuit, preached at another special service. A feature of the weeklong celebration was a mission fair at which Professor Ernst H. Wendland of the seminary spoke. A major redecoration of the church building will be undertaken through the anniversary offerings.

Zion is served by pastors Gerhard F. Cares and Paul A. Tullberg. Gene Gronholz is principal of its seven-teacher school.

Reported by David A. Kipfmiller

Cochrane observes fourscore years

Last September Christ Lutheran Church of Cochrane celebrated its 80th anniversary. Pastor Theodore H. Kuske, a former pastor of the congregation, was the guest speaker.

On January 9 the congregation dedicated a 5-rank Wicks pipe organ. Dr. Edward Meyer of Dr. Martin Luther College, New Ulm, Minnesota, who designed the organ, served as guest organist at the dedication service and also at an afternoon recital. Paul J.

Werner is pastor of Christ Church.

Reported by David Kipfmiller

Golden anniversary celebrated at Fond du Lac

The Winnebago Lutheran Academy Association of Fond du Lac celebrated the 50th anniversary in the ministry of Professor LeRoy G. Ristow. Featured speakers at the event included Professor Erwin R. Scharf, Pastor Herbert C. Buch and Pastor Orvin A. Sommer.

A 1936 graduate of Wisconsin Lutheran Seminary, he served

congregations in New London and Crandon/Argonne/Hiles, Wisconsin; and New Ulm, Hastings, and St. Clair, Minnesota. In 1959 he accepted a call to the academy. He presently teaches German at the school. □

Reported by Harlyn Kuschel

With the Lord

LeRoy A. Boerneke 1929-1983

LeRoy A. Boerneke was born December 30, 1929 at Barre Mills, Wisconsin. He died April 26, 1983 at New Ulm, Minnesota.

A 1955 graduate of Wisconsin Lutheran Seminary, he served Timothy Lutheran, St. Louis Park, Minnesota; Luther High School, Onalaska, Wisconsin and the history-religion department at Dr. Martin Luther College.

In 1955 he married Eunice Johnson. He is survived by his wife; sons Lee and Tim; daughters Kathy (Douglas) Gehlhar and Jean; step-mother Flora Uhlig; sisters Thelma Hass and Harriet; and brother Norbert.

The funeral services were held April 29 at St. John's New Ulm, Minnesota.

Carl A. Finup 1902-1983

Carl A. Finup was born December 25, 1902 in the Town of Siegel, Wood County, Wisconsin. He died on May 18, 1983 at Beaver Dam, Wisconsin at the age of 80.

A principal and teacher for 43 years, he served schools at Hoskins, Nebraska and Beaver Dam.

In 1933 he married Hattie Buss, who preceded him in death. He is survived by three children: Carolyn (Dale) Meyers, Judith Meyer, and Donald; nine grandchildren and five brothers.

The funeral services were held May 21 at St. Stephen's, Beaver Dam.

Sadie Gamm

Mrs. Sadie Gamm died on June 2, 1983 at New Ulm, Minnesota at the age of 82. She was the widow of Pastor Edgar Gamm.

Pastor Gamm served congregations in McIntosh and Mobridge, South Dakota, and Marshall, Minnesota. He retired to New Ulm in 1969. After his death in 1974, Mrs. Gamm continued to live in New Ulm.

She is survived by three daughters, Mrs. Lorraine (Mervin) Ingebritson, Mrs. Margaret (Melvin) Oswald, and Mrs. Barbara (Dennis) Erie.

The funeral service was held on June 6 at St. Paul's, New Ulm.

Augusta Marie Geiger 1886 — 1983

Augusta Marie Geiger, widow of Pastor Henry Geiger, died on May 27 at Madison, Wisconsin. She was 96.

A lifelong resident of the Madison area, she was preceded in death by her first husband, William Hippe, in 1934. Her second husband, Pastor Henry Geiger, died in 1958.

She is survived by two daughters, Mrs. Gladys Crary and Mrs. Ruth Karow; a stepson, Pastor Waldemar Geiger; a brother, Julius; two daughters-in-law, Clara and Dorothy Geiger; 22 grandchildren; many great-grandchildren; and three great-great-grandchildren.

The funeral services were held on May 31 at Eastside Lutheran Church, Madison, Wisconsin. □

NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

CHOIR GOWNS

Thirty-five gowns, purple silk with cream colored neck scarves are available for cost of shipping. Contact Pastor Joel Ph. Sauer, Immanuel, 710 Dor-elle St., Kewaunee, WI 54216; 414/388-2592.

ALTAR PARAMENTS

Altar paraments in white, purple, green and red are available to a mission for the cost of shipping. Contact Pastor Edgar Herman, St. Mark's, 25375 E. Huron River Dr., Flat Rock, MI 48134; 313/782-3726.

ORGAN AVAILABLE

Hammond Model A-100, 25 pedals, in excellent condition. Contact R. Stindt, 1370-104th Lane NW, Coon Rapids, MN 55433; 612/755-8597.

CONFERENCES

Michigan District, Northern Conference, September 19-20 at St. Luke's, Saginaw. Agenda: Practical Exegesis of Jude; Study of a Test for Thanksgiving (Psalm 103); 1 Corinthians 7:7-17, 39-40; Matthew 19:3-12; Martin Luther Speaks to the Twentieth Century Church.

Michigan District, Southwestern Conference, September 20 at St. Peter's, Dorr. Agenda: Word Study on Old Testament Words for "Gift"; Discussion on WELS Grants Policies.

Minnesota District, St. Croix Conference, September 13 at St. Matthews, Spring Valley, Wisconsin. Agenda: Colossians 1:1 — 2:5; Integrating New Members Into the Church

Nebraska District, Central Conference, September 19-20 at Redeemer, Council Bluffs, Iowa. Agenda: Romans 7:1-12; Zechariah; Study of Episcopal Church in Light of Fellowship Practices with Lutheran Church in America; Analysis of first three chapters of "Preach the Gospel."

Northern Wisconsin District, Rhinelander Conference, September 12 at St. Mark, Stambaugh, Michigan. Agenda: Mark 4:13ff; Paper commemorating Luther's birthday.

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

*Denotes exploratory services.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Effenspitz #7	Goldwitzerstrasse 31
6500 MZ Ebersheim 41	8524 Neunkirchen a. Br.
West Germany	West Germany
Telephone 06136-7841	Telephone 09134-5716

EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

CLOVIS, CALIFORNIA — St. Peter, meeting at Best by Far, 3777 N. Clovis Ave., Fresno. For information call Mr. Norman Vander Poel, 209/251-6934 or Pastor Daniel Gawrisch in Modesto, 209/527-0563.

AUSTIN (SOUTH), TEXAS — Risen Savior, TraveLodge, San Antonio Room, E. St. Elmo and I. H. 35. 8:45 a.m. Pastor James J. Radloff, 10613 Walnut Bend Dr., Austin, Texas, 78753; phone 512/836-4264.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

YORBA LINDA, CALIFORNIA — Grace, 20994 E. Yorba Linda Blvd., Yorba Linda. 10:00 a.m. Pastor Richard Kugler, 714/779-2384 (church); 714/528-2634 (home).

TOPEKA, KANSAS — Beautiful Savior, 5905 West Tenth Street, Topeka. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Curtiss Seefeldt, 1044 Lilly Cr., Topeka, Kansas 66604; phone 913/273-3127 or 913/272-2000.

FORT WORTH (SOUTHWEST), TEXAS — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Ed Lehmann, 5008 Lincoln Oaks Drive N. #501, Fort Worth, Texas 76132; phone 817/294-9303.

ANTIGO, WISCONSIN — Ascension, Highway 45 and Willard Ave., Antigo. 10:00 a.m.; Pastor Michael Spaude, Ascension Lutheran Church, PO Box 323, Antigo, Wisconsin 55409; phone 715/623-3412.

GILLETTE, WYOMING — Christ our Redeemer, American Legion Club Upstairs Hall, 200 Rockpile Dr., Gillette. 9:00 a.m.; SS following. Pastor James Bolde, 341 W. Hills Loop, Gillette, Wyoming 82716; phone 307/686-4080.

NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

FAYETTEVILLE, ARKANSAS — Pastor Douglas Lange, 2803 N. Erie, Russellville, Arkansas 72801; phone 501/967-2088.

HICKORY, NORTH CAROLINA — Pastor Jon Guenther, 1436 Painter Pl., Charlotte, North Carolina 28212; phone 704/536-1753.

MIAMI, FLORIDA — SPANISH MINISTRY — Pastor Herb Huhnert, 9630 Montego Bay Dr., Miami, Florida 33189; phone 305/251-1744 or 305/235-0322.

DODGE CITY, KANSAS — Pastor Joel Frank, Box 222, Plymouth, Nebraska 68424; phone 402/656-3055.

MANHATTAN, KANSAS — Pastor Curtiss Seefeldt, 1044 Lilly Circle, Topeka, Kansas 66611; phone 913/267-4802.

125th ANNIVERSARY

St. John's Lutheran Church, Red Wing, Minnesota, will celebrate the 125th anniversary of its church and school with special services September 11 and 18 and October 2 at 8:15 a.m. and 10:00 a.m. All former members, confirmands, friends and former teachers are cordially invited to attend. Historical displays will be shown on both dates. After the September 11 services a catered congregational dinner and program will be held. Nonmember reservations for the dinner should be made no later than August 12. Contact Jack Tomhave, 992 Hallstrom Drive, Red Wing, Minnesota 55066; phone 612/388-4216.

FALL PASTORS' INSTITUTE

The 1983 Pastors' Institute will be held at Wisconsin Lutheran Seminary on a series of Monday afternoons beginning September 26. Sessions will be held from 1:30 to 4:30 and will consist of two lecture series: The Making of a Reformer by Prof. emeritus Erwin Scharf and Selected Psalms by Prof. Wilbert Gawrisch. Registration fee is \$7.50 and should be sent to Pres. Armin W. Schuetze, 11831N Seminary Dr. 65W Mequon, Wisconsin 53092.

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Wednesday, September 7: Registration — Opening service at 7:00 p.m.

Northwestern College Watertown, Wisconsin

Monday, August 22: Orientation for new students.
Tuesday, August 23: Opening service at 1:30 p.m.

Northwestern Preparatory School Watertown, Wisconsin

Monday, August 22: Orientation at 10:00 a.m.
Tuesday, August 23: Opening service at 1:30 p.m.

Dr. Martin Luther College New Ulm, Minnesota

Friday, August 19: Freshman registration.
Saturday, August 20: Sophomore and Junior registration.
Sunday, August 21: Senior registration — Opening service at 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Saturday, August 27: Registration, 9:00 a.m. to 6:00 p.m.
Sunday, August 28: Opening service at 3:00 p.m.

Martin Luther Preparatory School Prairie du Chien, Wisconsin

Saturday, August 20: Registration, 8:00 to 11:30 a.m. and 1:30 to 4:00 p.m.
Sunday, August 21: Opening service at 2:00 p.m.

INSTALLATIONS

(Authorized by District President) Ordained and Installed

Pastors:

Bilitz, Keith J., as pastor of Christ and Emanuel, Denmark, Wisconsin on June 19, 1983, by D. Kock (NW).

Schoemann, Randal W., as pastor of Zion, Van Dyne, Wisconsin on July 3, 1983, by E. Schoemann (NW).

Installed

Weber, Kenneth J., as institutional missionary in Madison institutional ministries on June 6, 1983 by A. Laper (NW).

Teachers:

Westphal, Randal J., as principal and teacher at St. Paul's, Algoma, Wisconsin on June 19, 1983 by D. Dolan (NW).

ADDRESSES

(Submitted through the District President)

Pastors:

Bilitz, Keith J., 477 E. Grand Ave., Denmark, WI 54208; 414/863-2090.

Horneber, Adam J., 615 W. Main St., Merrill, WI 54452.

Janke, Paul M., 1187 Washington Ave., Portland ME 04103.

Lange, Douglas, 809 S. Erie, Russellville, AR 72801

Mattek, James A., 1006 Fishlock Ave., Findlay, OH 45840.

Schoemann, Randal W., 213 Main St., Box 98, Van Dyne, WI 54979; 414/688-5518.

Weber, Kenneth J., 1617 Lynndale Rd., Madison, WI 53711.

Teacher:

Westphal, Randal J., 1115 Division St., Algoma, WI 54201; 414/487-3393.

NORTHWESTERN COLLEGE NOMINATIONS

Education

The following have been nominated for the professorship in the German Department at Northwestern College:

Rev. Paul Alliet	Lake Benton, MN
Rev. H. P. Bauer	Two Rivers, WI
Rev. John M. Brenner	Big Rapids, MI
Rev. Roger Kovaciny	Tappen, ND
Rev. Steven Degner	Santa Barbara, CA
Rev. Daniel Deutschlander	Milwaukee, WI
Prof. James Fricke	Watertown, WI
Rev. John Ibsich	Wauwatosa, WI
Rev. Daniel Koelpin	Cincinnati, OH
Rev. Kieth Kuschel	Trumbull, CN
Rev. Lyle Luchterhand	Appleton, WI
Rev. Roderick Luebchow	St. Paul, MN
Rev. John May	Clear Lake, WI
Rev. Ronald Melhberg	West Bend, WI
Rev. John Paustian	Ramsey, NJ
Rev. Gordon Peters	Pocatello, ID
Rev. Glen Schaumburg	Niles, IL
Rev. Paul Schmiege	Raleigh, NC
Rev. Joel Schroeder	Overland, KS
Rev. Jonathan Schultz	Boulder, CO
Rev. John Sullivan	Wetaskiwin, Alberta, Can.
	West Chicago, IL

Rev. James Ziesemer
Pertinent information concerning these nominations should be directed to the secretary by August 24, 1983.

W. A. Schumann, Secretary
612 S. 5th St.
Watertown, WI 53094

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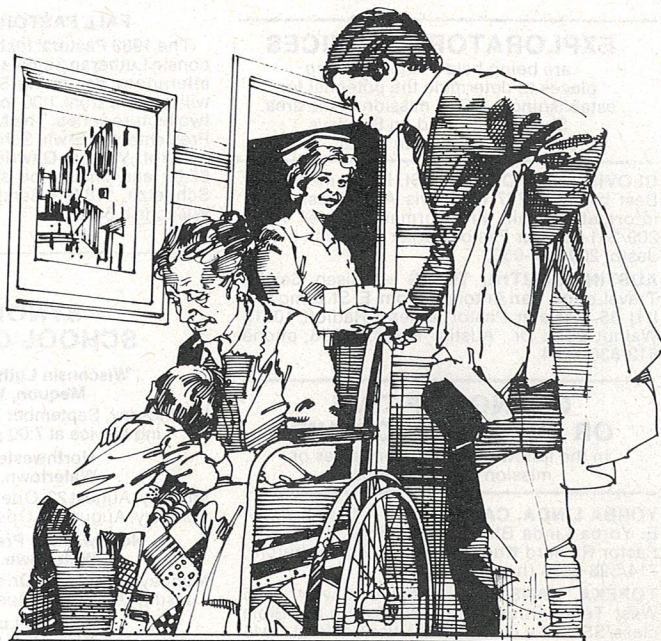
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Out of sight . . . and forgotten

by George Tiefel, Jr.



It is estimated that 33 million Americans will be in an institution of some kind during the year — hospitals, nursing homes, health care centers, prisons, detention centers, and related institutions. Some are faithfully served with the Word of Life. But others are out of sight . . . and forgotten.

A recent survey taken at the district conventions last summer tells us something about these forgotten souls. There are more of them around than we might think. For example, almost five nursing homes are within striking distance of the average Wisconsin Synod congregation. And three hospitals and two or three group homes and one or two prisons as well.

*Only three percent
of the congregations
use the laity in
institutional work.*

If one is to judge from responses to the survey, congregations of the Synod have reacted in a variety of ways to these spiritually deprived people. There are half a dozen pastors who serve such institutions full time, principally in the Milwaukee and Madison, Wisconsin areas and in the St. Paul, Minneapolis, and Rochester, Minnesota areas.

In other places congregations do what they can alone. Usually pastors and vicars make the visits, sometimes conducting regular worship services at the institutions. In some areas congregations ally themselves to share a ministry to these forgotten ones. Based on figures from the latest *Statistical Report*, there are about a score of areas with allied congregations. There are another 100 congregations or more which reach out to nursing homes in the neighborhood, some more actively than others.

But the survey demonstrated that much more could be accomplished by enlisting dedicated lay Christians for this outreach. There are so many of the forgotten ones

that if we must depend on the clergy, it would be physically impossible to reach more than a handful.

The potential for reaching more people is there. In 27% of the congregations responding to the survey lay volunteers are already active in visiting the congregations' own shut-ins. It comes as a surprise to no one that often women's auxiliaries of the congregations are involved in this intracongregational ministry. Assisting also are youth groups and even children.

In spite of the fact that there is widespread involvement of the laity in intracongregational visiting of the sick and shut-ins, only three percent of the congregations responding to the survey use the laity in institutional work. The Synod's Institutional Ministries Committee (a subcommittee of the Special Ministries Board) feels strongly that more lay assistance should be mobilized for institutional ministry work.

It is high on the agenda of the Institutional Ministries Committee to involve more extensively the laity in a nursing home ministry. The committee is preparing a filmstrip to help congregations launch such a ministry. The filmstrip, scheduled for completion before the end of the year, will detail the steps to be taken when a congregation inaugurates a formal program of lay ministry at a non-Lutheran nursing home.

Scheduled for next year and the following years are a training manual, orders of service, sample devotions, and Bible study guides. In this material all aspects of a lay ministry will be given due consideration, but the emphasis will be on sharing the Word of God.

As the committee carries on its work, the words of Jesus are before it: "I was sick and you visited me; I was in prison, and you came to me." And those are words for all of us so that the out-of-sight are not forgotten. □

Pastor Tiefel is at Immanuel, South Lyon, Michigan. He is chaplain at Martin Luther Memorial Home, South Lyon and member of the Synod's Institutional Ministries Committee, a subcommittee of the Special Ministries Board.