

SEPTEMBER 1, 1983

The Northwestern Lutheran

Mayday, Mayday
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Twilight and Sunrise.

“The gospel
is like a pelting rain
that hurries on
from place to place.”
— Luther

from this corner



Lutherana continues to pop up all over the Synod. That is as it should be for a Synod which has so much theological capital invested in that monumental genius, born 500 years ago come November 10.

First, a handsome book from Northwestern Publishing House, *Martin Luther: Man of God* by Morton A. Schroeder, professor of English at Dr. Martin Luther College. The style is engaging and buries the rumor that those who can't write English are the ones who teach it.

Many years ago Schroeder was asked to write 48 vignettes on the life of Luther for the back page of Northwestern's Sunday service bulletins. Since church attendance is irregular with just about half of our communicants, each vignette had to stand alone. These are re-worked for the new format. Cosmetic changes were also made in the art work.

If you want a book on Luther that isn't historically and theologically stuffy for a layperson, this is it — for the entire family. For around ten dollars you can lay it on your coffee table, and I guarantee it will be read.

The premier showing of a 35-minute film, *Here We Stand*, was held at the New Ulm convention. The film, produced by the Commission on Evangelism, is really a history of the Wisconsin Synod. But the film goes back to the Synod's roots in the life and thought of Luther. Well over a third of the film is about his life.

The film is intended to fill a void in the Synod's film library which has no satisfactory history of the Synod. It's meant for people coming into the church and for catechumens, as well as for the Synod as a whole.

There's a third item. Just completed is a 30-minute filmstrip on the life of Luther, *Angel of the Everlasting Gospel*. It is one of the finest filmstrips these poor tired eyes have ever seen. In those 30 minutes Luther lives again. He is quoted liberally in the filmstrip, quotations judiciously culled by the author and producer, John A. Trapp.

The filmstrip will hold and edify God's people at all levels: grade-school children, catechumens, WELS standbys and people meeting Luther for the first time, and young people — and of all faiths.

Each congregation will have an opportunity to own the filmstrip at a ridiculously low price. The filmstrip, a joint project of Northwestern and the Luther Anniversary Committee, after an introductory offer will be sold over the counter for \$39.95, and worth every penny — an expression not used very often these days.

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

The Northwestern Lutheran

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Having the edge on kings and prophets

Then (Jesus) turned to his disciples and said privately, "Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it" (Luke 10:23,24).

Though we may claim to have very little confidence in polls and surveys, yet we're all inclined to be interested in what polls reveal. Generally they tend to confirm what we already know, namely, that we fit rather solidly into the middle of the pattern. By and large, we're really very common, ordinary, undistinguished people. And yet, in the Gospel of Luke we have Jesus coming to us and saying, "You are truly blessed! You have advantages that would be the envy of prophets and kings." What ever is our Savior speaking of?

A preaching tour

These remarkable words were spoken by our Savior toward the close of his public ministry, at a time when he had appointed seventy-two "vicars" and had "sent them two by two ahead of him to every town and place where he was about to go." When these seventy-two reassembled to report on the result of their preaching tour, they were ecstatic. Bursting with enthusiasm, they respond, "Lord, even the demons submit to us in your name."

Jesus does not dampen their enthusiasm, for he acknowledges, "I saw Satan fall like lightning from heaven." He goes on, however, to point out where their true joy should lie. "Do not rejoice that the spirits submit to you," he cautions, "but rejoice that your names are written in heaven."

Names written in heaven

Jesus is positive, not negative. His greatest joy lies not in the defeat of

Satan but in the salvation of sinners. Hence Luke tells us, "At that time Jesus, full of joy through the Holy Spirit, said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.'"

But how can "little children," weak sinful rebellious human beings, ever come to know God as their heavenly Father? There is only one way — through Jesus Christ. Jesus states, "All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

*Jesus' greatest joy
lies not in
the defeat of Satan
but in the salvation
of sinners.*

To have Jesus of Nazareth choose to reveal himself to us as the Son of God sent by his heavenly Father as the Savior of the world is the greatest possible blessing that can come to any person. And to be allowed to see the details in the working out of God's plan of salvation is a privilege that transcends even what was accorded to the prophets and kings of old.

Essential outline

Isaiah spoke with remarkable clarity about the Lamb of God who would be led to slaughter. He believed in that Lamb and was saved by that faith, but he never saw the details of Good Friday. King David clearly foretold Christ's resurrection when he spoke of God's not allowing his Holy One to see corruption. Da-

vid's was a saving faith in the risen Savior, but he never saw the empty tomb of Easter morning.

David and Isaiah would have loved to see a few more of the details regarding Christ's passion and death. Peter tells us, "Concerning this salvation the prophets . . . searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the suffering of Christ and the glories that would follow" (1 Peter 1:10,11).

A wealth of detail

What the prophets longed for we have in great abundance! We know about Bethlehem and the manger. Every Lenten season we follow along to the cross on Calvary. No Easter passes that we do not once again hear the details of the empty tomb. Sunday after Sunday our pastors assure us of the forgiveness of all our sins earned by our risen Savior who now sits at the right hand of the Father and guides all things for our benefit. What was true of the disciples during the closing days of Christ's public ministry is even more applicable to us: "Blessed are the eyes that see what you see."

God grant that familiarity with these blessed details not make us blind to their greatness or their importance. Isaiah and Jeremiah, David and Solomon would have seized on the chance to pore over them. "Even angels long to look into these things." Dare we do any less? □



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

Mayday, Mayday

During May and June the U.S. Supreme Court delivered two decisions that could have far-reaching unfavorable implications for the ethical and religious scene in our land. One ruling reaffirmed the 1973 *Roe v. Wade* legalization of abortion and in fact extended it. The other, involving the tax-exempt status of Bob Jones University and the Goldsboro Christian Schools, seemed to link such exemption to conformity to public policy.

The abortion ruling received its share of publicity at the time and needs little explanation. A noteworthy feature of the 6-3 ruling was the strong dissent of Justice Sandra Day O'Connor whose appointment in 1981 occasioned protest from most spokesmen of the right-to-life movement. This dissent notwithstanding, the majority ruling makes abortion all the easier by setting aside local efforts to require hospitalization or hesitation. Murder has been aided and speeded on its way.

At the Carolina schools racially discriminatory policies prevailed as a matter of religious belief. We would hold the beliefs to be extrabiblical and erroneous but the schools do not. They assumed that the First Amendment put their beliefs beyond the reach of the federal government since "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The Court ruled otherwise, insisting that "an institution seeking tax-exempt status must serve a public purpose and not be contrary to established public policy" and "the Government's fundamental, overriding interest in eradication of racial discrimination in education substantially outweighs whatever burden denial of tax benefits places on petitioners' exercise of their religious beliefs."

The overtones are ominous. Our opposition to racial discrimination may drown them out in this particular instance. The Court may insist that only schools, but not churches, are involved in the ruling and that what it calls "public policy" must actually be that. That could all amount to nothing more than cold comfort if the issue were a clash between the doctrine of the ministry and ERA thinking.

But what are those to do who hear in the two rulings the call "Mayday, Mayday." Despair and inaction are not the answer. Perhaps a greater effort in citizenship will under God produce desired outcomes. Supreme Courts have reversed themselves after changes in personnel and shifts in philosophy.

More important is dedication in our other citizenship, the citizenship in the church, in the heavenly kingdom. Testimony about God's abortion rulings dare not slacken. It must sound out louder and clearer than ever before. Efforts must be made to rouse consciences confused and lulled by erroneous opinions. Cherished as the First Amendment refuge is, we cannot let it become our last line of defense. Our commitment must reach farther. Here too we, like Napoleon at Leipzig, will show ourselves to be "incapable of doing nothing."

Edward C. Frederich



Professor Fredrich is head of the department of church history at Wisconsin Lutheran Seminary Mequon, Wisconsin.

letters

Pro Lutherans for Life

The more I re-read the letter questioning Lutherans for Life in the life of the church (June 15, p. 181), the more difficulty I find in understanding it.

Synod has a fund to aid disaster victims. Ladies' auxiliaries and men's clubs in the Synod have their projects to help people in various ways. Lutherans for Life hope, under God, to aid and help the victims of the horrible disaster of mass murder and prevent the frightened, confused, or simply unthinking commission of this sin. Surely *all* of these worthy efforts and aims deserve our individual and collective support and prayers.

The fear that by our concern over the sin of abortion we may be diverted from spreading the gospel of God's grace and salvation is totally unfounded. Lutherans for Life is dedicated to the purpose of saving lives "for time and for eternity." The goal of our pregnancy counseling centers is a mission goal: to reach out to those we might otherwise never meet, to show Christian love and concern, to offer help and support, and above all else to speak of the love, concern, help, support, mercy and redeeming grace of our Savior. We certainly pray that these activities and efforts will, indeed, "snowball."

If, at the end of time, there is even one soul to say, "Because of Christian concern, I was saved from the sin of having an abortion, and learned of my salvation through Christ," and only one other soul to say, "Because of Christian concern, I was born to life and baptized into eternal life," then surely all the prayers of those who support Lutherans for Life will have been fully and gloriously answered!

Ruth Netzel
Carson City, Nevada

A letter in the June 15 issue deeply deplores and abhors abortion but does not desire Synod involvement in "Lutherans for Life." The rhetoric is familiar, for pro-abortionists use the same argument, "I am personally opposed to abortion, BUT..."

Why does one believe abortion is wrong? Because of basic beliefs that 1) an unborn child is a human being created in the image of God, and 2) it is wrong for one human being to kill another. The Fifth Commandment clearly states, "Thou shalt not kill."

As Christians, our actions should be based on the Word of God. The two great commandments tell us: 1) Thou shalt

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and 2) Thou shalt love thy neighbor as thyself" (Matthew 22:37-39).

In James 4:17 it is written, "To him that knoweth to do good and doeth it not, to him it is sin." There are two types of sin, the sin of commission and the sin of omission. Which is the more dangerous? The sin of omission can be every bit as deadly as the sin of commission.

On the secular level, civil rights leader, Dr. Martin Luther King, Jr., once said, "He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it."

Regarding silence about evil, Dr. Billy Graham commented: "Our silence makes us guilty, for 'silence gives consent'."

As a Christian mother and grandmother, I respect and applaud the "wisdom of forming an organization within the Synod which corporately opposes the sin of abortion" for "... by their fruits ye shall know them" (Matthew 7:20).

Mrs. Ben Sternberg, Jr.
Wausau, Wisconsin

I hope that your readers noted the letter you published in your June 15 issue opposing our Lutherans for Life organization. I heartily agree that our main purpose in life ought to be to teach, study and preach the gospel. But I sincerely doubt that any of our lives are so devoted to "proclaiming the gospel" that we have no time or resources left for other areas we deem important.

My support for Lutherans for Life comes because I believe abortion denies God's power to create life, sets social standards which arbitrarily measure the worth of a life, and essentially gives individuals the legal sanction to kill. Also involved is the realization that this Supreme Court ruling usurps my responsibility and authority as a Christian spouse and parent. What twisted logic it is that my permission be necessary for my daughter to have her ears pierced or to attend an adult movie, but that I be legally excluded from the decision for her to kill her unborn baby.

I do not see "activism" as a threat to the church, but rather as an obligation to individual Christians. I would define activism as an individual or organized action to oppose any threats which would keep us from living our lives according to God's word. In a democracy, if we are not speaking out against immorality, injustice and inhumanity, then we are just as guilty as if we approved of it. It is our duty to vote, write letters and lobby on all issues, especially those affecting our families and church.

My prayer is that God will accomplish his purposes through the dedication and efforts of WELS members involved in Lutherans for Life.

Richard Covey
Fort Atkinson, Wisconsin

Against pledging

The April 15 issue (p. 128) of The Northwestern Lutheran carried an article on the subject of pledging. I am one of those who does not "pledge" as described in the article. Payments made on a home, car, vacation, etc., are usually not referred to as pledges. They are contract payments and when we default, we forfeit our home, car, etc. It is simply a business arrangement. I dislike putting my gifts to the Lord in that category.

The Bible teaches us to "give as he has prospered us" and that gifts to the Lord be set aside the first of each week. No mention is made of "pledging" for future giving. Pledging means committing a certain amount in dollars which preempts our giving as God prospers us. Our old Adam tells us we promised to pay \$20 a month and when we do that we feel we have fulfilled our duty. Not so. What about the raise you received, the bonus, the profit sharing, etc. These are all things that happen which we cannot foretell. The Lord's Prayer says, "Give us this day our daily bread."

The success of the Reaching Out offering gives us much food for thought. Why did it take this special effort to open the purses of our members? If our giving is done on a weekly basis "as God has prospered us" then there would be no need for special "drives" to raise money. Teaching the Bible way of giving as opposed to the "pledge" system surely would fill the coffers to overflowing. A unified budget envelope is a deterrent to making special gifts to missions. Let us not lose sight of what the Bible teaches about giving.

Louise Braun
Excelsior, Minnesota

(Some churches ask their members to make commitments on a percentage basis, thus honoring the biblical injunction, "Give as he has prospered us.")

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.

Reaching out

by Ernst H. Wendland

When St. John's Lutheran Church of Wauwatosa, Wisconsin celebrated its centennial last year, it set aside \$25,000 of its jubilee offering "for the building of a chapel in Africa."

On May 29, 1983 Mtendere (Peace) Lutheran Church in Lilongwe, Malawi was able to dedicate its new church building as a result of this special gift. The Rev. Deverson Ntambo, pastor of the congregation, officiated at the dedication service together with WELS Missionaries Michael Hintz and Walter Westphal. Over 200 Lutherans, including several church choirs from neighboring congregations, participated in the service.

Reaching out in Malawi

The Lutheran Church of Central Africa, a WELS sister mission, extended its work from Zambia into Malawi in 1963. There are presently over 50 congregations in Malawi with a soul membership of 6600. Malawi is now our fastest growing world mission field.

Last year Missionary Raymond G. Cox and Professor Ernst H. Wendland were able by means of a helicopter to visit many congregations in Cameroon, Africa which up to this time had not been seen by WELS missionaries. Among the items appearing in the report of this visit in *The Northwestern Lutheran* was the great spiritual need existing in these congregations as well as appeals for help from these people in supporting them with our gifts.

Reaching out in Cameroon

On a follow-up visit in April of this year Missionaries Cox and Mark C. Krueger, both from our Central African field, were able to help with these needs. As a result of a response to our appeals in *The Northwestern Lutheran* the missionaries were able

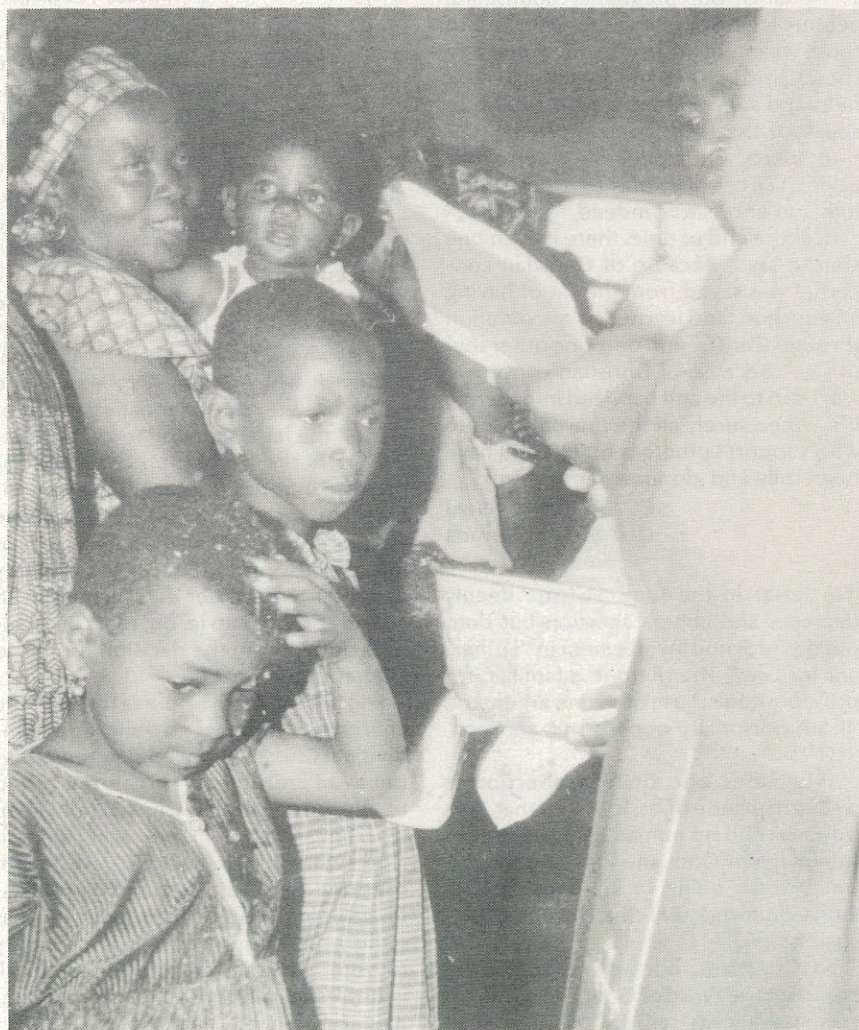
to present a gift of \$200 to the Fringyien congregation to assist with the roof structure of their church. They also witnessed the baptism of 27 children at the Mbemi and Munam congregations. The Rev. Bruno N. Njume, president of the Evangelical Lutheran Church in Cameroon, officiated at the baptisms.

A worker-training seminar was conducted by the two missionaries in this visit, the first in the Bamenda District of Cameroon. Twelve Cameroon church leaders were instructed in the teachings of Scripture and in the principles of preaching and teaching.

Another seminar is planned for later this year in this promising world mission field. □



(Above) Pastor Ntambo officiating at the dedication service in Lilongwe, Malawi. (Below) Pastor Njume baptizing children at Mbemi, Cameroon.



Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.



NEWS around the world

President Ronald Reagan, who attends a Presbyterian church, received communion when he attended a Roman Catholic mass recently for the funeral of Joseph Holmes, a longtime Reagan aid. Since that mass at the navy chapel in Washington, D.C., some questions have been raised, especially in Roman Catholic publications about what happened. Father Joseph O'Donnell, a navy chaplain and executive assistant to the chief of chaplains, said the only way a priest can deny a person communion on the spur of the moment is if that person is a public sinner. President Reagan "is hardly a public sinner in the eyes of the church," said O'Donnell. Father John Hotchkin, director of the Bishops' Committee for Ecumenical and Interreligious Affairs, said if approached by non-Roman Catholics, "priests are trained not to refuse the sacrament so publicly. Normally you give them the benefit of the doubt and proceed." If non-Roman Catholics are in a situation where their own minister is unavailable for a long time, they may get permission from a bishop to receive communion, Father Hotchkin said.

In spite of a "basic commonality" Lutherans and Roman Catholics differ basically on justification by faith, a Lutheran theologian recently told the Catholic Theological Society of America at its annual convention in Minneapolis. In what some later termed a "pessimistic" presentation, Dr. Joseph Burgess, executive director of theological studies for the Lutheran Council in the USA, said his reflections were "a by-product of my struggles with the theme of justification in the Lutheran-Catholic dialogue in the United States." When a five-year study of justification by faith was undertaken by the U.S. Lutheran-Roman Catholic dialogue, Burgess was told by one Lutheran that "it shouldn't take very long — maybe six months — because justification is no longer a problem between Lutherans and Catholics." Yet, after five years, the dialogue is "only approaching the end of its task." The trouble is, Burgess, said, that "when Lutherans begin talking about faith alone, that faith is a gift and has no basis except through its object, Christ, Catholics become nervous." He said Lutherans "have a visceral reaction against all merit terminology" expressing the importance of works in Christian faith.

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

Religious cults and sects will be strongest where traditional religions are weakest, says University of Washington sociologist Rodney Stark. The truth of that principle proves itself on the West Coast where church membership is very low and cult activity high, he says. He compared a recent nationwide survey of church membership — ranking the state of Washington 48th — with his own survey that found it was in 11th place in cults. Participation in religious sects and cults — groups characterized by teachings that depart from the doctrines of traditional churches — is even higher in California and Oregon, he says. While California ranks 46th in church membership, it ranks third in the number of cults per million residents. Oregon by comparison is 45th and sixth.

Joseph Campbell, a retired professor from Sarah Lawrence College in New York, in a recent lecture at Marquette University, Milwaukee, said that Christianity, Judaism, and the other ancient religions are not long for this world. "I can't say when they will disappear, but nothing that is disintegrating as fast as the church has in the last 25 years can survive much longer. While modern religious leaders are tossing out old rituals in the belief that they are making their churches more relevant to people, their efforts to preserve the church are having the opposite effect. The Catholic Church, for example, might have become more folksy by holding its masses in English and by saying that things that used to be sin are sins no longer, but these moves are only hastening the church's demise. . . . The myths on which the churches are based, the ritualistic practices, are what made religion appealing to people. They provided them a transcendent experience, a feeling that they were experiencing God. By doing away with their myths, the churches have lost their appeal." He said the ever-growing number of failed marriages in the United States was the result of discarding popular myth. "People used to enter marriages with the idea that their oneness would be sacrificed for a twoness. . . . Now people think that marriage is supposed to be an ongoing love affair. It isn't. Love affairs are how you get into marriage, but to continue the relationship you have to be committed to the idea of two opposites playing together for the illumination of each other."

General John W. Vessey, Jr., chairman of the Joint Chiefs of Staff was awarded the Doctor of Laws degree from Concordia Seminary in St. Louis, Missouri. In accepting the degree Vessey said, "Nations don't just mistrust each other because they are armed. They arm because they distrust each other. It is the distrust we must tackle if we are to reduce the probability of war. In the meantime I believe that it is our God-given duty to make the world a less dangerous place insofar as God permits us to do it. . . . The starting point for us is to trust in God in receiving the absolution of the risen Christ. Only from there can we move to a right relationship with our fellow humans." Vessey is a member of a Missouri Synod congregation. □

The Congregationalists

When the famous English hymn writer Isaac Watts was born in 1674, his father was in jail. His crime: he was a congregationalist. The Pilgrims who landed at Plymouth fifty years earlier were of the same congregational persuasion: in matters of church teaching and practice not the state or a synod of bishops or elders makes the final decision; that is for the people of the congregation to do.

Why so many churches? by VICTOR H. PRANGE

Allowing each congregation to be independent in determining worship forms and statements of faith opens the door to many churches. This was the very thing the city of Hamburg, Germany, tried to prevent in 1529. The law was passed that anyone who was not of the Lutheran faith "would not be tolerated in this city and its environs, would be prosecuted and upon conviction punished . . . for unity of religion is the best bond of peace and of trust in religious affairs."

Queen Elizabeth I of England was of the same conviction. When she came to the throne in 1559, the Act of Uniformity made it the law of the land that all clergy adhere to the common form of worship; that clerical vestments, crucifixes, and church music be retained; and that the queen with her bishops set policy in the Church of England. Uniformity was to be the rule.

However, many Englishmen had tasted too much of religious freedom to be satisfied with passive conformity. They knew what had happened at Geneva, how Calvin and his successors had reformed the church and purged it of Catholic doctrine and ritual. They wanted the same in England. They wanted a *pure* church, one modeled after the Genevan church.

Soon their opponents were calling them "puritans." One bishop wrote that "this name Puritan is very aptly given to these men, not because they be pure . . . but because they think themselves to be more pure than others and separate themselves from all other churches and congregations as spotted and defiled." Not a few Puritans were soon practicing what they believed. They became nonconformists by refusing to follow *The Book of Common Prayer*. They would not wear vestments or kneel for communion. Here and there separate and independent congregations were formed — always illegally.

One such separatist pastor was John Robinson. After losing his appointment as priest of the Church of England, he became the leader of a small separatist cell in Scrooby. This group eventually left its native England for a stay in the freer air of Holland, and finally some of them sailed on the *Mayflower* to settle in America.

Elizabeth died in 1603 never having married. The new ruler was James I who was also king of Scotland. Many Puritans hoped that James would have been influenced by the Presbyterian faith and forms so strongly entrenched in Scotland. But James was a big disappointment to the Puritans. In fact he took steps to ween them from their favorite Bible translation, the Geneva Bible. This was a version laced with Reformed notes and comments, the sort of thing James did not want Englishmen to be reading. So a new official Bible translation was authorized. The result was the King James Version of 1611, the authorized Bible of the Church of England. The early Puritan settlers in America would have none of this Bible; they brought along their Geneva Bibles.

In addition to their objection to vestments and kneeling at communion, the Puritans were opposed to the ring in marriage, the sign of the cross in baptism, the reading of sermons, the brevity of the collects, the "vain repetitions" of the litanies, and the entire church year with its celebrations of Christmas, Easter, and other festival days. They preferred the designation "Lord's Day" rather than the more common "Sunday." They wanted congregations where the holiness of the members was clearly visible. Many deemed some sort of adult conversion experience a necessity for Christians. Some of the more extreme independents were hostile to all prescribed forms of worship. A few dispensed even with the Bible as being only a form; they looked for direct revelation of the spirit. One sees the result of this thinking among the Quakers and in various spiritualist sects today.

Not all Puritans were of the same mind when it came to the Church of England. Some believed that the unbiblical government and policy of the state church made it impossible to have any kind of fellowship. They were "separating congregationalists." But other Puritans were not ready to discontinue fellowship; they were "nonseparating congregationalists." There was also a division between those who favored rule of the local church by an elected or appointed body of elders (Presbyterian), by the decision of all the covenanted members (Congregational), or by no authority whatsoever except the individual conscience of each member (often representative of Baptist thinking).

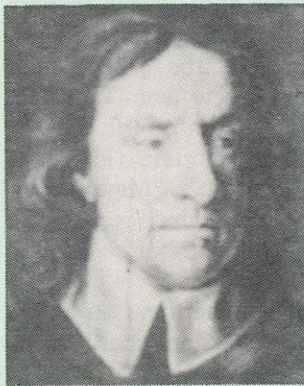
After the death of King James, his son Charles I pushed uniformity so strongly and ruled so ineptly that civil war broke out between the king and parliament. The king lost his crown and his head. Parliament took on the task of reforming the church according to the principles of John Calvin. An assembly of church leaders appointed by parliament met for four years at West-

*Mother England passed on her multitude of churches
to her colonies across the Atlantic
where Englishmen joined people of many nations and religions
to make America a land of many denominations.*

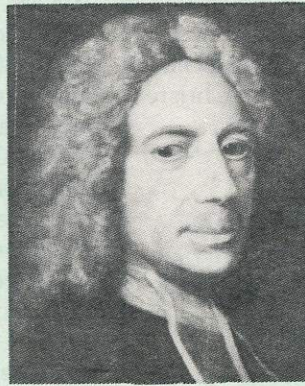
minster, adopting a form of Presbyterian church government, drawing up a confession of faith, and publishing a catechism.

The general of the army, Oliver Cromwell, was not satisfied with what the Westminster Assembly had done. The church was still under the control of the state. He wanted a far greater degree of independence for the church and individuals. He was supported by his secretary, the famous poet John Milton, a strong advocate of liberal individualism. For a short period of time the will of Cromwell prevailed. A multitude of independent sects emerged. They were given all sorts of names (by themselves or others): Fifth Monarchy men, Muggletonians, Seekers, Levellers, and Quakers.

This experiment with religious toleration came to an abrupt halt when after the death of Cromwell, Presbyterians and Episcopalians invited Charles II back to rule England. It was not long before a new Act of Uniformity was instituted and a program to suppress Puritans and all forms of congregationalism. Ordination by



Cromwell



Watts

a bishop was required for all preachers. No Puritan was permitted to hold municipal office. Certain known dissenters were forbidden to come within five miles of selected cities. People were prohibited from having conventicles (private religious services). In these years John Bunyan wrote his famous *Pilgrim's Progress* and spent time in prison along with Watts' father and many others. It was a period of much religious turmoil in England.

The English people could not long endure a situation which was rapidly making social life intolerable. A new age dawned when in 1688 William of Orange was invited to come and rule England. An Act of Toler-

ation was approved by parliament which gave a measure of religious liberty to most churches though continuing to prohibit Roman Catholic worship. The Congregational Churches took their place beside the Church of England, Presbyterian, Baptist and others as legal religious bodies. Mother England passed on her multitude of churches to her colonies across the Atlantic where Englishmen joined people of many nations and religions to make America a land of many denominations.

In doctrine Congregational Churches were historically very similar to Presbyterians. But their commitment to the independence of the local congregation did not permit doctrinal supervision by any synodical body. Finally each Congregational Church was free to adopt its own statement of faith. Because the Presbyterian Church kept the concept of a supervising synod, the teaching of the *Westminster Confession* (1646) has been more consistently retained, especially in some branches of Presbyterianism.

The early Puritans followed the example of Calvin in permitting only the psalms as hymns in their worship. In America this resulted in the publication of the famous *Bay Psalm Book* in 1640. But as time went on and with increasing criticism by independents and separatists of the use of all forms in the church, the soil was prepared for a new kind of hymn which did not conform strictly to the psalm. The door was open for the entrance into the church of the hymns of Isaac Watts. Watts did for English hymnody what Luther had already done nearly two centuries earlier for the Lutheran Church: he freed the church from the need to think that one dare only worship God with words drawn literally from the Bible.

Watts wrote hymns which used the imagery and thought of the Scripture; but they were expressed in new ways, with different words, and varied poetic forms. Isaac Watts has contributed 31 hymns to *The Lutheran Hymnal*, more than any other writer including Luther. "Joy to the World", "When I Survey the Wondrous Cross", "Oh, that the Lord Would Guide my Ways", and "Our God, our Help in Ages Past" — all these and many more are from the pen of the son of a jailed congregational elder, hymns which have enriched our worship heritage. □



Pastor Prange is at Peace, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.



Twilight and Sunrise

by Roland Cap Ehlke

The year 1981 was a monumental year in world history. Somewhat surprisingly the event that made it so wasn't even noticed by most people. There were no front page headlines, no special announcements on TV.

This earth-shaking happening was a major shift in the world's Christian population. According to the most thorough religious survey ever conducted, the *World Christian Encyclopedia*, "After centuries as the predominant faith of the Northern Hemisphere, especially Europe, Christianity . . . had a nonwhite majority for the first time in 1200 years" (*Time* magazine 5/3/82).

"In 1900 two-thirds of Christians lived in Europe and Russia," the report went on, "by 2000, three-fifths of them will live in Africa, Asia and Latin America. While Westerners cease to be practicing Christians at a rate of 7600 per day, Africa is gaining 4000 Christians per day through conversion from other religions, and three times that many through the birth rate."

We see this on a small scale in our Wisconsin Synod. In the United States the Synod has been growing at less than one percent annually. This is even less than the birth rate. Over in Africa the membership in our sister mission churches is exploding

at fifteen percent a year. At this rate our membership in Africa will surpass that in the U.S. by about the year 2010.

Statistics can be made to say many things, and projections are hardly infallible. Nevertheless, the handwriting is on the wall. Our generation is witness to massive religious shifts. Not the least of these is the decline of the West as the citadel of Christendom, at least numerically.

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The implications of this do not sink in easily. When we think of "Africa's sunny fountains," as we sing in the beloved mission hymn, we immediately follow with, "They call us to deliver *Their* land from error's chain," Yes, *they* are the heathen lands. Now we are learning that it may soon be the other way around! The thought

of Africans or Asians coming to our shores as Christian missionaries is almost inconceivable. Yet that could be the way things are headed.

The very notion of the Western world ever losing its centuries-old leadership role stabs at our hearts. We are people of the West. Its heritage is ours; the magnificent cathedrals of Europe, the great artists whose works grew from Christian soil (daVinci, Rembrandt, Durer, etc.), the lofty music (Handel's "Messiah," Luther's "Mighty Fortress," etc.). That which is grandest and most uplifting in our civilization is rooted in Christianity. Is this heritage becoming a mere museum curiosity — to a culture that has lost the spirit behind it?

Of course architecture, art and music are secondary to the spiritual values from which they arise. The joy and vigor — indeed, the saving faith itself — are moving on. While for many an American the Bible has become little more than a coffee table decoration, it is a new-found priceless treasure to Africans, Koreans and people in other distant lands.

Mind-boggling as such a shift might be, it is just what we ought to expect. Martin Luther described it this way: "The preaching of the gospel is not a constant, permanent and continuing proclamation. The gospel is rather

like a pelting rain that hurries on from place to place."

Luther's "dear Germany" is a prime illustration of this. Five hundred years after the Reformer's birth, Christianity is all but dead in that land which once basked in the spring rains and sunshine of the gospel. Instead, twentieth-century Germany has been cursed with unbelief, rationalism and humanism. Empty ideologies and political tyrants have scorched the country.

Only God knows what temporal judgments along with the spiritual judgments will descend upon our own nation and its people as the gospel moves on. To those who have the gospel and despise it, Jesus' warning rings out, "I hold this against you: You have forsaken your first love. Remember the height from which you have fallen!"

These are sobering, even terrifying, thoughts. At the same time there is something uplifting and exhilarating here for God's people. God is in control. His work goes on.

Nations and civilizations rise and fall. The world is in upheaval. Everywhere the devil sows trouble and despair. Meanwhile the gospel is "preached in the whole world," as Jesus said it would be, "as a testimony to all nations."

Like the wind which "blows wherever it pleases," God's Spirit moves across the oceans, through the hamlets and cities. He breathes life into souls once dead in sin. He carries the Sun of righteousness to those who were lost in the night of unbelief. In this way God's Word marches on, even as the sun rises in the East and sets in the West.

Our Savior tells us, "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work." Then let us use the light God gives us . . . while there still is time. □



Pastor Ehlike is an associate editor at the Northwestern Publishing House.

In The News

Bohlmann re-elected to head LCMS

At the 55th general convention of the Lutheran Church-Missouri Synod Dr. Ralph A. Bohlmann was re-elected president of the 2.7 million-member church body. Bohlmann, 51, was elected to his first term two years ago and will now serve a three-year term as the Missouri Synod converts to a three-year cycle for conventions and terms.

Also re-elected were First Vice President Robert C. Sauer and Treasurer Norman C. Sell. Dr. Walter Rosin of St. Louis was elected to replace Dr. Herbert Mueller, retiring secretary. For the first time a woman, Mrs. Florence Montz of Bismarck, North Dakota, was elected to the Synod's 15-member Board of Directors.

An announcement was made at the convention that the St. Paul, Minnesota-based Lutherans for Life had chosen the Rev. Roger Drews, a 46-year-old Wisconsin Evangelical Lutheran Synod pastor from Oak Creek, Wisconsin as its first full-time executive director. He was selected from a field of 41 candidates.

In an interview, Drews said the organization currently has 4,000 members, some of which are family memberships. He said Lutherans "tend not to be joiners of anything," but he nevertheless hoped — "perhaps overly optimistically" — that up to 25 percent of the members of the Missouri Synod would become involved in Lutherans for Life in the next five years.

He also said that he hoped about 10 percent of the approximately 5.4 million Lutherans represented in the three churches planning to merge by 1988 would also become members of the organization in the next five years.

Perhaps the most controversial issue of the convention was over whether the Synod should conduct a major fund raising appeal as early as 1986. The Synod is just completing a fund raising effort

which will raise over \$70 million. In spite of pleas from some delegates to go slower, the proposal for another fund raising endeavor passed.

In structural matters, delegates voted to include woman teachers of the Synod under the definition "ministers of religion," which gives them parity with men teachers and ordained ministers for tax and social security purposes, though the resolution made it clear that they do not have the same standing as ordained ministers in the church when it comes to ecclesiastical functions. Only men may serve as pastors in the Synod.

The leader of the Association of Evangelical Lutheran Churches, which broke away from the Lutheran Church-Missouri Synod in 1976, addressed the convention of the Missouri Synod for the first time.

Bishop William H. Kohn was generally warmly received by the delegates and said "there is much more to life than simply nitpicking the past and keeping wounds open."

Kohn's appearance was a response to an invitation given by the AELC to Bohlmann who spoke at the AELC convention last September in Cleveland.

Lutheran Brethren re-elect president

The 250 delegates to the 83rd convention of the Church of the Lutheran Brethren re-elected Rev. Everald Strom as president.

Re-elected for his sixth term, Strom has been president since 1968. The Church of the Lutheran Brethren, organized in Milwaukee in 1900, has 120 congregations in the United States and Canada, and carries on an extensive mission program in Chad and Cameroon, Africa, and in Taiwan and Japan. □

Picture Catechism project completed

After several years of work on the project, a committee of the Minnesota District has completed the *Picture Catechism*, an illustrated edition of Luther's *Small Catechism* (the six chief parts). The 68 original drawings are by Donald Muth, an artist from Auburn, California.

In explaining the project, the committee pointed out that almost from the beginning "Luther's *Small Catechism* was illustrated with pictures from Bible history and contemporary life. . . . By every means possible Luther desired the truths of Christian faith to sink into the hearts of the hearers. He wanted these truths to be, far more than a system of belief, the way of life."

"This publication of a picture catechism," the committee said, "aims to renew the fine method of teaching the *Small Catechism* as it was done in Luther's day. It is

presented to the church in this 500th anniversary year of Luther's birth as a tribute to the Reformer's genius as an educator of children at all age levels and for all times."

Thirty wall charts have been prepared from the illustrations suitable for hanging in the home or classroom to aid in explaining the catechism and as an aid to memory.

After interviewing five artists, the committee selected Muth for the art work. Previously he had done the art work for the religious magazine, *Present Truth* (*Verdict*, now). Muth has called the *Picture Catechism* "the most challenging project I have ever undertaken."

The Minnesota District has handed over all rights to the *Picture Catechism* to Dr. Martin Luther College, New Ulm, Minnesota, to benefit its library. The college's bookstore will market the catechism. All pastors and

schools of the Wisconsin Synod have received complimentary copies. Single copies may be ordered from the college's bookstore for \$3.25 a copy plus \$1.25 for postage and handling. Information on quantity orders is available from your pastor.

The *Picture Catechism* with 117 pages is 5 by 7 inches and the wall charts 23 by 35 inches. Pre-publication price for the wall charts is also available through your pastor.

Serving on the Catechism Committee for the Minnesota District were Dr. Arnold J. Koelpin and Prof. Theodore J. Hartwig of Dr. Martin Luther College; Pastor Lloyd D. Hahnke of St. Paul's, New Ulm, and Pastor Carl R. Henkel of Ascension, Plymouth, Minnesota. Gerhard W. Birkholz, pastor of St. Paul's, Litchfield, is president of the Minnesota District.

Lutheran Pioneers meet

On April 9, the 20th national convention of the Lutheran Pioneers was held at Onalaska, Wisconsin using the facilities of St. Paul's Lutheran Church and Luther High School.

It was the last convention at which the co-founder of the organization, Bruce Thompson of Burlington, Wisconsin, would preside. At the one-day convention, Thompson announced his retirement from the position of national commander effective September 1983.

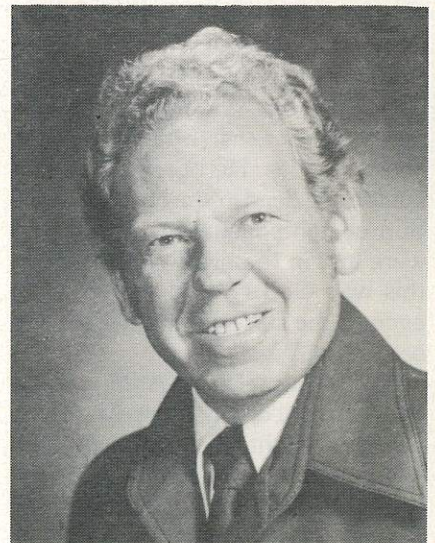
In 1951 Thompson and his pastor, the late Reuben Marti of St. John's, Burlington, founded the organization for Wisconsin Synod boys. Thompson has served as the national commander of Lutheran Pioneers for 29 of its 32 years.

The organization, enrolling boys

from the first through the twelfth grades, promotes nature study, training in outdoor living skills, good citizenship, faithful stewardship of God's creation, and Christian fellowship undergirded with a Lutheran theology.

Slated to take over as Thompson's successor is Dale Lorfeld of Schofield, Wisconsin. Replacing Lorfeld as national vice commander is Ronald Wolff of Onalaska.

Thompson, who is assistant vice president of personnel at the Marine Corporation, a bank holding company, will continue with the Pioneers as development director. He hopes to establish in the next several years a \$300,000 trust fund to make possible a full-time national commander. The convention agreed that the position



Thompson

can no longer be handled on a voluntary, part-time basis.

A grant of \$12,250 from the Aid Association for Lutherans of Appleton, Wisconsin will assist the Pioneers in their fund-raising for the trust fund.

Commissioning for Medical Mission nurses

In a special service on June 12 Beth Ebert and Carol Kasten were commissioned to serve as nurses in the Medical Mission of the Lutheran Church of Central Africa. Pastor Duane Tomhave, a member of the Executive Committee for Central Africa, read the rite of commissioning.

Kasten, a native of Milwaukee, graduated from Wisconsin Lutheran High School and the Milwaukee County School of Nursing. In July she left for Lusaka, Zambia to begin her service at the Mwembeshi Dispensary.

Ebert, also a native of Milwaukee, graduated from the University of Wisconsin's School of Nursing at Madison. She arrived in Lilongwe, Malawi in June to begin her tour of duty in the Lutheran Mobile Clinic there.

In May, Ebert and Kasten completed a five-month course in tropical medicine at Seneca College in Toronto, Canada to prepare themselves for their medical work in Africa.

Women's groups, other organizations and individuals of WELS churches support the African medical mission. The mission is administered by a stateside committee of five women appointed by the Executive Committee for Central Africa.



Nurses Ebert and Kasten after their commissioning service at Gloria Dei-Bethesda, Milwaukee, Wisconsin.

Personals . . . Mrs. Ada H. Bollman, daughter of the Rev. Philip vonRohr, former president of the Wisconsin Synod (1889-1908), died recently in Winona, Minnesota at the age of 102 years. A retired librarian, she lived in Winona all her life, where her father was pastor from 1866 until his death in 1908. She was a graduate of St. Martin's Lutheran School, Winona High School and Winona Normal School. She was

a member of St. Matthew's Lutheran Church, Winona. Pastor Arnold L. Mennicke officiated at the burial. . . . **Albert W. Dammann**, a member of the Synod's Committee on Constitutional Matters for over 25 years, died July 21. He was an attorney, active for many years in Milwaukee. He held membership in St. John's Lutheran Church, 8th and Vliet, Milwaukee.

"Your church is on fire"

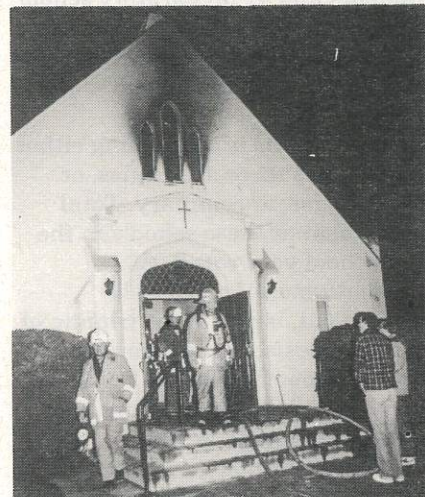
Early on a pleasant May morning Pastor Luther T. Weindorf of Messiah, North Hollywood, California was awakened from his sleep by a phone call. "Your church is on fire," was the message.

Weindorf wasted no time. Within minutes he was driving up to the church just as the firemen were extinguishing the last embers and chopping into the floor and walls to make sure the fire was completely out.

He was looking at an \$85,000 arson bill. Fiery embers falling from the ceiling destroyed much of the pew upholstery and carpeting. Smoke and water damage was extensive.

The parochial schoolroom in the back of the church was spared severe damage and was in use within a short time. The Sunday service is also being held in the schoolroom temporarily.

Weindorf said rough times began



on December 27 when thieves broke into the building. "It's been terrible since then." Burglars have taken one stereo system and its replacement, Weindorf said. "The chapel or the school have been burglarized seven times since Christmas in spite of special efforts by the police to patrol the area."

"Of all the gifts of help extended to us," said Weindorf, "one especially stands out. Hope Lutheran Church of Hollywood, an American Lutheran Church, extended us a gift of \$500. Hope Church, it should be said, was itself an arson victim several weeks ago, but much more disastrous."

Acting on a tip, the police arrested an adult and a juvenile and charged them with burglary and arson. The juvenile's case has been disposed of through the juvenile system. The adult has requested a jury trial and is in the custody of the court awaiting trial.

Scholarship funds increase

Allotments from the WELS Scholarship Fund to the six Synod schools will increase by 338% in the 1983-84 school year over the 1982-83 school year according to Pastor Alan Siggelkow of Milwaukee, secretary of the WELS Scholarship Committee.

He said it is estimated that "\$50,000 will be given to the Synod schools for distribution during the next school year as scholarship aid to students in need." In the previous school year just \$14,780 was distributed to 36 college students and 41 preparatory school students. The number of students in the coming school year who will receive scholarship aid will more than double.

The students are attending either the Synod's three academies, or two colleges, or seminary. Total enrollment at these schools in the last school year was 2,083.

The dramatic increase, he pointed out, is due to the tripling of gifts, bequests, and memorials from the members of the Synod to the WELS Scholarship Fund in 1983 as compared to 1982.

A substantial bequest from the estate of Leslie J. Valleskey of Manitowoc, Wisconsin, amounting to \$117,000, was received in 1983. Another substantial gift was received from Parkside Lutheran Church of Milwaukee which disbanded and sold its property.

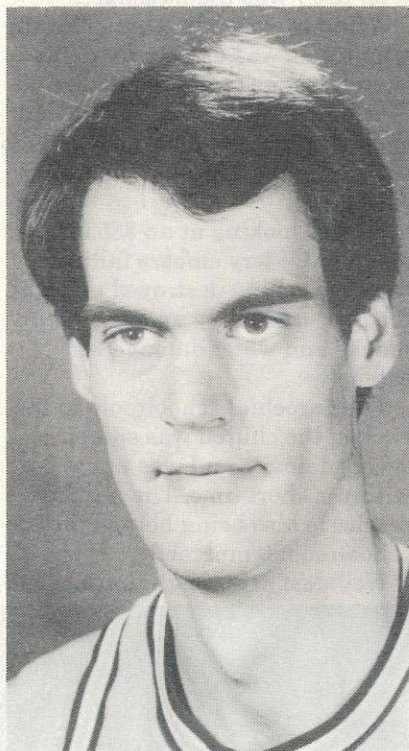
There is a major change in allocation of the funds to the schools, Siggelkow said. "In previous years the money was divided simply on the basis of enrollment — so many dollars per enrolled student. In the 1983-84 school year the money will be distributed to the schools on a three to one ratio. For every dollar the colleges and seminary receive per student, the three preparatory schools will receive three dollars per student."

"This change was made by the Commission on Higher Education," he explained, "to benefit preparatory school students who find it much more difficult than college students to obtain

summer employment and who have less scholarship money available to them from nonsynodical sources."

"The boost in funds," Siggelkow said, "came at the right time. Every congregation of the Synod must know that in these difficult economic times the need to increase scholarship funds is critical. The committee hopes that many congregations will respond."

Members of the WELS Scholarship Committee are Siggelkow, pastor of Gethsemane, Milwaukee; Prof. William Zell, president of Northwestern Preparatory School, Watertown, Wisconsin; and Rev. Robert J. Voss, executive secretary of the Commission on Higher Education.



RANDY BREUER, a 7-3 center from the University of Minnesota, was the first draft pick of the Milwaukee Bucks in the NBA basketball draft. Randy is a member of St. John's Lutheran, a WELS congregation in Lake City, Minnesota. "Randy is a fine Christian young man, friendly, quiet. When he's home he's in church," according to his pastor, Lloyd A. Hohenstein. Randy's father — only 6-9 — is an elder in the church and his mother is active in the Ladies Aid of which she is a past officer.

NOTICES

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

CONFERENCES

Dakota-Montana District, Eastern Conference, September 13 at Trinity, Clear Lake, South Dakota. Agenda: Convention reports.

Minnesota District, Crow River Conference, September 20 at Immanuel, Buffalo. Agenda: 1 Corinthians 5-7; Fear God and Give Glory to Him (historical and application).

Minnesota District, New Ulm Conference, September 18 at Zion, Winthrop. Agenda: Proceedings of Synod Convention.

Minnesota District, Redwood Falls Conference, September 27 at St. John's, Wood Lake. Agenda: Genesis 12:10-20; Smalcald Articles, Part II, Article 3-4; Of the Power and Primacy of the Pope; What Constitutes Desertion in Applying 1 Cor. 7:15 in Cases of Divorce.

Northern Wisconsin District, Winnebago Conference, September 19 at Zion, Readfield. Agenda: 1 Timothy 3; Augsburg Cession Art. XX-XXII, Triglot pp. 53-61; Shepherd Under Christ, Ch. 5.

Southeastern Wisconsin District, Chicago Conference, September 12-13 at Hope, Louisville, Kentucky. Agenda: Hebrews 2; "Dungeons and Dragons"; "Luther the Preacher."

Southeastern Wisconsin District, Dodge-Washington Conference, September 13 at St. Paul's, Neosho. Agenda: Titus 2:1-15; "How to Keep a Teenager Close to God"; Convention reports.

INSTALLATIONS

(Authorized by District President)

Pastors:

Ordained and Installed

Birkholz, Mark A., as pastor to exploratory field, Metro Denver, Colorado on July 10, 1983 by H. Hagedorn (NE).

Duncan, Michael D., as pastor of Good Shepherd, Burton, Michigan on July 31, 1983 by H. Birner (MI).

Gerlach, Bryan, as pastor of Trinity, El Paso, Texas on July 10, 1983 by J. Gerlach (AC).

Gumm, Thomas R., as missionary to exploratory, Poughkeepsie, New York on July 3, 1983 by E. Waldek (MI).

Mischke, Phillip C., as pastor of Deer Valley, Phoenix, Arizona on July 3, 1983 by C. Mischke (AC).

Notling, David, as pastor of Grace, Hudson, Florida on July 10, 1983 by R. Wiechmann (SA).

Pontel, Larry, as pastor of Peridot, Peridot, Arizona on July 10, 1983 by D. Tills (AC).

Rosenau, David L., as assistant pastor of Grace, St. Joseph, Michigan on June 19, 1983 by R. Baer (MI).

Rossman, Jonathan L., as pastor of Salem, Sturgeon Bay, Wisconsin on July 10, 1983 by R. Siirila (NW).

Schumacher, Raymond W., as pastor of Redeemer, Tomahawk, Wisconsin on July 17, 1983 by E. Kock (NW).

Seelow, Jeffrey M., as pastor of Good Shepherd, Girard Ohio on June 26, 1983 by F. Zimmerman (MI).

Ulrich, Ross, as pastor of Our Savior, Jacksonville, Florida on June 26, 1983 by M. Radtke (SA).

Wilkins, Steven, as pastor of exploratory field, Albuquerque, New Mexico on July 10, 1983 by W. Vogt (AC).

Ordained and Commissioned

Clark, David, as missionary to South Austin, Texas area on July 10, 1983 by W. Diehl (AC).

Kupke, Paul, to exploratory mission work in Tyler, Texas on June 26, 1983 by W. Diehl (AC).

Installed

Cullen, Orval, H., as pastor of First, Green Bay, Wisconsin on July 10, 1983 by E. Zehms (NW).

Pontel, Larry, as pastor of Grace, San Carlos, Arizona on July 10, 1983 by F. Nitz (AC).

Schroeder, Loyal, as pastor of Good Shepherd, Midland, Texas on July 10, 1983 by V. Glaeske (AC).

Teachers:

Grebe, Karl E., as principal and teacher at St. John's Dowagiac, Michigan on July 24, 1983 by G. Hieb (MI).

Paul, Terry, as principal and teacher at Trinity, Kiel, Wisconsin on June 26, 1983 by R. Warnke (NW).

Schultz, Steven L., as principal and teacher at Zion, Chesaning, Michigan on July 10, 1983 by D. Schwartz (MI).

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1983 through 30 June 1983

	Subscription Amount for 1983	6/12 of Annual Subscription	Prebudget Subscription Offerings	Percent of Subscription
Arizona-California	\$ 864,404	\$ 432,202	\$ 367,528	85.0
Dakota-Montana	366,753	183,376	133,177	72.6
Michigan	1,923,523	961,762	800,813	83.2
Minnesota	2,118,512	1,059,256	899,731	84.9
Nebraska	475,323	237,662	214,231	90.1
Northern Wisconsin	2,119,664	1,059,832	847,823	80.0
Pacific Northwest	206,351	103,175	84,309	81.7
Southeastern Wisconsin	2,705,310	1,352,655	1,101,498	81.4
Western Wisconsin	2,449,327	1,224,664	1,002,262	81.8
South Atlantic	239,264	119,632	111,576	93.2
Total — 1983	\$13,468,431	\$ 6,734,216	\$ 5,562,948	82.6
Total — 1982	\$12,979,993	\$ 6,489,997	\$ 5,372,630	82.7

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 30 June 1983 with last year comparisons

Twelve months ended 30 June

	1983	1982	Increase or (Decrease)	
			Amount	Percent
Receipts:				
Prebudget Subscriptions	\$ 12,770,309	\$ 12,229,622	\$ 540,687	4.4
Gifts and Memorials	271,647	553,286	(261,639)	(4.9)
Bequests	507,508	224,880	282,628	—
Other Income	131,601	96,333	35,268	36.6
Transfers from Other Funds	571,163	289,469	281,694	97.3
Total Receipts	\$ 14,252,228	\$ 13,373,590	\$ 878,638	6.6
Disbursements:				
Worker-Training	\$ 5,013,562	\$ 4,711,947	\$ 301,615	2.2
Home Missions	2,737,190	2,374,109	363,081	15.3
World Missions	2,331,583	2,114,980	216,603	10.2
Benevolences	701,429	908,253	(206,824)	(22.8)
Administration and Services	1,212,844	1,314,368	(101,524)	(7.7)
Sub-total	\$ 11,996,608	\$ 11,423,657	\$ 572,951	5.0
CEF — Interest Subsidy	1,060,175	974,536	85,639	8.8
Transfers to Building Funds	590,000	590,000	—	—
Total Disbursements	\$ 13,646,783	\$ 12,988,193	\$ 658,590	5.1
Twelve Months Increase/(Decrease)	\$ 605,445	\$ 385,397		
Fund Balance — Beg. of Period	\$ (421,250)	\$ (806,647)		
Fund Balance — End of Period	\$ 184,195	\$ (421,250)		

Norbert M. Manthe
Chief Accounting Officer

ADDRESSES

(Submitted through the District President)

Pastors:

Birkholz, Mark 1769 Coronado Pky. #301, Denver, CO 80229; 303/287-2700.
Birner, Herbert em 4376 Lippincott Blvd., Burton, MI 48519; 313/742-6774.
Clark, David, 2505 Burly Oak, Austin, TX 78745; 512/444-9108.
Cullen, Orval H., 740 S. Quincy St., Green Bay, WI 54301; 414/437-8634.
Duncan, Michael D., 5496 Lippincott Blvd., Burton, MI 48519; 313/742-4653.
Gerlach, Bryan 9901 Agena Ln., El Paso, TX 79924; 915/755-0371.
Gumm, Thomas R., 20 Tamarack Cir., Fishkill, NY 12524; 914/896-4644.
Kugler, Richard A., 19691 Greenleaf Plz. Yorba Linda, CA 92686; 714/779-2384.
Kupke, Paul, 301 Clemson Dr., Tyler, TX 75703; 214/581-7520.
Mischke, Phillip C., 1954 W. Topeka Dr., Phoenix, AZ 85027.
Nottingham, David, 706 Las Cruces Ct., Port Richey, FL 33568; 813/862-6031.

Pontel, Larry, PO Box 118, Peridot, AZ 85542; 602/475-2749.
Rosenau, David L., 3136 Lincoln Ave., St. Joseph, MI 49085; 616/429-1500.
Rossman, Jonathan L., Rt. 4, 3335 Cr. MM, Sturgeon Bay, WI 54235; 414/743-6683.
Schroeder, Loyal, 3513 W. Wadley, Midland, TX 79707; 915/694-3002.
Schult, Gary, 1639 Jessamine Rd., Lexington, SC 29072.
Schumacher, Raymond W., 539 Southgate Dr., Tomahawk, WI 54487; 715/453-4814.
Seelow, Jeffrey M., 1665 Shannon Rd., Girard, OH 44420; 216/539-6805.
Struck, Gerhard J. em, 371 Churchgrove Rd., Frankenthum, MI 48734; 517/652-9024.
Ulrich, Ross, 2142 St. John's Bluff Rd. S., Jacksonville, FL 32216; 904/641-7022.
Wilkins, Steven, 10312 Delta Ct. NW, Albuquerque, MN 87114.

Teachers:

Corona, Frank J., 116 N. Geneva, Sturgeon Bay, WI 54235; 414/743-1509.
Grebe, Karl E., 308 Cass Ave., Dowagiac, MI 49047; 616/782-2733.
Paul, Terry, 312 Chicago St., Kiel, WI 53042; 414/894-7639.
Zimmer, Ronald C., 530 Oak Ridge Rd., Redwood City, CA 94061.

8TH ANNUAL YOUTH COUNSELORS' WORKSHOP

The 8th Annual Youth Counselors' Workshop will be held the weekend of October 7-9 at Campbellsport, Wisconsin (approximately 50 miles north of Milwaukee and 20 miles south of Fond du Lac). The workshop is intended for pastors, teachers and lay counselors who are involved in youth ministry to teenage youth.

The workshop will offer instruction concerning the five parts of a well-rounded youth program: education, fellowship, recreation, service and worship. Subjects such as program planning, involving the youth in the program, understanding adolescents and counseling with adolescents will be covered.

To register or for more information contact Prof. Allan Zahn, 613 South Twelfth, Watertown, WI 53094; 414/ 261-0301.

SUNDAY SCHOOL TEACHERS' CONVENTION

The 54th annual Lake Superior Sunday School Teachers' Convention will be held September 25, 2:30 p.m., at Holy Cross, Daggett, Michigan. Host pastor is Jerome R. Kingsbury. Speakers are Mr. Gerald Mallmann, "Age of Earth" and Pastor W. R. Steffenhagen, "Martin Luther."

WANTED

Several copies of *Guidance from God's Word* by Armin Schuetze. Contact Pastor Mark Porinsky, 9535 North Territorial Road, Dexter, MI 48130; 313/426-8442.

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Freedom of worship

Independence Day style

by Joel C. Gerlach



"The sign says worship is at 10:00 a.m."

"Yes, I see that, but the door's locked."

"I wondered when I drove up why there were almost no cars in the parking lot."

"Here comes somebody. Maybe she can tell us what's going on."

"She" was Mrs. Treptow, a member of Living Word Congregation at Petaluma, California. She didn't know either why the doors were locked and none of her fellow members were around when the regular service was scheduled to begin. She did know that her pastor had accepted a call to Wisconsin, and that he had preached his farewell sermon the previous Sunday. Probably that had something to do with it.

Irwin Swett, president of the congregation, had called all the members of Living Word to advise them that services during the vacancy were set for 8 a.m. — except Mrs. Treptow. He couldn't reach her to let her know.

The other persons gathered at the door shrugging their shoulders that 4th of July weekend were visitors. Ten in all, one of them a WELS high-school principal from Washington. Undaunted, he suggested, "If there's a way to get in, we can hold our own service."

"Why not," someone responded, "let's try it."

And that's just what they did. A handful of God's people gathered inside determined that the absence of a pastor was hardly a good reason not to hold a service. Principal Wayne Baxmann from Evergreen Lutheran High School in Dupont, Washington conducted the makeshift service. The epistle lesson for the day from Galatians 5 began with these words: "It is for freedom that Christ has set us free."

As citizens in two kingdoms, American Christians enjoy two freedoms, one spiritual, the other political. How neat to celebrate one while at the same time thanking God for the other. The little band of worshipers in the new chapel of Living Word Church celebrated their freedom in Christ and at the same time thanked God for their freedom to worship anywhere, anytime, even without a pastor.

After all, "It is for freedom that Christ has set us free." □

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