

The Northwestern Lutheran

FEBRUARY 1, 1984

The
Lutheran-Catholic
statement
on justification

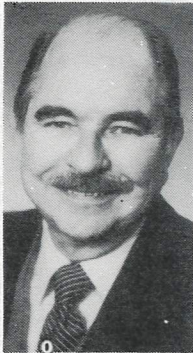
PAGE 40



**Lord,
teach us
to pray**

PAGE 36

from this corner



As is your wont, you will thoughtfully page through this issue of *The Northwestern Lutheran*. When you come to the center, you will see a reversal of one of our inflexible rules: no article shall be longer than two pages. The unusual article is an evaluation of a recent paper on justification published last fall by 20 theologians of the Lutheran and Roman Catholic Churches after a five-year discussion of the issue.

The 21,000-word document is the seventh completed by the U. S. Lutheran and Catholic theologians. The other papers were on the Nicene Creed, baptism, eucharist as sacrifice, eucharist and ministry, papal primacy, and infallibility and the teaching authority of the church.

Because of the significance of the document, I felt that we owed some evaluation of it to our readers. The evaluation, in much longer form, is scheduled for publication in the winter issue of the *Wisconsin Lutheran Quarterly*, edited by the theological faculty of Wisconsin Lutheran Seminary, Mequon, Wis. The author is Professor John F. Brug, who was installed in September as professor of New Testament and dogmatics after spending a year in Israel completing his doctoral studies.

The Lutheran-Catholic dialogue from whence came the justification paper is almost 20 years old. It was started in 1965, a direct result of the warming climate following Vatican II. The 20-member dialogue team is jointly sponsored by the American Bishop's Commission for Ecumenical Affairs and the U. S. A. Committee of the Lutheran World Federation.

Participating Lutheran church bodies are the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. The Missouri Synod has observer status (with a vote) and was represented by Dr. Fred Kramer, retired professor of Concordia Seminary, Fort Wayne, Ind., and Dr. John F. Johnson of St. Petersburg, Fla., a parish pastor.

Dr. George Lindbeck of Yale Divinity School, a Lutheran participant, saw no quick turnabout in Catholic-Lutheran relations because of the study. "The dialogues," he said, "tend to be a long distance away from what the rest of the church is doing."

The impact of the dialogues on seminary courses so far "is minimal," said the Rev. George Tavard, an Assumptionist priest who teaches at Methodist Seminary in Delaware, Ohio, and is a member of the dialogue team. He added that many Catholic scholars "think Luther was right in his central doctrine of justification by faith and the church was blind to the point he was making."

The article by Prof. Brug is not light reading, but I hope you will stick it out and appreciate the perceptive analysis of what may prove to be a crucial document in the history of Lutheran-Catholic relations.

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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The world's most important people

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men (Matthew 5:13).

Astronauts returning from space, U.S. marines peace-keeping in Lebanon, persons currently in or campaigning for office are some who made the covers of the national news magazines the past months. Such are the important people, the ones who make news and receive notice.

Do you know people even more important, people who seldom if ever make news or receive notice, but who are *the world's most important people*?

Who?

Who are they? Perhaps we had better ask, "What are they?" Jesus calls them "salt" and at once thoughts come to mind. We picture tipping the shaker and adding flavor to the meat or spreading the pellets on the sidewalk and melting the ice. Another use for salt is to retard spoilage and prevent decay, the use to which Jesus seems particularly to be pointing. He's speaking about slowing down sin's spread and fighting sin's decay in our world.

That's a big job! To fight decay which has been going on in the world ever since sin's entrance and which seems to be spreading more rapidly is no mean task. Nor does the world help us. It has replaced recognition of sin with excuses for sin. It now glosses over sins formerly considered glaring and holds up as examples those people formerly set down as sinners. Abortion, illicit sex, drunkenness, cheating your neighbor, laziness, stealing, shoplifting, disobedience to parents and superiors, dishonor of the aged and more are becoming the way of life for many in our society. So sin's decay strides forward making the job of salting even more difficult.

Notice how emphatic Jesus was in speaking of this serious job. He didn't merely suggest, "You ought to be salt," nor did he politely inquire, "Would you like to be salt?" He stated it as a fact, "You are the salt of the earth." "Just whom did he mean?" we ask looking around us. Certainly he meant the believers around him that day as he preached his Sermon on the Mount. But wasn't he also pointing the finger squarely at each of us? Being a Christian means being concerned, deeply so, about a decaying, dying world. In fact, no one but the Christian can truly be salt because only the Christian brings the Word which alone can counteract and retard sin's spread.

How?

How can Christians be salt for example as a congregation? One way is by constantly holding before our people and our community the truths of God's Word. A church which shapes its teachings to fit the current ways of the world and shaves its practices to fit the current whims of its members is doing neither its members nor its community a favor. When will church bodies learn that a saltless and powerless sort of Christianity can actually speed instead of prevent decay, that the Word is the power and that the Word in its wholeness must be preached? God keep our congregations strong and functioning as salt in our communities! Eternity will show how important their work as salt was.

How can we be salt as individual members of our congregation? By watching the life we lead. Others are! It was Lord Chesterton who scoffed, "I like the idea of Christianity. I'd like to see it practiced some day." It was one of my seminary professors who used to remark, "The life of a Christian is the only Bible some people ever read." Both were saying the same thing, that Christianity needs to be practiced and that if it is,

it will have an effect on the world.

So we have to ask, "How goes it with our speech, our actions, our conduct at home, on the job, in the classroom, out at the bowling alley, down at the barber shop, over the backyard fence?" While others speak evil, we can speak good. While others sleep on Sunday, we can be seen going to God's house. While others dig into their food like creatures without any thought for the Giver, we can bow our heads in thanksgiving. While others raise hands to hurt and steal, we can use them to help and labor. And in these small, yet significant ways we can help with that all-important task of salting the earth.

In our homes we are to function as salt. How has it gone this year so recently past? Are my children richer in God's Word because of me? Have they learned obedience and respect, love and concern, truthfulness and willingness to work from me? Have I been leading them closer to their Lord or, God forbid, farther down sin's road of corruption and decay because of my words and deeds? Good questions for parents; important work for all of us, this challenging task from our Lord to be salt to a decaying world.

An old Roman proverb says, "There is nothing more useful than sun and salt." Jesus would amplify that somewhat. He would say, "There is no one more useful than a Christian because only a Christian with God's Word and power can be salt to a decaying world."

Do we know any of these most important people in the world? More to the point, are we among them? □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

Lord, teach us to pray

As usual the agenda for the September meeting of our Ladies' Aid included the item: "Suggestions by the pastor for this year's educational program." My list included a number of topics which I thought would vitally interest the women. But as an afterthought I decided on an addition: "Lord, teach us to pray." When the preferences were tabulated, it was this topic which was nearly the unanimous choice.

I learned again how the request which the disciples of Jesus made of their Lord is important for Christians today. The stress and strain which so many experience makes the yearning for a richer life of prayer so persistent. The women's choice revealed a lack so often felt.

It's not unlikely that a bit of guilt was also showing through. Not a few Christians (including pastors) have on occasion sighed: "I should pray more." There seems little doubt that devotions are missing from the daily routine of many church members.

Recently a person seeking to interview confessing Christians about their devotional life told me that he found only his wife willing to talk on this subject. Were others too shy? Or did they have nothing to talk about?

We'll soon be into the Lenten season, a good time to get started with — or improve — one's devotional life. First must come the commitment to make room for prayer. Determine the best time and place. Perhaps one will have devotions alone; perhaps with other family members. It is best to settle on a fixed time and place for daily prayer.

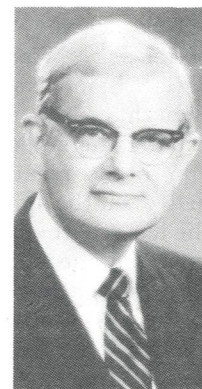
When using words like "prayer" and "devotions," one must understand more than just talking to God. Prayer begins with listening to the Word of God. We must hear our Lord speak to us; then we talk to him. This listening and talking does not come naturally. As the disciples of Jesus recognized, we must learn to pray.

To practice and cultivate the devotional life one needs models and helps. A booklet with daily devotions like *Meditations* is basic. Here the Word of God is expounded and short prayers are provided. Your pastor will be able to suggest other good prayerbooks. The hymnal is an excellent resource. Families with children will want to use devotional aids which speak to youngsters.

Ultimately one will want to get into the Bible itself. I believe that for someone just beginning private Bible reading and study, the temptation is to try to take too big a bite. Better to read through the Gospel of Matthew or John slowly several times in a year than to attempt the whole Bible at once. Reading aloud even when alone may help one concentrate better.

The summertime of life, when things are going well for us and all is serene, is the time to initiate the devotional life. Then when the wintertime of affliction and tribulation comes, one will have reserves to endure to the end.

Victor H. Prange



Pastor Prange
is at Peace,
Janesville,
Wisconsin.

letters

Articles edifying and informative

I was very much disturbed to read the letter printed on page 325 (Nov. 15) that harshly criticized the quality of the material printed in The Northwestern Lutheran since the new editor took over. I have found just the opposite to be true.

My wife and I both find the variety of articles now appearing in The Northwestern Lutheran to be both edifying and informative. It's also very gratifying to read stories about people living the faith they confess. Thank you, Pastor Schaefer, for an excellent job.

It was particularly disconcerting to read that the former writer found it irreligious to accept a gift given out of love for Christ from a non-WELS church. I find this difficult to understand. Think of the hurt there would have been on the part of giver if the gift would not have been accepted. We continually confess our faith in the communion of saints — why can't we also live it?

With all the human hardships and tragedies in this world, wouldn't it be more Christlike to respond based on the need demonstrated and not first be concerned about one's pedigree?

Ronald Stoerzinger
West St. Paul, Minnesota

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. 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, 2929 N. Mayfair Road, Milwaukee, WI 53222.

A delightful character

I was considerably taken aback by a letter in the December issue of The Northwestern Lutheran entitled "The evils of Santa Claus" (p. 341). My brother and I, for a few years in our childhood, were staunch believers in him; but neither we nor our elders ever regarded him as a saint, fake or real. He simply was a delightful character who in some magical way got down our chimney, then up again, and filled our stockings with welcome gifts. Had anyone quoted Matthew 6:24 to my parents or grandparents, they would have been shocked. Of course no man can serve two masters. Our family never did.

Jesus Christ played a part in our childhood from the day we were old enough to speak his name. Our parents told us about him, prayed with us, read us Bible stories. We attended church regularly. Our belief in this jolly man with the twinkling eyes, ruddy cheeks and sunny smile in no way lessened the true meaning of Christmas. It did, of course, add some wholesome fun and a bit of excitement to the season and encouraged us to be imaginative, a wonderful trait to bring out in children.

The letter also quotes Galatians 1:10. Perhaps I am not very discerning but I fail to see how this passage is relevant as far as a simple, innocuous belief in Santa is concerned. My elders never felt they were in any way going against Scripture or not being servants of Christ.

Instead of condemning this jolly person, let us realize how much genuine pleasure he has throughout generations given millions of children and let it go at that. In a truly Christian home he will never replace the true meaning of Christmas.

I suggest we all concentrate now on Pastor Gerlach's wonderful article on page 352 of the December issue. He lists for us points that make up the spirit of Christmas, not only in December but throughout the year. If we try to follow these, then the Savior truly will be in our hearts and we can go about our daily tasks with joy and inner peace and love.

Helen Fairbairn
Whitefish Bay, Wisconsin

Christians need no pressure

I would like to comment on the letter, "God will provide" in the December issue of The Northwestern Lutheran (p. 341). Christians need no worldly commitment or pressure of contracts like those for homes, cars, etc. in order to return to God that which is God's. We are but caretakers of his riches here on earth and freely give from grateful hearts.

I would like to know by what authority the claim is made that "sometimes, but certainly not always, the widow's mite is used as an excuse by those who are not willing to give as much as they are able to give." God says in Matthew 7:1, "Judge not, that ye be not judged."

Sylvia Carlson
Pound, Wisconsin

Larry Carlson on TV

We want to share our good news with you. Since Larry's story was written up in the Oct. 15 issue (p. 304), many exciting things have happened.

The 20-20 TV news magazine came and did a story on Larry. It will be shown sometime in January. We thought all our friends we've made with WELS would enjoy seeing Larry in action using his new computer.

The Lord certainly works in mysterious ways his wonders to perform. The program isn't the way we wanted it but we can reach many who are ill with ALS or other afflictions.

We have heard from other WELS members who have ALS and we're so happy the Lord gives us this opportunity to share our faith from our home.

Larry is overjoyed to hear from so many children from our Christian day schools. He will be answering them all through his computer.

How thankful we are again in this season to pray, praise and give thanks.

Doris Carlson
Delaware, Ohio



Daklugie, son of Apache war chief Juh, said about Peridot and the surrounding countryside, "That was a terrible place, the worst in all our vast territory." Peridot was the place where the vanquished Apaches were banished to live. These were the lucky ones. The last holdouts of the fighting Chiricahua Apaches — Geronimo's group among them — boarded the train in 1886 for exile in Florida.

General George Crook called them the tigers of the human race. And tigers they were — all of them. It is doubtful whether they have ever met their match in cunning and in endurance. But the Good Shepherd in heaven did not see tigers. He saw instead sheep — his sheep, lost sheep.

It was this same picture the early Wisconsin Synod got as it looked for a place to begin virgin mission work. No one wanted the Apaches (or Peridot). No one was working there. It was 1893. The dust of the last fighting in 1886 had settled, and with the dust went the hopes of the Apaches.

Sickness set in in the malarial swamps along the Gila River. The Apaches were wretchedly poor. No hope. No future. Penned up on a



reservation not of their choosing. Swindlers and cheats nibbled away at the choice border areas of the reservation greedy for their minerals and their grass. The summer sun scorched the land. The shadows lay sparse and thin under the mesquite trees. The Gila monster and the rattlesnake prowled and slithered, and the scorpion stung.

It was to this place that Missionaries Plocher and Adascheck rode with black books of hope and life in their dusty saddlebags. They had not come to take the precious little remaining to the Apache. They did not come to exploit his helplessness. They came to call Peridot their home.

That was 90 years ago. Many mis-

sionaries have come and gone. They have called Peridot home. Home after all is where the heart is. Their hearts were there in the work. Their lives were too. Today some lie buried in quiet graves among their people — forgotten by many, never known to most, men like Rosin, Guenther, Uppelger, Sprengeler, Wehausen.

Pastor Arthur Guenther, son of one of these fallen heroes, reminded us of them at our gathering in Peridot on November 20. Not everyone has forgotten them. Certainly their people have not forgotten them. Reese Bullis is making a wall around the little chapel that looks out toward the Triplet Mountains. In his labor of love he is enlisting the aid of the grand-

Peridot —



(1) Pastor Alfred Uplegger. (2) Peridot chapel with Triplet Mountains in background. (3) Reese Bullis, left, standing against his wall with an Apache friend. (4) The school children made a poster about the way it was and the way it is today. (5) People attending the feast. Peridot Lutheran grade school is in background.



another Jacob's ladder

by Eric S. Hartzell

sons and the great-grandsons of those first Apache Lutherans. There were many heroes among them too, and there still are.

The school children made a poster about the way it was and the way it is. They sang — a whole army of bright-eyed youngsters — singing their hearts out about being Jesus' letter to the world. The choir sang too. The women prepared a delicious feast of barbecued beef and fry bread and acorn stew.

Wilson Hoffman helped Pastor Alfred Uplegger to his place of honor. Pastor Uplegger was one year old when Plocher and Adascheck rode into Peridot that first time 90 years ago. Since January 9, 1917, when he

got off the train in Globe, he has not stopped working for his people. What an inspiration to us as we spotted the white hair of this beloved gentleman pastor among his people. He sang with us, "And from our mother's arms has blessed us on our way . . ."

It has been a long way, 90 years long. It has been full of setbacks, heartaches, tragedies, but it has also been full of victory and progress and life. The Apaches have the gospel of Jesus. They know who made their Triplet Mountains and who lives beyond their bright sky.

Peridot is not heaven in many people's eyes, but it has been its gateway for thousands. We were taken back to Jacob at Peniel and to

the ladder of angels and the quiet desert night. The moon was rising as we left Peridot in the evening. The mountains stood blue and eternal in a silver sky. The creosote bush scented the cool night air. We had been with God's people. We had celebrated his goodness, and we had seen it. We with Jacob had experienced something. Could it be? Peridot — a preview of heaven? □



Pastor Hartzell is missionary to the Apaches in East Fork, Arizona.

It is an agreement to
let the unresolved differences on justification
stand side by side as different ways
of expressing one gospel.

THE LUTHERAN-CATHOLIC STATEMENT ON JUSTIFICATION

by John F. Brug

The joint statement on justification recently issued by a group of Lutheran and Roman Catholic theologians has received widespread publicity even in the secular press. Because the statement was issued on the eve of the 500th anniversary of Luther's birth, interest in the statement was even greater than it might have been otherwise. Those who are working for closer ties between Lutherans and Roman Catholics will undoubtedly emphasize this statement in their continued efforts to achieve some sort of union.

Since many considered it to be a landmark in Lutheran-Catholic relations, this statement deserves serious consideration. A genuine agreement between Lutherans and Catholics on the doctrine of justification would be a document of tremendous theological and historical importance. If there were genuine agreement between Lutherans and Catholics on the two issues of justification and authority in the church, most other differences could be resolved, since almost every point of difference is in some way related to Rome's confusion of justification and sanctification or to the imposition of human authority over the authority of Scripture.

The document is the result of several years of discussion by a group of 20 Roman Catholic and Lutheran scholars. They do not speak officially for the church bodies which they represent. This document is being

presented to their respective churches for study and consideration in the hope that it will lead to greater understanding and unity between the churches.

The document acknowledges that the historical-critical approach to Scripture which is shared by the theologians of both denominations was a factor in the agreement which was reached. Since most of the document centers on doctrinal statements of the two churches rather than the interpretation of Scriptures, this methodology is not in the foreground in the paper itself.

The historical-critical views of the participants are most obvious in their belief that different writers of the Bible taught different theologies of justification (par. 122-142). Since the participants claim that different theologies co-existed in the New Testament church, it is not surprising that they allow two different doctrines of justification to stand side by side in this paper, and yet reach the conclusion that such differences need not be divisive to the church.

This document is not an agreement on the biblical doctrine of justification or even on a doctrine of justification. It is an agreement to let the unresolved differences on justification stand side by side as different ways of expressing one gospel. There is ample evidence in the statement to support this evaluation.

Over half of the document is a historical review of the

development of the doctrine of justification from Augustine to the 20th century. In general the document gives a fair presentation of the differences which separated the Lutherans from Rome in the Reformation and post-Reformation period. It quotes both from the decrees of the Council of Trent (1545-1563) and from the Formula of Concord and acknowledges that the opposition between them is unmistakable.

The second part of the document compares Lutheran and Catholic views on such topics as justification as God's verdict, merit, and satisfaction. In this section the Catholic participants have gone further in acknowledging past and present Catholic abuses than many Catholics might appreciate (par. 111 and 115), but throughout the section distinctive Catholic doctrine is maintained.

In the section on justification as God's verdict the Catholics are willing to grant that salvation in its totality is unconditional since it all depends on the saving will of God, but within this totality they include a number of elements, some of which are conditioned by others. The statement says that in the execution of God's saving plan there are certain conditions which we must fulfill if we are to benefit from the created effects of God's powerful decrees. Catholics therefore hesitate to trace everything to justification considered simply as a declaration

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by God. They are inclined to emphasize other images including sanctification, reconciliation and new creation as part of justification (par. 99).

Catholics fear that the Lutheran position may lead to a certain neglect of good works and may not adequately motivate the believer to give praise and thanks to God for the healing and transforming effects of his redemptive action in us.

Catholics can speak of justification by faith or even of justification by faith alone, insofar as they teach that nothing prior to the free gift of faith merits justification and that all of God's saving gifts come through Christ alone. Catholics stress that the indwelling Spirit brings about in believers not only assent and trust, but also a loving commitment which issues in good works (par. 105). In the statement Catholics maintain that good works are a part of justification and not a result.

The Catholics readily admit that their doctrine of merit has been preached in a self-righteous way bordering on legalism, but they deny that the abuse of the doctrine invalidates the doctrine itself.

Yet Catholics hold that believers who are living in the

grace of God can participate in the sufferings of Christ, in his expiation of their sins, and in his intercession for the spiritual needs of others. Catholics generally continue to hold that the sufferings of penitent sinners and the innocent can be prayerfully applied in union with the immeasurable satisfaction given by Christ, to beseech God's mercy and pardon (par. 111-116).

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The participants acknowledge that further study is needed to determine how far Lutherans and Catholics can agree on these points which have far-reaching implications for such disputed doctrines as penance, masses for the dead, purgatory, and indulgences.

It is apparent that there is no real move away from the doctrine of Trent on the part of the Catholic participants and no genuine reconciliation of Lutheran and Catholic doctrine. The only significant progress from Trent is that the Lutheran teaching is not roundly condemned as it was at Trent, but allowed to stand as an alternate way of expressing the gospel.

The participants themselves acknowledge that "some of the consequences of the different outlooks seem irreconcilable, especially in reference to particular applications of justification by faith as a criterion of all church

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proclamation and practice" (par. 121). In other words, the participants in this dialogue have agreed on some general statements that salvation is by grace alone and by Christ alone, but they cannot come to a precise, unambiguous agreement of what they mean by these terms. They have not agreed on how justification is to be preached in the church nor on the implications which the doctrine of justification has for the practices of the church concerning confession and absolution.

This ambiguity is reflected in the final conclusions of the dialogue which are therefore called "convergences"

rather than "agreements." The participants conclude: "What has emerged from the present study is a convergence (though not uniformity) on justification by faith considered in and of itself, and a significant though lesser convergence on the applications of the doctrine as a criterion of authenticity for the church's proclamation and practice" (par. 152). "This agreement does not always imply agreement on the application of the criterion, i.e. which beliefs, practices and structures pass the test."

Lutherans and Catholics, for example, disagree on purgatory, the papacy, and the cult of saints. However, the Lutherans engaged in this dialogue do not exclude the possibility that such teachings can be understood and used in ways consistent with the doctrine of justification by faith. They maintain that such teachings need not divide the churches, even though Lutherans do not accept them.

Catholics, on the other hand, are open to different opinions regarding the degree to which these traditionally Catholic positions must be accepted by others on the way to closer communion. Many hold that greater church union, including a limited admission to the Lord's Supper, is possible without "explicit adherence" to all Roman Catholic dogmas.

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The participants in this dialogue maintain that the remaining differences of doctrine, though serious, need not be church dividing (par. 153-154). In other words, church fellowship can be practiced on at least a limited scale, even though unity of doctrine has not been reached.

A few key statements from the "convergences" achieved by the members of the dialogue further illustrate the limitations of agreement. "The prerequisite of final salvation is righteousness. To be saved one must be judged righteous and be righteous." "Justification, as a transition from disfavor and unrighteousness to favor and righteousness in God's sight, is totally God's work. By justification we are both declared and made righteous. Justification, therefore, is not a legal fiction. God, in justifying, effects what he promises; he forgives sin and makes us truly righteous." "In justification we receive by faith the effects of Christ's action on our behalf" (par. 156).

All of these statements are ambiguities designed to allow room both for the Scriptural declaratory justification and Rome's justification by infused grace. In the last quotation what is meant by "the effects of Christ's

action" which are given to us? Is the reference to complete forgiveness of sins freely given for Christ's sake, or is it to gifts which God puts into us (infused grace) so that we can merit forgiveness? The plural (effects) makes it apparent that the latter is certainly included.

Luther condemned the Regensburg Compromise of 1541 between Lutherans and Catholics as an attempt to "glue together" the biblical doctrine of justification and the Roman doctrine of "faith animated by love." The same verdict applies to this "convergence" of 1983. This is made very clear in the final affirmation of this document.

"Our final affirmation that it is God in Christ alone whom believers ultimately trust does not necessitate any one particular way of conceptualizing God's saving work. That work can be expressed in the imagery of God as a judge who pronounces sinners innocent and righteous, [the Lutheran view] and also in a transformist view which emphasizes the change wrought in sinners by infused grace [the Catholic view]."

In this summary the critical difference between the Lutheran and Catholic doctrines of justification has been reduced to nothing but alternate ways of expressing the truth that somehow our salvation is ultimately due to God. The crucial question of how this has been done and how we are to find confidence before the judgment of God is left in limbo.

The danger is that the public will hear a great deal more about the ambiguous "convergences" and much less about the chasm of unresolved differences. Although the Catholic participants have gone beyond Trent in acknowledging past abuses in the Catholic Church and granting recognition to Lutheran doctrinal expressions, they have surrendered nothing of Trent's false doctrine of justification. Rome has always allowed Christ, faith, and our works to stand side by side as causes of justification.

The Lutheran participants have made fatal concessions in allowing Rome's confusion of justification and sanctification to stand alongside the Scriptural doctrine of justification in which God has declared that all of our sins are forgiven solely because of Christ's righteousness, not because of any righteousness of our own.

A compromised doctrine of justification is really the Roman Catholic doctrine since Rome's doctrine has always made room for both faith and works as causes of justification. The Scriptural doctrine of justification by faith alone leaves no room for compromise with works as a cause of justification. □



Professor Brug
teaches dogmatics
and New Testament
at Wisconsin
Lutheran Seminary,
Mequon, Wisconsin.



NEWS around the world

With the approval of Pope John Paul II, the Sacred Congregation for the Doctrine of the Faith has warned Catholics who join Masonic associations that they "are living in a state of grave sin and cannot be allowed to receive holy communion." Although the Catholic Church's new code of canon law makes no mention of the centuries-old ban against Catholic membership in Masonic lodges and no longer calls for excommunication in such cases, the Vatican statement declared that "the church's negative judgment regarding the Masons remains since their principles have always been considered irreconcilable with the doctrine of the church." For some time now — a news item in the *Christian Century* points out — many American Catholic bishops have felt that the ban on Masonic membership did not apply to the United States. Prohibitions against Catholics joining American Masonic groups were relaxed when the Congregation for the Doctrine of the Faith said in a 1974 letter that excommunication applied only to "those Catholics who join associations which plot against the church." Britain's bishops took that as a signal to relax the ban against Masons there. The ban was also eased in various American dioceses. In 1981 the late Cardinal Franjo Seper, prefect of the Sacred Congregation, complained that his 1974 letter was given "mistaken and tendentious interpretation" and that the prohibition against Catholics' joining the Masons remained in effect.

According to the November 14 issue of the *Reporter*, the United States has the highest percentage of teenage abortions of all nations reporting and the highest percentage of abortions on unmarried women with no living children. Latest available figures concerning abortion show: an increase of four percent over the previous year; the national abortion rate for females between 15 and 24 is increasing compared to live births, 65% of women undergoing abortions were under age 25 (70% of these were white, 75% were unmarried, and 58% had no previous live births). Although women are still getting abortions in record numbers, the abortion rate appears to be slowing. Explanations for the slowing rate of increase include the fact that the number of teenagers of the childbearing population is decreasing and older women and men are accepting sterilization at a very high rate.

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.

In November of 1982 Royston Potter was fired from his position as an officer in the Murray, Utah police department for the "immoral behavior" of having two wives. He has also been excommunicated from the Church of Jesus Christ of the Latter-Day Saints (Mormons) which has banned polygamy. Potter has filed suit in U. S. District Court against the Murray city government and the State of Utah. Asking for restoration of his position and back pay, Potter is arguing that the "U. S. Constitution takes precedence over the State Constitution" and the right to practice plural marriage is protected under the freedom of religion clause in the First Amendment. Potter would like to see reversed an 1878 U. S. Supreme Court decision known as *Reynolds v. United States*. That suit was initiated by Mormon president John Taylor as a test case to prove that federal antipolygamy legislation was unconstitutional. Chief Justice Morrison Waite, who wrote the majority opinion, compared the Mormon practice of polygamy to a Hindu practice called sutteeism in which a widow throws herself on her husband's funeral pyre. Justice Waite held that polygamy was akin to such human sacrifice and should not be allowed by the U. S. government. Thus the belief-versus-practice premise was born: a person may freely hold any religious belief but may not necessarily practice that belief. As a condition of admission to the Union, a provision was written into the 1896 Utah constitution banning polygamy. The provision, "irrevocable without the consent of the United States and the people of this state," granted "perfect toleration of religious sentiment" but "forever prohibited" plural marriage.

Congress recently passed a bill opening the way for an American ambassador to the Vatican. According to Senator Richard Lugar, who steered the bill through the Senate, he had personally spoken with President Reagan about the bill and "the President not only supports the measure, but welcomes it." Thus far the United States has been represented by a personal presidential envoy who needs no congressional approval. The American Catholic Church may be less enthusiastic than Congress thinks about the establishment of U. S. diplomatic ties with the Vatican. Monsignor George Higgins, a retired U. S. Catholic Conference official with almost 40 years of contacts with the American hierarchy, told Our Sunday Visitor that the bishops feel no need for a change in the current arrangement. "My guess is that in a secret ballot without any pressure from the Vatican, not 10% of them would vote for it." The Rev. Jerry Fogarty, a Jesuit priest who teaches at the University of Virginia, called the diplomatic exchange "a bad idea." He said it would allow the White House to deal directly with Vatican representatives, downplaying the view of the more liberal American bishops.

Latvian Lutherans fear that their church will become "an old people's church," said the Rev. Jans Berzins of the Evangelical Lutheran Church of Latvia in Berlin recently. He said the number of young members in the Latvian Lutheran Church is dwindling and that there is also a growing lack of pastors and organists. Berzins is district superintendent of the Riga Diocese and teaches New Testament at the theological seminary in Riga where there are presently 50 students. In Latvia 300,000 Lutherans make up 200 congregations served by 90 pastors. □

The year was 1833

by Lyle A. Hallauer

Andrew Jackson was in his second term as president of the United States. . . . Michigan was still a territory. . . . Ann Arbor was a pioneer hamlet, a handful of rough-hewn log buildings near the Huron River. . . . *the year was 1833.*

And in Washtenaw County a small group of immigrants who had carried their religious faith with them from their homes in southern Germany was founding Salem (Scio), Ann Arbor, the first Lutheran church in the Michigan Territory and the oldest member

In the news

congregation of the Wisconsin Synod. The Rev. Friedrich Schmid, the first pastor and organizer of the congregation, was sent to America from the Evangelical Missionary Institute in Basel, Switzerland, after local Germans had petitioned for a pastor.

Schmid was a dynamo of energy and religious fervor. While giving spiritual leadership to his Salem members, Schmid, traveling either on foot or on horseback, had a hand in establishing more than 20 congregations in a dozen other communities, ranging from Detroit to Monroe, from Saginaw to Lansing and Allegan. More than a dozen of these congregations are still members of the Wisconsin Synod today.

The first Lutheran church was a rude log cabin surrounded by woods and fields. By 1837 the growing congregation required a larger building, and Schmid had a frame church built on the site of the present structure at the cost of \$1000. The present Gothic-revival brick church was built in 1870 at a cost of \$14,000.

Mindful of the mission zeal of its first pastor, the congregation has always been mission-minded. It was known for its mission festivals — at one time they were two-day affairs — and its generous support of missions. Its pastors have been directly responsible for extending

the borders of our Synod both on the home mission front and throughout the world. Schmid began an Indian mission in the Saginaw area. He trained missionaries in his own home when pastors could not be gotten fast enough from Europe. Later he helped to establish the Michigan Synod so that mission work could be expanded.

Other pastors of Salem followed Schmid's example. Pastor A. Wacker's ministry was marked by two leaves of absence granted by the congregation to help explore and establish the Synod's mission field in Africa. Pastor W. Bodamer was the Synod's first missionary to Poland. Pastors Wacker and A. Baer were members of the Michigan District Mission Board for many years. And Salem itself sent a number of young men to settle in the Sebewaing area and organize New Salem Congregation.

Early on, the congregation established its own Christian day school. For several years two schools were supported and operated in two different areas of the congregation. In 1917 a new two-classroom brick building was erected. In 1976 it was replaced by a modern school building which included an all-purpose room and gym. Classes have been taught by 26 teachers, not counting the years that Pastor Klingmann taught before 1881.

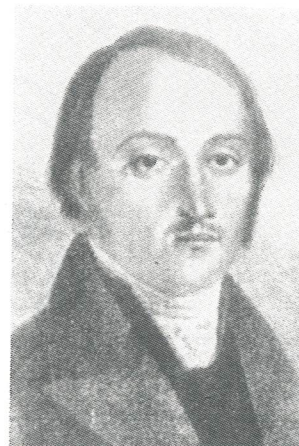
Eleven pastors have served the congregation in its 150-year existence. The membership at

Wisconsin

Organist honored at Sugar Bush

Melvin Russ, retiring organist of Grace, Sugar Bush was honored in a special service October 2.

Primarily a self-taught organist, Russ was pressed into service when the regular organist was injured in an automobile accident. He continued as the church's organist for the next 50 years. He also directed the choir for more than 20 years. *Reported by Harlyn Kuschel*



Schmid

present consists of 421 souls, 292 communicants and 122 voters.

The sesquicentennial of the congregation was observed by a special service the third Sunday of the months of August, September, October and November. The August services celebrated the actual date of establishment with Pastors Waldemar Zarling and John Lawrenz as festival speakers. The September service celebrated the anniversary of missions in the congregation with Pastors Leonard Koeninger and Erhardt Schultz as festival speakers. A confirmation class reunion service was held in October with two sons of the congregation speaking — Pastors Edmund Schulz and James Renz. The November service observed the anniversary of education in the congregation with another son of the congregation, Pastor Edward Renz, speaking in the morning with a concert by the Michigan Lutheran Seminary choir in the afternoon.

Pastor Hallauer is at Salem, Ann Arbor, Mich.

Dr. Martin Luther College midyear graduation

On December 16 a midyear graduation service was held at Dr. Martin Luther College in New Ulm, Minn. Bachelor of Science in Education degrees were conferred upon Jean Christensen, Denmark, Wis.; Rachel Krafft, Greeley, Col.; Robert Makinen, Appleton, Wis.; Tina Mohr, Morenci, Mich.; Linda Palenske, Minnesota City, Minn.; Michael Rohrick, Wauwatosa, Wis.; Terry Schallert, Milwaukee, Wis.; King Szeto, Hong Kong; Kim Tacke, New Ulm, Minn.; and Royal Uhlenbrauck, Appleton, Wis.



HONG KONG — (Right) During the last five years one of the most useful tools for WELS mission work in Hong Kong has been the Immanuel Lutheran English Middle School in Kwun Tong. About five percent of the 240 students at Immanuel are Christian when they first enroll. At graduation, five years later, about 50 percent profess Jesus as their Savior. About one-half of these join our mission churches. Last September Immanuel began its final year. It was crowded into a ground level under a busy street with facilities totally inadequate for its task. (Above) A new Immanuel Lutheran College opened in September in Tai Po in the New Territories in a spacious new building which will also be home to a new mission congregation. The new school will have a projected enrollment of 1200 students after three years. Missionary Gary Kirschke is the current supervisor for the schools.



A special celebration in Japan

When the Lutheran Evangelical Christian Church of Japan celebrated the 500th anniversary of Luther's birth, attention was given part of the day to a sister mission church in Malawi. The sister mission church in Malawi shares the same Savior, the same Lutheran heritage and the same Lutheran church in the United States.

The offering in the morning

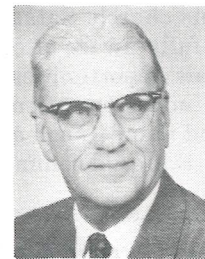
worship service was for the African sister church. After an international pot-luck lunch, slides were shown of the sister church in action. On display in the room were artifacts and pictures of the sister church. While the adults listened to three Reformation lectures in the afternoon, the children worked on art projects depicting the sister church. □

With the Lord

Armin H. Schultz
1910 — 1983

Professor Armin H. Schultz was born September 9, 1910 at Milwaukee, Wis. and died December 5, 1983 at Oconomowoc, Wis.

After graduation from the seminary he served 39 years at Michigan Lutheran Seminary in Saginaw, Mich., as a professor and athletic director. During the last ten years of his retirement he served as temporary vacancy pastor for congregations throughout the midwest.



Schultz

In 1939 he married Eleanor Reuschel. He is survived by his wife; two sons, John (Kathy) and Paul (Joyce); four daughters, Kathryn (Pastor Edward) Pinchoff, Margaret (DeWayne) Bents, Barbara (James) Harris and Linda (Armin) Schwartz; brother Hans Schultz; and 19 grandchildren.

Funeral services were held December 8 at St. Matthew's, Oconomowoc, Wis. □



Artifacts and pictures on display for the special celebration.

Looking back

from The Northwestern Lutheran

50 years ago . . .

Bishop Mueller of Germany is having a hard time of it in trying to bring the Evangelical or Protestant church in Germany into harmony with the so-called Aryan beliefs. Bishop Mueller is still in the saddle, upheld by Hitler. And while we are sympathizing with the troubles of the church in Germany, and congratulating ourselves on our own freedom in religious matters, let us not close our eyes to the dangers surrounding us here. The archenemy of God and his church, Satan and his hordes, is fully aware of our weakness and his opportunities for mischief. His tactics are often masked by beautiful names, such as "social gospel." — Editorial comment

25 years ago . . .

Pastor Carl Leyrer of Zion, Illinois has accepted the call as dean of men extended to him by the Board of Regents of Northwestern College. He will assume his duties in that office on February 1, 1959.

10 years ago . . .

New Salem Lutheran Church of Sebawaing, Michigan, together with over 100 guests, observed the 120th year of its founding and the centennial of its present church building. New Salem is a daughter congregation of Salem Lutheran at Scio. During its 120 years New Salem has been served by 17 pastors. □

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Gerke, Robert E., from Good Hope, Ellensburg, Wash., to Saved by Grace Lutheran, Medford, Ore.
Kuehl, Dietrich H., from Peace Lutheran, Hartford, Wis., to retirement.
Kuske, Herbert C., from St. Paul, Stevensville, Mich., to Trinity, Abita Springs, La.
Plagenz, Michael G., from St. James, Evanston, Ill., to Faith Lutheran, Kokomo, Ind.
Wenzel, Lloyd W., from Peace Lutheran, Wilmet, Wis., to retirement.
Zindler, Ronald F., from St. Paul, Manistee, Mich., to Grace, Columbia, Mo.

RECOVERING ALCOHOLIC INDIVIDUAL/FAMILY RETREAT FOR LUTHERANS

The first Recovering Alcoholic Individual/Family Retreat for Lutherans sponsored by Wisconsin Lutheran Child and Family Service Alcoholism Awareness Program will be held Friday, March 31 beginning at 7:00 p.m. and ending Sunday, April 1 at 3:00 p.m. The retreat will be held at a retreat center near Hubertus, Wis. Recovering individuals and/or their entire families are invited for Christian learning, sharing, fun and fellowship in an effort to enhance sobriety in their Christian lives. Adults who attend are expected to be active members of Alcoholism Awareness, A.A., or Al-Anon. For alcoholics who attend, sobriety for the previous three months is required.

A \$10.00 nonrefundable registration fee will be charged per individual/family that will be applied toward their total cost. The cost will be \$25.00 per adult in a two-bed room; \$10.00 for each child (18 and under). Two children can fit in their parent's room. Children need to bring their own sleeping bag and pillow. Children over 10 will be active participants. Free baby-sitting for children under 10 will be available (at least during the sessions). To make this retreat available to anyone who is interested, financial adjustments can be made for special circumstances upon request.

Some sample topics will be: Alcoholism and the Christian; It's In the Past; Commitment, For This New Day; Making Sobriety Easier; Renewed and Strengthened By God; My Three Goals For the Future. There will be films, literature, a worship service, punch party and sing-along.

For additional information or registration forms, call or write: Mrs. Susan Zimmermann, Wisconsin Lutheran Child & Family Service, P.O. Box 23221, Milwaukee, WI 53223, 414/353-5000.

APPOINTMENTS

Douglas Hartley to the Board for Parish Education replacing Dennis Kleist; Roger Kobleske to Board for Parish Education replacing Scott Stone; Teacher Daniel Schultz to Special Ministries Board replacing Teacher David Ewerdt; Roy Brassow as circuit pastor of Magnolia Circuit, South Central Conference replacing Norman Seeger.

Raymond L. Wiechmann, President
South Atlantic District

ADDRESSES

PASTORS:

Bernthal, Leonard, 638 N. Devereaux St., Globe, AZ 85501.
Hartman Paul, 9804 Gum Lane, El Paso, TX 79925, 915/591-5289, Off. 592-9900.
Klusmeyer, Thomas A., Camp Philip, RR 3, 190-4, Waucoma, WI 54982; 414/787-3202.
Papenfuss, Charles W., PO Box CH-195, Lusaka, Zambia, Africa.
Schlomer, Larry, 2925 Fir St., El Paso, TX 79925.
Seeger, Norman F., 4700 Southeastern Dr., Sioux Falls, SD 57103; 605/332-4545.

TEACHERS:

Arndt, Paula J., 2070 Pauline Blvd. No. 2A, Ann Arbor, MI 48103.
Aswege, Daniel D., 2500 W. Hampden No. 56D, Englewood, CO 80110.
Bradtko, Margaret, em., 12405A Kendelwood Dr., Florissant, MO 63033.
Grundmeier, Ruth, 6139 Briar Glade, Houston, TX 77072.
Huebner, Robert J., 2182A N. 57th St., Milwaukee, WI 53208.
Oachs, Barbara, 15365 Dresden Way S., St. Paul, MN 55124.
Oldfield, John E., em., PO Box 793, Snoqualmie, WA 98065.
Proeber, Jill, 3871 Meadow Lane, Grove City, OH 43123.
Roekle, Diane, 3901 W. Cheyenne St., Milwaukee, WI 53209.
Russow, Lori, 1598 Main St., Crete, IL 60417.
Schoeneck, Marsella, 2653 Helen, North St. Paul, MN 55109.
Schultz, Kathy, 239 Edison Ct. #3, Waukegan, IL 60085.
Sonntag, Francis, em., 2411 — 34th St. #1B, Two Rivers, WI 54241.
Stogbauer, Sandra, 1000 Redwood, Apt. F., Onalaska, WI 54650.
Thompson Diane, 2188 S. River Rd., Saginaw, MI 48603.
Thompson Michael, 2188 S. River Rd., Saginaw, MI 48603.
Weihing, Paul, 623 River St., Waupaca, WI 54981.

NOMINATIONS EVANGELISM

The following pastors have been nominated by the members of the Synod for the position of executive secretary for evangelism.

Joel C. Gerlach	San Jose, CA
Robert C. Hartman	Livonia, MI
Robert H. Hochmuth	Sacramento, CA
Robert L. Hoepner	Beckley, WV
Paul E. Kelm	Wauwatosa, WI
Waldemar O. Loescher	Greenleaf, WI
Gerald L. Meyer	Oak Creek, WI
Darvin Raddatz	New Ulm, WI
Ronald D. Roth	Milwaukee, WI
Edward P. Schuppe	Orange Park, FL
Richard H. Stadler	West St. Paul, MN
Burton E. Stensburg	Schofield, WI
David J. Valleskey	San Jose, CA
James G. Witt III	Pullman, WA

Authorized by the 1983 Synod convention, the General Board for Home Missions will meet on February 21, 1984 to call from this list of nominees. Correspondence pertaining to these candidates should be in the hands of the undersigned no later than February 17, 1984.

Howard W. Kaiser
3051 N. 73rd Street
Milwaukee, WI 53210

NOMINATIONS FOR EDUCATION DR. MARTIN LUTHER COLLEGE

The following have been nominated for the vacancy in women's physical education:

Pamela Abraham	Marshall, MN
Judy Albert	Mankato, MN
Gail Bauer	New Ulm, MN
Paul Bertolus	Watertown, WI
Drew Buck	New Ulm, MN
Lois Buss	Onalaska, WI
Joyce Diels	Manitowoc, WI
Carol Dietz	Kewaunee, WI
Pat Fritzier	Flint, MI
John Gronholz	DuPont, WA
Maribeth Hahnke	San Jose, CA
Debra Heinz	Milwaukee, WI
Debra Hewitt	Manitowoc, WI
Tamara Jaeckel	Minneapolis, MN
Rachel Kaesmeyer	Kenosha, WI
Donna Kruggel	Prairie du Chien, WI
Susan Landini	Bensonville, IL
Ellen Pieper	South St Paul, MN
Ann Steffen	Fond du Lac, WI
Dale Walz	Lake Mills, WI
Karen Wells	Flint, MI
Karen Wilsmann	Manitowoc, WI

The position includes teaching physical education activities, coaching women's intercollegiate sports and assisting with the intramural program at the college. Any correspondence regarding these nominees must be in the hands of the secretary by February 11, 1984.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, MN 55409

ANNIVERSARY

St. Luke's of Watertown, Wis., will celebrate its 135th anniversary as a Christian congregation and its 75th anniversary as a Lutheran congregation with special services throughout 1984.

We invite friends, former members and confirmants to our confirmation reunion services on June 17 at 8:00 and 9:45 a.m.; and anniversary services on November 4 at 8:00 and 10:15 a.m. On both of these Sundays the special services will be followed by a fellowship meal. For reservations contact the committee chairman, Tom Schultz, 1207 Douglas Ave., Watertown, WI 53094; 414/261-7959.

CENTENNIAL

Bethlehem Lutheran in Raymond, South Dakota will celebrate its 100th anniversary on June 9 and 10, 1984 with a special banquet and program on the 9th and special services and picnic on the 10th. For information or banquet reservations contact Mr. Bill Danekas, Rt. 2, Box 8, Raymond, SD 57258 or Rev. Wayne L. Rouse, 111 S. Idaho, Clark, SD 57225.

100th ANNIVERSARY

Emmanuel Ev. Lutheran Church of Grover, South Dakota will celebrate its 100th anniversary on August 12, 1984 with a morning and an afternoon service. All former members, confirmants and friends are encouraged to mark this date on their calendars and make plans to attend.

**NOMINATIONS
WISCONSIN LUTHERAN SEMINARY**

The following have been nominated for the professorship of pastoral theology with emphasis on evangelism and New Testament. This call will fill the vacancy caused by the retirement of Dr. Siegbert Becker effective at the close of the 1983-84 school year.

- | | |
|---------------------------|----------------------|
| Rev. Walter F. Beckmann | Annandale, VA |
| Rev. Forrest L. Bivens | Saginaw, MI |
| Rev. Joel C. Gerlach | San Jose, CA |
| Rev. Robert C. Hartman | Livonia, MI |
| Rev. Ronald K. Heins | Wauwatosa, WI |
| Rev. Robert H. Hochmuth | Sacramento, CA |
| Prof. Paul E. Kelm | Wauwatosa, WI |
| Rev. James G. Kiecker | Saginaw, MI |
| Rev. Paul H. Kolander | Montello, WI |
| Rev. Roderick G. Luebchow | St. Paul, MN |
| Rev. Ralph W. Martens | Guayama, Puerto Rico |
| Rev. John P. Meyer | Holiday, FL |
| Rev. Wayne D. Mueller | Waukesha, WI |
| Rev. Winfred B. Nommensen | Milwaukee, WI |
| Rev. Herbert H. Prah | Eau Claire, WI |
| Rev. Ronald D. Roth | Milwaukee, WI |
| Rev. Reuel J. Schulz | West Allis, WI |
| Rev. Alan H. Siggeikow | Milwaukee, WI |
| Prof. William E. Staab | Oakdale, MN |
| Rev. Richard H. Stadler | West St. Paul, MN |
| Rev. Duane K. Tomhave | Genesse Depot, WI |
| Rev. David J. Valleskey | San Jose, CA |
| Rev. David A. Witte | East Troy, WI |

The Wisconsin Lutheran Seminary Board of Control will call a man from the above list of candidates in a meeting scheduled for February 13, 1984. Correspondence regarding the nominees should be in the hands of the undersigned by February 11, 1984.

Paul A. Manthey, Secretary
8419 W. Melvina Street
Milwaukee, WI 53222

IMPORTANT NOTICE

Northwestern Publishing House STORE will be closed on Wednesday, February 29, 1984 for the annual physical inventory. Regular store hours will resume on Thursday, March 1, 1984.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

THORNTON/NORTHGLENN (NE DENVER), COLORADO — Lord of Life, Leroy Drive Elementary School, 1451 Leroy Dr., Denver. 9:15 a.m.; Bible class/SS 10:30. Pastor Mark Birkholz, 11120 Dahlia Dr., Denver, CO 80233; 303/457-2408.

CARLSBAD, NEW MEXICO — Carlsbad Women's Club, 1100 N. Canal St., Carlsbad. 6:00 p.m.; Bible class/SS following. Pastor Steven Blumer, 10232 Singapore, El Paso, TX 79925; 915/594-0556 or Mr. Robert Craig, 505/885-8040.

ABILENE, TEXAS — Holy Scripture, meeting at West Texas Rehabilitation Center, East Wing, 4601 Hartford, Abilene. 10:00 a.m. Pastor Jeff Lundgren, 4633 Plover Lane, Abilene, TX 79606; 915/698-8053.

ROANOKE, VIRGINIA — Our Savior, Holiday Inn South, 1927 Franklin Rd. SW, Roanoke. 9:30 a.m.; Bible class/SS 10:45 a.m. Pastor Rich Scheibe, 516 Greenwich Dr., Roanoke, VA 24019; 703/362-1198.

**CHANGE OF TIME
OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

VICTORVILLE/HESPERIA/APPLE VALLEY, CALIFORNIA — St. John, 16700 Greentree Blvd., Victorville. 9:00 a.m.; Bible class/SS 10:30 a.m. Pastor Scott J. Stone, 16700 Greentree Blvd., Victorville, CA 92392; 619/245-9090.

BAYONET POINT, FLORIDA — Grace, 205 Beach Blvd., Bayonet Point. 9:00 a.m.; Bible class/SS 10:30 a.m. Pastor David Nottling, 706 Las Cruces Ct., Port Richey, Florida 33568; 813/863-3957 or 813/862-6031.

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; 913/273-3127 or 913/272-2000.

ARLINGTON, TEXAS — Our Savior, 1506 W. Pioneer Parkway, Rm 222, Arlington. 9:30 a.m.; Bible class/SS 10:45 a.m. Pastor Stanford R. Espedal, 1500 Cherry Dr. #215, Arlington, TX 76013; 817/274-8919.

BRYAN/COLLEGE STATION, TEXAS — Beautiful Savior, South Knoll Elementary School, Langford and Southwest Parkway, College Station. 9:30 a.m.; Bible class/SS 10:30 a.m. Pastor Loren Fritz, 1008 Dominik, College Station, TX 77840; 409/693-4514.

AUDIOVISUAL AIDS

THE LIFE OF MOSES

These filmstrips relate the history of Moses' life. The first covers the period from his birth to the crossing of the Red Sea. The second covers the wanderings in the wilderness up to the time of Moses' death. Two different scripts are offered, one for children and the other for adults.

Moses Called By God (FS-431-MCG)
1983 11 min. R & M color PIJSCA

Moses Leader of God's People
1983 10 min. R & M color PIJSCA

WELS CONVENTION HIGHLIGHTS — 1983 (C-80-WCH)
1983 4 hr. C SCA

The entire proceedings of the 1983 WELS convention have been recorded. The audio tapes have been reviewed and the more interesting portions have been selected for inclusion in our library, so that interested pastors, teachers and laypersons can hear for themselves what happened at the convention. The four hours of tape recordings include reports from the Trustees, the General Board for Home Missions, the World Mission Board, the "Reaching Out" offering, and the Worker-Training Division. There are reports from the field from Missionaries Schlomer, Poetter, Kirschke and Haberkorn. Some comments on the proposal to produce a WELS hymnal are included. Some portions of the tape may be useful as discussion topics for church organizations. These tapes may be copied and saved for future reference.

CHRISTIAN LIBERTY (C-81-BCL)
1983 2½ hr. C SCA

This is the essay presented by Dr. Siegbert Becker at the 1983 WELS convention. The audio cassette recording include Dr. Becker's reading of the essay and the discussion that followed.

HERE WE STAND (U-2-HWS)
1983 28 min. color PIJSCA

The motion picture describing the connection between Martin Luther and the Wisconsin Synod (F-14-HWS) has been transcribed to ¾ inch U-Matic video cassette for use on cable television. Congregations or schools owning ¾ inch U-Matic equipment may also order this in place of the film version.

Order from: Northwestern Publishing House
AUDIOVISUAL AIDS
3624 W. North Avenue
Milwaukee, WI 53208-0902

CONFERENCES

Michigan District, Northern Conference, February 6-7 at Good Shepherd, Burton. Agenda: February 6 (Pastor/Teacher). Discussion of the Future of Combined Pastor/Teacher Conferences, Expanding the Role of Laity in our Ministry to the Family (Schaller). February 7 (Pastor): Martin Luther Speaks to the Twentieth-Century Church (Press). Exegetical and Homiletical Study of a Text for Transfiguration Sunday. Psalm 8 (Rockhoff), Romans 3:9-13 (Zindler).

Minnesota District, Crow River Conference, February 28 at St. Paul's, Litchfield. Agenda: 1 Corinthians 5-8; Panel Discussion of Stewardship Principles.

Minnesota District, Mankato Conference, February 7 at St. Paul's, Arlington. Agenda: Isagogical Study of Micah; Practical Paper.

Minnesota District, New Ulm Conference, February 28 at St. John's, New Ulm. Agenda: 2 Corinthians 8-9; Biblical Principles of Stewardship. Application of Stewardship Principles to Congregation Life.

Minnesota District, St. Croix Conference, February 14 at Immanuel, Woodville. Agenda: Colossians 2:6-23 (May); Ministering to the Elderly in your Congregation (Schlicht).

Nebraska District, Colorado Conference, February 6-7 at Grace, Pueblo, Col. Agenda: The Christian Family — Dealing with the Prodigal Child (Nelson); How Laymen May Encourage Pastors to Better Serve their Lord by Such Things as Constructive Criticism of their Ministry in Various Aspects of their Work (Kilstoffe).

Northern Wisconsin District, Manitowoc Conference, February 27 at St. John's, Two Rivers. Agenda: Study of Daniel 9 (Loescher), Daniel 10 (Rosenow), Sermon Study (Sullivan).

Southeastern Wisconsin District, Lake Lutheran Teachers' Conference, February 23 at Faith, Antioch, Ill. Agenda: The Teacher's Responsibility to the Call and the Calling Congregation (Fricke).

FILM/VIDEO RENTAL

THE CREATION

18 min. 16 MM color
rental \$20.00/\$37.50

This is the first film in the Genesis Project series which visualizes the creation of the universe while the narrator reads the account from Genesis 1-2:4. The film should be helpful in any discussion of the creation/evolution controversy.

THE GOOSEHILL GANG AND THE MYSTERY OF THE HOWLING WOODS
20 min. 16 MM color rental \$25.00

The Goosehill Gang is a multi-ethnic group of Christian children made famous by a series of children's books by Mary Blount Christian. This film finds the children on a camping trip which leads to some humorous and exciting adventures in which the children display their Christian faith. The film would be entertaining especially for grade school children and could lead to a discussion of spontaneous witnessing, God's protection, and the Eighth Commandment, a discussion which would obviously be beneficial to adults as well.

Send your order for renting the films to: WELS Film/Video Rental Service, c/o Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, WI 53208-0902.

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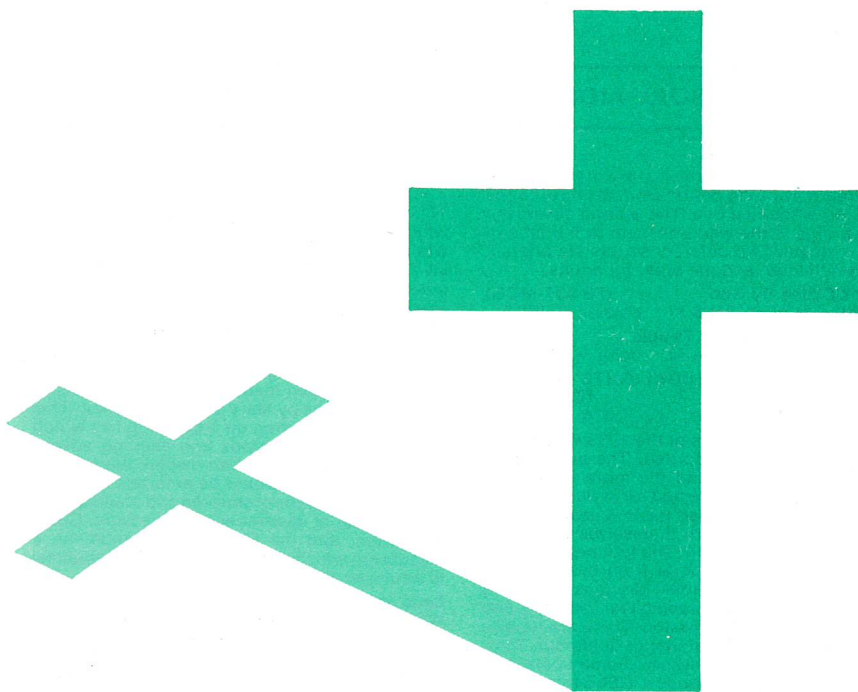
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LOVE FINDS A WAY

by Joel C. Gerlach

Traffic was heavy on the Bayshore Freeway. A light rain was falling. Brake lights came on in all three lanes. Traffic slowed to a crawl. A car swerved from the fast lane onto the median strip and stopped against the center divider. Another in the slow lane swerved out of traffic, jumped the curb near an offramp and stopped abruptly.

My wife saw her first. She was lying between the fast lane and the middle lane, cars going by on both sides. Apparently she had been struck by a vehicle. She wasn't moving. Someone in the car on the median strip was trying to get back to the scene to help her. Across the freeway a woman jumped from the vehicle stopped on the curb. She was holding a blanket in front of her, trying to slow the traffic, waiting for a chance to dash across the lanes to the victim.

When we were abreast of the scene, traffic forced us to keep moving. Only then did we notice the victim's companion. Where he came from and how he got there I have no idea. He started to run, then dashed back to his companion, bewildered, wild-eyed and in a state of frenzy.

In my rear view mirror I saw the victim trying to lift her head looking for her companion. "She's not dead," I thought to myself, "but she's probably dying." The young woman with the blanket made it safely across the lanes. So did the man whose car had stopped against the center divider. Both had ignored the danger to themselves. Safety was not their first concern. They were determined to do what they could to help. Brave souls!

Incidents like that are not uncommon on metropolitan freeways. Neither was this one — except for the victim. She was a Doberman pinscher. So was her mate.

As we drove on I began to muse about the scene we had just witnessed. The victim was only a dog. Yet her plight evoked pity from people who saw her lying helpless on the cold, wet concrete. Maybe they could still help her, get her to a vet. Instinctively people want to help, even when grave personal risks are involved.

Thereon hangs a parable of sorts. Life's freeways are full of victims who have been struck a mortal blow. Satan has waylaid them and left them to perish. The evidence is everywhere. Broken lives. Lives in tragic disarray. We're blind if we don't see them.

But it's easy to ignore them, easy to pass them by as though they are someone else's responsibility. Priests and Levites have been known to do that. Christians too. We're preoccupied. Sometimes we prefer to look the other way. We don't want to take risks.

The victim is not someone's Doberman pinscher. The victim is your neighbor. He's hurting, perishing unless *someone* reaches him in time. You are someone. You have the time.

Pray for eyes that see. Pray for a heart full of pity. Pray for courage to take risks. And don't just ask, "Who is my neighbor?" Be one! God gives you love for loving your neighbor. And love finds a way. Love always finds a way. □



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