

# *The Northwestern Lutheran*

October 7, 1973



## **In This Issue —**

1000 Blessings for God's People page 313

No Debate About Money page 317

Oklahoma — A New Frontier page 325



# Briefs by the Editor



This issue brings our readers the happy news that our Synod now has more than 1,000 congregations in 43 states. Gethsemane Ev. Lutheran Church of Raleigh, North Carolina, was designated as Congregation No. 1000. Pastor Norman Berg, Executive Secretary of the General Board for Home Missions, shares the story of Gethsemane Congregation with us.

Numbers and statistics can, we know, be misleading. A brother recently called the editor's attention to some errors that crept into an article on the missions in the State of Wisconsin. The writer in compiling the number of congregations in Wisconsin simply added the figures for the three Wisconsin Districts, without noting that 55 of these congregations are in adjacent states. The total number of congregations of all the Lutheran synods represented in the state was also short of the actual total, so that our Wisconsin Synod portion turns out to be smaller than represented.

Though this error does not involve doctrine, it could have the effect of making us complacent as though there were no cause to continue establishing congregations in one of the home-states of our church body. While we rejoice about WELS mission endeavors in other states — we note the article on "Oklahoma — A New Frontier" — we have no reason at all to sit back and be satisfied anywhere. Wherever there are people without the Gospel there we have the command of our Lord to preach His Word.

The article on Oklahoma was written by a layman of Gethsemane Lutheran Church of Oklahoma City. He is Mr. Bob Hering of Bethany, Oklahoma. Mr. Hering states that he joined Gethsemane as a charter member and was present at all events

mentioned in the article about the Oklahoma City and Tulsa congregations. He has served Gethsemane as president and Sunday-school superintendent. We thank him sincerely for a very informative and enthusiastic account.

Information on the pastoral changes in southern California was submitted by Pastor Robert Hochmuth of Santa Clara, California. The chairman of the California Mission Board, he rightly considers the information to be of importance to the many Wisconsin Synod members who vacation in the West or move there. If you are contemplating either, you owe it to yourself to read the article and to consult the *Yearbook*.

It is of equal importance that pastors and congregations submit the names and addresses of their members who move into other parts of the United States and Canada to the Synod's Soul Conservation Commission. The address is *WELS Soul Conservation, 10729 Worden, Detroit, Michigan*. You will note in reading the account about the Raleigh congregation that it received its impetus through names submitted to the WELS Soul Conservation Commission. The moral of this note is self-evident.

Also let's not forget to submit the names of our servicemen and students at secular colleges to the *Special Ministries Board at 3512 W. North Avenue, Milwaukee, Wisconsin 53208*. Pastors or those assigned to the task in the congregations are asked to do so promptly. Both servicemen and college students are reminded to list their church affiliation as Wisconsin Ev. Lutheran Synod. Just stating Wisconsin Synod sometimes confuses our Synod with other church bodies or groups.

*The Lord our God be with us,  
as he was with our fathers:  
let him not leave us,  
nor forsake us. I Kings 8:57*

## The Northwestern Lutheran

Volume 60                      Number 20  
October 7, 1973

Official Publication  
Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, Milwaukee, Wisconsin. All BUSINESS CORRESPONDENCE is to be directed to:

Northwestern Publishing House  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:  
One year, \$3.00; Three years, \$8.00; Five years, \$12.50.

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in *The Northwestern Lutheran* is five weeks before the date of issue. Address all items intended for publication to:

Rev. Harold E. Wicke, Editor  
The Northwestern Lutheran  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208

THE EDITORIAL BOARD — Rev. Harold E. Wicke, Editor; Rev. Walter W. Kleinke, Assistant Editor; Prof. Wilbert R. Gawrisch; Prof. Armin W. Schuetz; Rev. Siegfried H. Fenske.

### CONTRIBUTING EDITORS —

F. Blume	I. G. Frey	C. Toppe
P. Nitz	J. Parcher	P. Janke
E. Fredrich	J. Gerlach	A. Panning
T. Franzmann		

### THE COVER

Gethsemane Ev. Lutheran Church of Raleigh, North Carolina, has the distinction of being Congregation No. 1000 in our Wisconsin Ev. Lutheran Synod. The pictures were taken at the ordination of Candidate Paul Schmiede as resident pastor and previously as the members of Gethsemane assembled for a taped service in the family room of the Roger Kaus home in Raleigh.

THE NORTHWESTERN LUTHERAN



## Editorials

**Who Doesn't Have Problems?** When they are asked to support the work of the Synod or of the local association of congregations, some congregations ask to be excused, pleading, "We've got so many problems of our own."

That may be true, but what congregation doesn't have problems? Sometimes it is the day school. There are problems with discipline, or with the staff; problems caused by the halfhearted support by the congregation, or by inadequate facilities.

Other congregations, especially those in the inner cities and in farm areas, are grieved to see their membership rosters decline in spite of their best efforts to find replacements for members who move away.

There may be friction between prominent families in the congregation, between the pastor and the church council, between the pastor and the principal, between younger members and older members, between one congregation and another.

And then there are the perennial budget problems: the cost of the operation of the day school; support of the area Lutheran high school and of charitable and service organizations; debts on the church or parsonage or school. A mission congregation can't raise the funds for paving its parking lot. A self-supporting congregation can pay its pastor and teachers only minimum salaries.

A thousand congregations with problems, yet the large majority of them, even the struggling mission congregations, accept their obligation toward meeting the needs of the Synod to which they belong and from which they benefit. They don't want their concern for their individual problems to increase the burdens of their fellow congregations, who are already giving due support to the work of the church-at-large.

Carleton Toppe

**Utopia** Utopia, envisioned by Sir Thomas More in the sixteenth century, is an ideal place in every respect, especially as to its laws, government, and social conditions. But in the intervening years the immigration rate has been zero, and no one has ever visited it because it does not exist. The very name, derived from two Greek words, means literally "no place."

Conditions in the world need a lot of improvement, and certainly no one could find fault with those who try to improve them. But it appears that many of the problems in the world today result from visions of a Utopia. Men, observing the imperfections of life under current social and political systems, devise new systems, conceived and promoted as the cure for all the world's ills. Civil unrest, riots, and revolutionary plots frequently result.

All Utopian schemes leave out of consideration one unchanging truth. And that is that man is sinful. Conse-

quently no one will ever devise a system that works perfectly in an imperfect world among its sinful inhabitants.

Utopian dreams also tend to destroy faith. Appalled by the injustice, oppression, and violence rampant in the world, people begin to doubt the holiness, love, and mercy of God or even deny His existence.

But the Word of God promises no Utopia on earth. In memorable words the Lord's apostles lost no time in confronting their early converts with the unpleasant facts of life in this world, even for the children of God: "We must through much tribulation enter into the kingdom of God."

For this reason the modern Christian, like Abraham of old, turns from the visionary cure-alls of men to the "city which hath foundations, whose builder and maker is God." That perfect environment lies beyond our experience in this life. Meanwhile the keynote is not upheaval but faith and patience.

Immanuel Frey

**Something Missing** The official Soviet news agency Tass recently announced: "The planet's oldest person, Azerbaijan peasant Shirali Mislimov, 168, died Sunday after a serious illness. He died in his bed in the mountain village of Barzavu (Caucasus) where he has lived all his life."

Naturally we wonder whether Mislimov had a secret for long life that we know nothing about. When asked, he replied: "There are two sources of long life. One is a gift of nature, and it is the pure air and clean water of the mountains, the fruit of the earth, peace, rest, the soft and warm climate of the highlands.

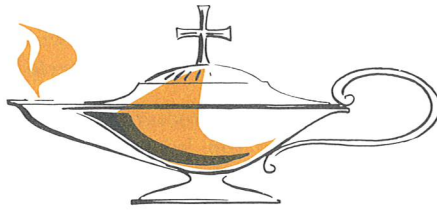
"The second source is people. He lives long who enjoys life and who bears no jealousy of others, whose heart harbors no malice or anger, who sings a lot and cries a little, who rises and retires with the sun, who likes to work, and who knows how to rest."

Not bad for a start. Everyone recognizes the importance of a slow pace, clear air, natural food, a kind heart and work. It's a formula that will work for almost everyone, though it will not guarantee anyone the 168 years Mislimov attained. The pace and pressure modern man is subjected to can only tear down, not build up. We need to slow down — most of us!

But we need something else even more. We need the answer to what follows life on earth and death at its end. We don't know whether Mislimov knew that answer or not. It would be too much to expect of Tass to admit it if he did. Was Mislimov a Christian or was he not? Did he know the secret of eternal life or did he not? If he did not, we feel sorry for Mislimov in spite of his 168 years. Paul, who may only have lived to be about 60, knew the secret. He put it this way: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

We would like to commend these words to Mislimov's surviving third wife, now 107 years old, and his 219 other family members. It's not too late for them to discover the real secret of life. If they do not discover it, the most important ingredient for a "long and happy life" will be missing.





## Studies in God's Word

### Fruitful Prayer, Praise, and Thanksgiving

For if I pray in an (unknown) tongue, my spirit prayeth, but my understanding is unfruitful.

What is it then? I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.

Else when thou shalt bless with the spirit, how shall he that occupieth the room (place) of the unlearned say "Amen" at thy giving of thanks, seeing he understandeth not what thou sayest?

For thou verily givest thanks well, but the other is not edified.

I thank my God I speak with tongues more than ye all.

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an (unknown) tongue.

Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men (I Corinthians 14:14-20).

Have you ever been at a loss to explain in so many words a spiritual impulse, feeling, or impression that you experienced? Have you ever sighed or groaned a prayer that could not be put into coherent thoughts or words? If so, perhaps you can appreciate what the Apostle is talking about when he speaks of praying without the benefit of understanding what has been said.

Paul evidently refers to various forms of speaking in tongues, namely, praying, singing, and giving thanks "in the spirit." Such spiritual exercise undoubtedly left a beautiful impres-

sion on the Corinthian tongue-speaker. But how did such spiritual experiences meet the requirements for corporate worship that Paul by inspiration had laid down?

Before a spiritual gift can be given place "in church," it must pass through the three doors of corporate unity, corporate love, and corporate edification. Does the gift promote the unity of the body of believers (chap. 12)? Is the exercise of the gift guided by selfless love (chap. 13)? Does the use of the gift contribute to the edification of the Christian assembly (chap. 14)? If the gift can pass through the three doors, it can be seated "in church."

#### Coupling of Mind and Spirit

Intelligibility is a requirement if the spiritual gift is to meet the criterion of edification. That means that a mere impulse, impression, or feeling in the Christian's heart or spirit, no matter how good, is not enough. The mind of a believer must also be engaged in the use of the spiritual gift.

The spirit is that part of man that receives divine impressions and impulses. There is the believer's breath of life bestowed by the Holy Spirit through the Means of Grace. It is the home of faith and love. From it spring prayer, praise, and thanksgiving. Like human life, it may at times be "unconscious," "subconscious," or "involuntary." Just as a person is not always conscious of his breathing and heartbeat, so the working of the new man may not be consciously perceived or intelligible.

The mind is man's highest faculty, the organ of conscious knowledge and reflection. The regenerate mind is the handmaiden of the believer's

spirit for the intelligent comprehension and reflection of his faith-living. It takes spiritual promptings and puts them in order, thus formulating understandable thoughts. This function is necessary for the intelligible expression of spiritual impressions. Just as human life must develop through conscious exercise, so spiritual life needs Christian understanding that can express itself in order to grow to maturity.

#### Articulate Speech Edifies

The understanding was lacking in the exercise of Corinthian tongue-speaking. Beautiful as the spiritual impressions may have been, the expression of it was unintelligible. This could not edify the congregation. It was therefore fruitless for the understanding and without value for sane and sound worship.

Paul did not despise or depreciate any spiritual gift. He thanked God for the gift of tongues given to him above measure. But for the edification of believers he preferred to speak five intelligible words (one simple, plain sentence) than to render a lengthy discourse with a myriad of unintelligible words. Fruitful speech was his object, and "the fruit of the speaker is found in the profit of the hearer." Only if any ordinary member of the congregation — any unlearned, ungifted, simple Christian — could give his intelligent assent ("Amen") to his words, would Paul speak "in church."

How full of shame the Corinthian tongue-speakers must have been to hear these words! They revealed to them their infantile, childish approach to spiritual gifts. Let them be childish — babylike — in succumbing to vice and wickedness, but let them be full-grown adults in Christian intelligence! Let them emulate Paul himself: "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:11).

May we too put mind and spirit together to pray, praise, and give thanks in everyday language that even a child in the assembly may understand!

Paul E. Nitz



Executive Secretary Norman Berg of the General Board for Home Missions informs us about:

## 1000 Blessings for God's People

This past May the one-thousandth organized congregation was welcomed into affiliation with the Wisconsin Evangelical Lutheran Synod when Gethsemane Ev. Lutheran Church, Raleigh, North Carolina, was granted mission status. The blessings brought to some of God's people by this congregation are the same available to some 385,000 others of God's people in the other 999 plus congregations of our Synod — the Gospel of Jesus Christ in Word and Sacrament.

Special significance can be seen in the choice of this mission as the 1000th WELS congregation. It reflects the current spirit of God's people in the Wisconsin Evangelical Lutheran Synod. It shows the seriousness with which the WELS constituency approaches its Synodical purpose "to serve all people in God's world with the Gospel of Jesus Christ."

Gethsemane, Raleigh, is the first WELS congregation in the state of North Carolina. This is the 43rd state in which an organized WELS congregation may be found.

The manner in which Gethsemane was founded illustrates the sense of dedication and cooperation which is

needed and is typical throughout our mission program.

When the Roger D. Kaus family moved from Rochester, Minnesota, to Raleigh, North Carolina, in October of 1969, Vicar John Ibisch, serving a vacancy at Resurrection, Rochester, sent information relative to the family to the WELS Soul Conservation Commission in Detroit, Michigan. The information was immediately forwarded to Chairman Daniel Gieschen of the Michigan District Mission Board which is responsible for mission work in North Carolina. Pastor Gieschen by letter requested Mr. Kaus to forward preliminary information relative to mission prospects in Raleigh. The first report was made in December 1969.

Subsequently the Dr. Arthur Eggert family of Madison, Wisconsin, moved to Durham, North Carolina, in September of 1970. Prior to the move Dr. Eggert had contacted the Rev. Norman Berg, Executive Secretary of the General Board for Home Missions. Pastor Berg relayed this information to the Roger Kaus family via Pastor Gieschen — and thus a nucleus of concerned WELS people in North Carolina began to form.

In October of 1970 the first on-site

evaluation of the mission field was made by Chairman Daniel Gieschen.

From October through December of 1970 Sunday home worship services were held alternately at the Kaus home in Raleigh and the Eggert home in Durham 23 miles away. On November 9, 1970, the first taped service was used, with a tape provided by Pastor Tom Kuster of Faith Church (WELS), Muskegon, Michigan, a friend of Dr. Eggert. Sunday-school lessons were taught by the parents in their respective homes.

Exploratory ads in Raleigh and Durham newspapers and in *The Northwestern Lutheran* brought one additional contact in Greensboro, North Carolina, 78 miles away.

Pastor Paul Ziemer of Virginia Beach, Virginia, was asked to give pastoral care to the small nucleus in North Carolina as he served several military bases on behalf of the Military Services Committee of the Special Ministries Board. Thus during all of 1971 and the first half of 1972 the group was served in Raleigh on a monthly basis with an afternoon service.

On July 25, 1971, the group began using tape-recorded services provided by the General Board for Home Missions on a weekly basis. They were used on all Sundays on which a pastor could not serve them personally until the first resident pastor was installed in July, 1973. All services have been held in the family room of the Roger Kaus home.

Coincidentally, it was Paul Schmiede, the Colonial Conference



Sunday school in the Roger Kaus home.



Ordination and installation of Pastor Paul A. Schmiede.



summer vicar, who on July 11, 1971, conducted services at Raleigh and then did survey work there, who two years later on July 15, 1973, was installed as the first resident pastor of the group.

On July 27, 1972, the first voters' assembly was held and the following officers were elected:

President/Financial Secretary:  
Roger Kaus  
Secretary/Treasurer: Richard  
Regentin

During the period from 1971-1973 various families and individuals, both civilian and military, joined the group and many left upon transfer of assignments. These people contacted the nucleus because faithful home pastors, the Military Services Committee, and others referred them to Pastor Ziemer.

Beginning in September, 1972, Pastor Ziemer made the 200-mile (one-way) trip two Sundays a month to conduct services. At this time also regular Sunday-school classes were begun in the Kaus home, taught by the Mmes. R. Kaus, G. Kossow, and R. Regentin. Attendance at the services reached the twenties. In November, due to flight scheduling difficulties for Pastor Ziemer, Pastor John Guse of Columbia, South Carolina (200 miles to the south), took over the spiritual care and services of the group. The children's confirmation class was conducted weekly by Mr. Richard Regentin.

In its November, 1972, meeting the General Board for Home Missions approved the calling of a missionary for the state of North Carolina since several likely mission fields in North Carolina appeared open to our Synod.

Christmas Eve, 1972, was a high-point in the brief history of the group. Twenty children participated in a traditional Christmas Eve service. The attendance hit 40 and the crowd overflowed the Kaus family room into the adjacent kitchen area. Music was provided by prerecorded hymns transcribed by Mr. Kaus with his accordion.

The Michigan District Mission Board issued three calls for a missionary from December 1972 to April 1973, all of which were returned. Be-

cause of the development and commitment of the exploratory group in Raleigh, the General Board for Home Missions in its May 1973 meeting granted mission status to Gethsemane Ev. Lutheran Church of Raleigh, North Carolina. It was also chosen out of a group of thirteen new missions established in that meeting to be designated the 1000th congregation to be affiliated with the Wisconsin Evangelical Lutheran Synod.



Reception for Pastor and Mrs. Schmiede.



Pastor and Mrs. Schmiede at home.

During May of 1973 candidate Paul A. Schmiede was assigned as the first resident pastor of Gethsemane Church. On July 15, 1973, Pastor Schmiede was ordained and installed by the Rev. Norman Berg, Executive Secretary of the General Board for Home Missions, in a service conducted by Pastor John Guse. The Rev. Prof. Paul Ziemer (who in May of 1973 accepted a call to Luther High School, Onalaska, Wisconsin) was the guest preacher. Also assisting in the service was the Visiting Elder of the Colonial Conference, Pastor Walter Beckmann of Falls Church, Virginia. A crowd of some 70 people from a radius of over 200 miles attended the services and reception at the Raleigh Womens Club.

Pastor Schmiede has taken on the spiritual care of a congregation of six families, 22 souls, and 12 communicants, as well as other prospective members. It is significant to note that in the brief history of the group more than double the above number of families, souls, and communicants have already been served by the mission. Such mobility of membership is typical of our "outpost" missions today.

How obvious is the cooperation of many people and agencies in the establishment of another Gospel "station" of the church! Concerned laymen, faithful home pastors, the Soul Conservation Commission, the Military Services Committee, the General and District Mission Boards and their administrators, conscientious neighboring pastors, and all you members of the Wisconsin Evangelical Lutheran Synod, that is what enables us "as a gathering of Christians . . . to serve . . . God's people with the Gospel of Jesus Christ."

Here is the 1000th blessing for God's people. Read how one family of the group expressed feelings at the news they would have their own pastor, their own congregation:

"This news means:

- A pastor in our midst to preach the Word of God in its truth and purity.
- A pastor in our midst to provide us with the Sacraments.
- A pastor in our midst to guide the religious instruction and later provide confirmation instruction for our children.
- A pastor in our midst to comfort us when trials and tribulations may confront us.

"These are blessings none of us should take for granted.

"Gethsemane mission provided us with opportunities to serve our Lord and Savior. We thank the Lord our God for the privilege of being used as His instruments to serve in His kingdom.

"During the history of Gethsemane, we have experienced many blessed events which in turn have brought us closer to our Savior and provided us with a better understanding of our purpose in life. For this we shall be eternally grateful."



## TALK ABOUT THE SAVIOUR —

### Seminar



June, 1973, Evangelism Seminar at Good Hope, Detroit

"There is joy in heaven over one sinner that repenteth" (Luke 15:7). There is joy on earth too. There is joy when we hear our children confess their faith in Jesus who died for their sins. There is joy among Christians when adults confess their sins and embrace their Savior by faith. There is joy among Christians whenever they speak the Word of God, both sin and grace, and hear people joyously receive that message. There is joy when Christians enter homes of the unchurched, witness for Christ, and then hear them respond, "Why, I never had anyone explain it so simply and beautifully before. Yes, I would like to attend the Pastor's Class and learn more of Jesus Christ."

Every Monday night is "Evangelism Night" at Hope Lutheran Church of Detroit. Presently 15 men and women meet every week to "go witnessing," and the number is increasing. They find that unless priority is given to this work of the Lord by setting aside one particular night of the week the visiting of the unchurched in the community is done on a hit-and-miss basis, mostly "miss."

But don't you run out of homes on which to call if you send out five to seven teams every week?" The answer is No. In the first year of witnessing, using the TALK ABOUT THE SAVIOUR method, there has always been a backlog of calls. "Well, where do you get all these names from?" From the unchurched who send their children to Sunday school, the unchurched spouse of a member, prospects from the vacation Bible school, people who visit our church services, people who are referred to us by our members. And when the list of prospects shrinks, a religious

survey of a section of homes in the community is made. Since the annual mobility rate in the United States fluctuates around 25% sufficient new names of churchless people are uncovered to keep the list of "homes to be called on" ample.

The picture above was taken on June 4, 1973, less than one year after the TALK ABOUT THE SAVIOUR method of witnessing was introduced to Hope Congregation. In June of 1972 the pastor began training two teams of two each. Each team met with him 16 times for study, for analysis of the visit, and to accompany him on actual visits. Gradually they took over parts of the presentation. When they finished their training they took out new trainees. After 16 training sessions these trainees will become trainers and take out two new trainees, and so on. Each Monday night the pastor meets with the teams. From 7:00 to 7:30 P.M. the group meets for study, practice session, and prayer. At 7:30 P.M. the teams go out on calls which usually last from one to one and one-half hours. After the teams return to church reports are written on an "Evangelism Visitation Sheet" and, with the pastor presiding, principles and problems are discussed and new study assignments are made. Special arrangements for daytime visits are made for those who cannot participate in the evening.

"Aren't you afraid that eventually you will have too many witnesses?" God forbid! Idealistically, our goal is to train every member to be a witness for Christ. Practically, we know this goal will never be achieved. We expect a 20% attrition rate. Also, we give our witnessing teams a "vacation" during the summer months.

The picture includes pastors who traveled over 350 miles to attend a two-day TALK ABOUT THE SAVIOUR seminar at Hope Church in Detroit, Michigan, the ninth such seminar conducted by the Michigan District Commission on Evangelism since 1972. The pastors study the TAS method of witnessing during the day on Monday and Tuesday. On Monday night Hope's lay people take the pastors along with them on actual visits of the unchurched. Pastors have found that 15-year-old Cathy in the foreground on the left can witness to young and old as effectively as her 62-year-old pastor on the extreme left. The power lies in the Word of God, not in the person who speaks it. "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). After attending a seminar, one of the pastors commented, "As I see it, TAS has two things going for it. One is, that it is an easy method of witnessing which members can readily learn. The other is, that it is a clear presentation of Law and Gospel in simple language that the unchurched can follow."

After the seminar pastors return to their homes to train their own members. As of December 31, 1972, our WELS pastors reported that they had 179 laymen trained in the TAS method. District Evangelism Commissions throughout the Synod are conducting similar seminars, or workshops.

Hopefully more and more of our lay people will learn to share in the joy of personal witnessing for Christ!

W. Valleskey



# *This is the Love of God*

## *HOW IMPORTANT IS DISCIPLINE?*

Now that schools are again in session all over the country, and over 100 graduates of our teacher-training school in New Ulm, Minnesota, are seriously but joyfully beginning their full-time teaching ministry, the matter of discipline in the classroom is something with which many of us are concerned. The Fourth Commandment comes clearly into focus, for the Lord says to His children, "Thou shalt honor thy father and thy mother."

True Christians know, from their study of Scripture, that in this Commandment our God is speaking of a broader relationship than that which exists between parents and children. This parents-children relationship is fundamental, of course, but the Fourth Commandment reveals God's will for us regarding our attitude towards all of His representatives here on earth. Surprisingly, some of those who here represent God are not even aware of that fact; some do not even believe in the one true God. But if they are parents or teachers or government officials or employers or pastors or church council members,

they are God's representatives in this world. Chapter 13 of the Epistle to the Romans clearly indicates that God has established governments here on earth. Hebrews 13:17 speaks of God's representatives in the church (and this certainly includes the church-school). I Peter 2:18 and Ephesians 6:5 are just two passages which describe the relationship which should exist between the Christian and his employer. And Ephesians 6:1-3 contains a repetition of the words of the Fourth Commandment which point to that which is basic in all of these relationships: obedience to parents.

Why is it right that children obey their parents? It is right not only because God says they should, but because of the very condition into which children are born. Children owe their lives to their parents. For this reason alone one ought to be able to expect a response of love and affection. And where Christian children are concerned, the Apostle Paul reminds us that obedience is something that they will do "in the Lord." In other words, for Christians the

Fourth Commandment, too, is closely associated with Christian love. Christian children love their Lord Jesus Christ, and their love for Christ moves them to want to love and obey their parents as they love and obey their Savior.

Right here is the solution to any discipline problems that may occur — the solution to the entire matter of juvenile and adult delinquency. It doesn't really solve anything just to command children to obey their parents and teachers. It's not enough to tell people that it is their God-given duty to obey God's representatives. Children must want to obey their parents. Students must want to obey their teachers. People of all ages must want to respect authority. This desire will be present in every case if love for God's representatives is present, and that love will be in evidence when there is genuine love for the Savior, Jesus Christ, in the heart. It is Christian love more than anything else that causes Christian children to say: "It is right that we who love Christ also love and obey our parents and teachers." Christian love will also cause Christian adults to respect the representatives God has placed over them. It's as simple as that.

God grant all of us an ever greater measure of that love!

Philip R. Janke

---

## *New Insights For Principals and School Visitors*

By virtue of his call into the teaching ministry, the principal of a Christian day school has been given special duties and assignments. He is to guide, lead, and direct his faculty as it teaches the "One Thing Needful" to the children entrusted to their care. He is responsible for establishing a curriculum which is Christ-centered, one in which the Word of God receives the central place whether the subject being taught is religion, science, social studies, math or phy ed. It is the principal who represents the school in its dealings with the church

council, the congregation, and the community. When questions are asked about the instructional program, it is the principal who must take final responsibility.

### **Principal-Visitor Seminars**

Recognizing the important role the principals of our Christian day schools have, the Synod's Board for Parish Education and the nine District boards for parish education planned and conducted one-day District principal-visitor seminars during June, July, and August. The Pacific

Northwest and the Arizona-California Districts conducted a joint seminar in Glendale, Arizona. The Dakota-Montana and the Nebraska Districts jointly sponsored a seminar at Norfolk, Nebraska. The other five Districts conducted separate seminars — the Michigan District at Michigan Lutheran Seminary, the Minnesota District at Trinity School in Belle Plaine, the Northern Wisconsin District at Fox Valley Lutheran High School, the Southeastern Wisconsin District at Wisconsin Lutheran High School, and the Western Wisconsin District at St. John's School, Baraboo.

All elementary-school principals, school visitors, and members of District boards for parish education were invited to these seminars. At

(continued on page 331)



Pastor G. Jerome Albrecht of Martin Luther Church, Neenah, Wisconsin, in reporting on the August convention of our Synod states that there was

## ***“No Debate About Money”***

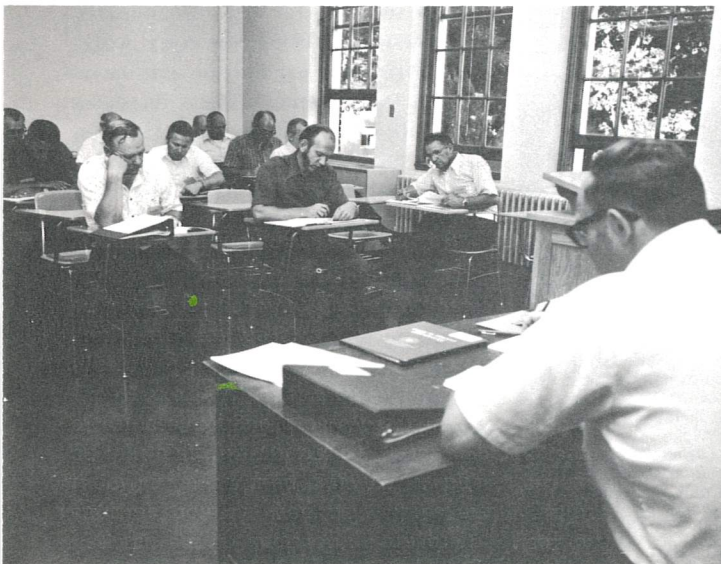
When we discuss the various opportunities for service that the Lord of the Church sets before His people, we eventually must also talk about the money that will be needed to support these ventures. Then we often find that the talk about how much is needed and about how little some will contribute, and why we should be ashamed of our miserable performances, gets the lion's share of the

to do without even talking about real sacrificial giving. So there was little debate and but little discussion, even when matters involving large amounts of money came before the convention. There seemed to be a general confidence among the delegates that God's grateful people will not fail to provide all that is needed to fund the program of work approved by the convention.

were provided for mission projects than in previous years.

### **Educational Institution Building Fund**

There was no opposition to the recommendation that the Educational Institution Building Fund be authorized to borrow \$1,000,000. Those who were familiar with the antiquated dormitories at Saginaw and at Watertown easily convinced the rest of the delegates that we could not in good conscience delay their replacement any longer. So the convention almost insisted that construction begin immediately on both locations. To make this possible, another \$2,000,000 was allocated to construct these dormitories promptly and to purchase new furnishings for Summit Hall at New Ulm.



At the convention floor committees spent long hours studying the reports of the various boards and commissions and then brought enabling resolutions to the floor of the convention. Floor committees are composed of pastors, teachers, and lay delegates. The August convention had 19 floor committees. They presented about 170 resolutions to the convention. Pictured above is Floor Committee No. 13 on Parish Education.



The Conference of Presidents has the responsibility of raising the funds for the Lord's work. Pictured (left to right) in the front row: G. Frey (P.-NW), W. Zarling (Mich.), I. Frey (Ariz.-Calif.), C. Mischke (W. Wis. and the Synod's First Vice-President), Synod President Oscar J. Naumann; rear row: G. Free (Nebraska), A. P. C. Kell (Dak.-Mont.), K. Gurgei (N. Wis.), G. Horn (Minn.), and G. Boldt (S.E. Wis. and the Synod's Second Vice-President).

time available for discussion. Surely, we have all experienced that in our congregational meetings or in meetings involving a number of congregations.

But does it have to be that way? Certainly not! It wasn't that way at the 1973 New Ulm convention. There was little debate about money. There was no denying that our gracious God has provided us with such a wealth of material blessings that we can support the work He has given us

### **Church Extension Fund**

No one questioned the wisdom of increasing the borrowing limit for the Church Extension Fund from \$9,000,000 to \$11,000,000. This seemed necessary and reasonable in the light of increased property and building costs and multiplying opportunities to establish new mission congregations. This increase will help continue the trend of the past biennium in which 50% more CEF loans

### **Thank-offering Planned**

The funds borrowed for these dormitories will be repaid from the thank-offering to be received in connection with our Synod's 125th anniversary (1975). Everyone seemed confident that this thank-offering will go considerably beyond the \$2,000,000 needed for these purposes. In view of the many special blessings the Lord has showered upon us, can we possibly fail to keep this promise to Him? The delegates' eagerness to get start-



ed clearly was evident as they designated the offerings from the two convention services (over \$1,200) for the Synod's 125th Anniversary Thank-offering. The hope was voiced that this thank-offering will be completed by 1975 and that the new dormitories and other facilities will be in use by the anniversary year.

#### Gifts and Bequests

The number of special gifts and bequests for the Church's work on the local and on the Synodical level is increasing. You probably remember hearing of the anonymous gift of \$144,000 which made it possible for us to call three men to begin mission work in South America. This generous gift will support the new South American mission field of our Synod for at least three years.

Early in 1972 our Synod was blessed with a \$2,400,000 private foundation trust. This was by far the largest single gift ever received by our Synod from any source. For the next 100 years only the interest is available. In the year 2072 the principal will be turned over to the Synod also — if this world's time of grace will not have run out!

#### Deferred-giving Counselor

In order to guide and encourage members of our churches to remember their church and their Synod in their wills, the convention resolved to engage a deferred-giving counselor. A survey cited at the convention indicated that many of our fellow Christians have not provided in their wills for a special bequest to the church, not because they were unwilling to do so, but simply because they had not thought of it and had not been encouraged to do so. With times as they are, it has become less necessary for parents to will most of their possessions to their children, and many people are actually looking for good causes to remember in their wills.

Just as Jesus urges us to use the "mammon of unrighteousness" to make friends who will receive us into heavenly habitations, so we can make arrangements for our "mammon" to continue this blessed work even after we have been received into the mansions of heaven. Then, in God's own

good time, we shall experience the joy of welcoming these new friends to dwell with us and all believers in eternal glory.

#### The Printed Word

The Ministry of the Printed Word as carried on by our Synod's Northwestern Publishing House is becoming more and more important. As unfaithfulness to the Word grows by leaps and bounds, more and more



The Synod's periodicals are subsidized to a great extent through appropriations from the budget. Pictured above are Prof. A. Schuetze (seated), editor of the *Wisconsin Lutheran Quarterly*, and Pastor H. Wicke, managing editor of *The Northwestern Lutheran*. Not present were the editors of the *Junior Northwestern*. The convention voted to call a full-time editor for *The Northwestern Lutheran* as soon as the position can be funded.

concerned Christians of other church bodies are looking to Northwestern Publishing House for sound Scriptural literature. This is very evident, for example, in the constantly increasing demand for our Sunday-school materials and for our daily devotional book, *Meditations*. It was noted that Northwestern Publishing House sales increased 21 per cent during the last biennium.

The management and the Board of Directors of the Northwestern Publishing House had requested that the title to its building and land be transferred from the Synod to the publishing house itself. They were convinced that this technicality would enable

the publishing house to operate with even greater efficiency and effectiveness. However, the delegates turned down the request. Noting the impressive progress that the publishing house has made in recent years, the delegates envisioned no great obstacle to its plans for further expansion and modernization, even though the title would be left as is.

#### Salary Increases

A new kind of problem faced the 1973 convention. At the end of the fiscal year, on June 30, there was a balance of over \$94,000 in the Synodical treasury. This was due to a combination of circumstances. When offerings lagged during the year, certain approved projects could not be funded, and the budget was pared down. Among the casualties was a salary increase for our missionaries, professors, and other Synodical workers. With great joy the convention resolved to implement these increases after all, even to make up for the increase that had been scheduled to begin on July 1 but which could not be granted at that time.

This does not mean, however, that our workers are all receiving adequate salaries. In fact, the floor committee to which this matter was assigned felt that there were even some inequities among the inadequacies. It therefore proposed, and the convention approved, an intensive restudy of the salary schedules before the 1975 Synod convention.

Anyone who has strong opinions or concrete suggestions on these matters is encouraged to communicate them to any member of the Coordinating Council or the Board of Trustees. First, however, you may want to examine carefully the salary schedules now in force. They will be printed in the official *Proceedings* of this convention, which will soon be distributed to all congregations of the Synod.

#### Retirement Age

Certain concerned laymen among the delegates vigorously supported memorials calling upon the Synod to reduce the normal retirement age as provided in the Synod's Pension Plan, from 70 to 65. However, this

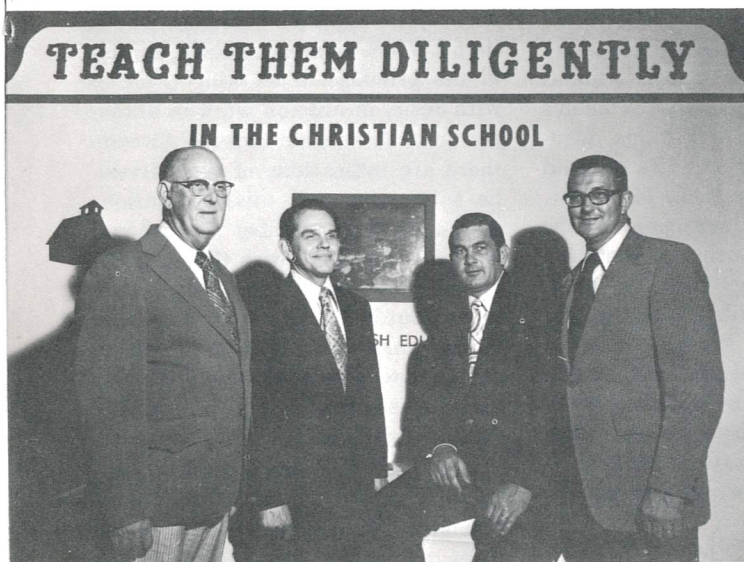


change was not approved because it would have required a sizeable additional expenditure which had not been budgeted. The negative vote was not an expression of indifference to the needs of our retired workers. It simply recognized financial realities and indicated a reluctance to cut back on any of the other programs of Synodical work.

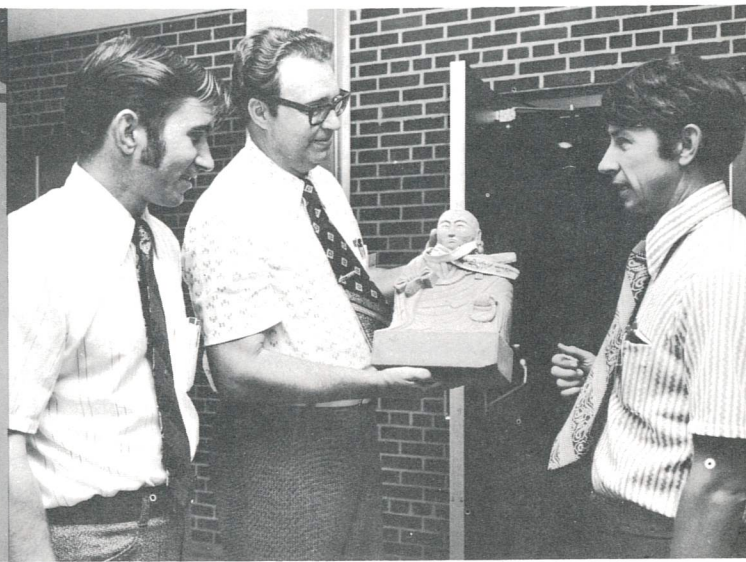
not have the necessary resources to finance his education. One avenue we use to assist such students is the Wisconsin Synod Scholarship Fund. This fund provided a total of \$7,480 to our various synodical schools in May of 1973 and will continue to provide annual grants on the basis of funds available. Special gifts for this fund are always welcome and may be re-

resolved "that the Special Ministries Board and a Committee of the Conference of Presidents work toward an orderly termination of cooperation to be effected as soon as feasible."

We also resolved "that we as a Synod will not encourage continued support and will not continue to list Bethesda Lutheran Home as a mis-



Elected at the convention to positions of responsibility in the Synod were (left to right): Pastor Raymond H. Zimmermann of Glendale, Arizona, chairman of the Board for World Missions; Pastor Kurt J. Eggert, Milwaukee, Wisconsin, chairman of the Commission on Higher Education; Pastor Daniel M. Gieschen of Adrian, Michigan, chairman of the General Board for Home Missions; and Pastor Elton H. Huebner, Beaver Dam, Wisconsin, chairman of the Board of Trustees.



Missionary Kermit D. Habben (right) of Tsuchiura City, Ibaraki Province, Japan, shows a Japanese idol to Pastors D. Tiarks and W. Nommensen. Missionary Habben and his family have been home on furlough presenting the cause of the Lord's work in Japan at various places throughout the Synod in a most interesting slide lecture. Hearing him speak of the Lord's victories was most heart-warming. Our mission in Japan is presently staffed by four Japanese pastors and four American pastors.

It should be remembered, of course, that the Synod's Pension Plan is not intended to provide full support for our retired workers. It can only supplement other available resources. Where these other available resources are inadequate, the Board of Support stands ready to provide additional assistance. So none of our retired workers should ever be destitute — even though we might like to do more for them than appears possible at the present time.

### Scholarships

Just as we feel a sacred obligation toward our retired pastors and teachers, so we also want to show our gratitude for the workers God is providing for the future. We do not want any such gift of God to be forfeited simply because a student for the preaching or teaching ministry does

mitted through any congregational treasurer.

### Exceptional Children

Once again we acknowledged with gratitude the services that Bethesda Lutheran Home has provided to our exceptional children and to their families through the years. However, we also noted that "our Synod, at the time of its suspension of fellowship with The Lutheran Church — Missouri Synod, did not envision an unlimited continuation of joint projects carried on by groups within the Synodical Conference, but pledged support for such projects only 'until we can adjust to the new conditions brought about by the suspension of fellowship with The Lutheran Church — Missouri Synod'" (1961 *Proceedings*, p. 199). We, therefore,

sion project in *Mission Projects 1974-75.*" Our Synod's desire to provide for the needs of our own exceptional children was underscored by the installation of Mr. Alfons Woldt as the first Executive Secretary of our Special Ministries Board. Under his guidance this board is instructed "to investigate the need for a residential facility for the mentally retarded, the cost of providing and maintaining such a facility and its program, and the potential support within our Synod for residential services for the retarded; and to report at the 1975 Synod Convention."

Much could also be said about the East Fork Lutheran Nursery in Arizona, which is now beginning its second half-century of service, about the Committee on Relief, the Military Services Committee, the Mission for the Blind, the Group Insurance



Board, the Audio-Visual Aids Committee, and the Public Relations Committee. All of these are continuing to serve their Lord by faithfully carrying on the work that He has assigned to them. We owe these people our sincere gratitude.

#### Budgets

The budgets proposed for the total mission of our Synod amounted to \$7,010,891 for fiscal year 1973-74 and \$7,217,111 for fiscal year 1974-75. But we didn't talk about these budgets very much. The opportunities for kingdom work are constantly increasing. The blessings of God's grace descending upon us have always increased in proportion. God promises that it will ever be so.

So there was nothing to argue about!

### ELS Guests

In the opening session of the convention President George Orvick of the Evangelical Lutheran Synod conveyed the greetings of our sister synod. He called attention to the fact that this year was the 90th anniversary of the selection of a building committee for the first building at Dr. Martin Luther College. He expressed thanks to God for the graduates of the college who have served and are serving in the parish schools of the ELS. "Together we hold to the Truth," he concluded, "in a world that desperately needs to know the Truth." A number of other ELS pastors and professors were also present at the convention and welcomed by the chair.

Over the years many WELS young people have attended Bethany, the ELS junior college in Mankato. In the "Bethany Program" the ELS Seminary has provided the courses needed by older men seeking to prepare themselves for entrance into our Wisconsin Lutheran Seminary. We greatly appreciate these blessings showered upon us by God through our brethren of the Evangelical Lutheran Synod. Thank you!

## Rejoicing Together

### Tenth Annual Convention of the Lutheran Women's Missionary Society

June 30, 1973, was a day that brought a real spiritual thrill to the members of St. Matthew's Ladies Aid as they hosted the Tenth Annual Convention of the Lutheran Women's Missionary Society at Winona, Minnesota. St. Matthew's Ladies Aid and its pastor, the Rev. A. L. Mennicke, had taken a prominent part in the formation of the Lutheran Women's Missionary Society back in 1964. Therefore it was quite fitting that the LWMS met at St. Matthew's on its tenth anniversary. As in 1964, so this year again, Pastor Mennicke greeted the convention visitors, and Mrs. Harold Schuppenhauer served as chairwoman for the convention.

#### Synod Flag

During the forenoon sessions St. Matthew's Ladies Aid presented the LWMS with the Synod flag to add to its collection of 14 flags representing the countries and states in which missions have been aided by the gifts of the LWMS. These flags, together with the American and Christian flags, were displayed both at the church where the forenoon activities were held and at the Winona High School where lunch and dinner were served and the afternoon sessions were conducted. Large posters and cutouts in the school focused the attention on the central theme of the convention, "Rejoicing Together."

#### Morning Worship

The morning worship service opened with an exhilarating rendition of "Oh, That I Had a Thousand Voices," as some 1,000 delegates and guests joined in expressing their thanks to the Lord. Prof. Irwin Habbeck of Wisconsin Lutheran Seminary chose John 4:36 as the Word of God for his sermon: "And he that reapeth receiveth wages and gathereth fruit unto life eternal that both

he that soweth and he that reapeth may rejoice together." He pointed out that LWMS members should rejoice in the privilege of working together with Jesus in mission work in anticipation of the eternal harvest. Already there are indications of the harvest, he said, with new mission stations and a growing number of national workers. The work with the blind, he added, had also brought blessings to many. But he warned that today's rejoicing may be followed by disappointments. However, the final harvest day is coming when there will be eternal rejoicing.

Roll call was taken immediately after the service. Of the 33 circuits, 32 responded. Delegates were registered from 13 states. Mrs. Dean Myers, LWMS president, presided at the meeting.

#### Workshops

The first part of the afternoon was devoted to three workshops, conducted simultaneously. The national officers, Mrs. Dean Myers, Mrs. Arthur Mickow, Mrs. Alvin Maas, and Mrs. Robert Meister, conducted a workshop dealing with the specific duties and problems of the reporters.

The Workshop on Home Missions was under the direction of Pastor Norman Berg, Executive Secretary. "Your tenth anniversary is a time to look back," he told those who attended, "but is profitable only if you look forward more eagerly." He particularly discussed the part which the LWMS plays in home missions. He called the past years "a decade of cooperation" and "a decade of double blessings" in which the Holy Spirit provided resources to "nearly double manpower, mission opportunity, money, concern, and leadership in home missions."

"United to Serve Jesus," the LWMS motto, provided the basis for



Executive Secretary Edgar Hoenecke's Workshop on World Missions. He analyzed the goal of the LWMS, showing how its program is locked into the Synod's world mission program. Special interest was added to this workshop by the presence of Pastor Kermit Habben, one of our WELS missionaries in Japan, who related a few of his absorbing and rewarding experiences.

#### Business Meeting and Vespers

The workshops were followed by the business meeting. The first order of business was the election of new national officers. The following were elected: President — Mrs. Clarence Millet, Oconomowoc, Wisconsin; Treasurer — Mrs. Leland Nicol, Stevensville, Michigan; SGC Laywoman — Mrs. John Meyer, Loveland, Colorado (reelected to a second term); and SGC Pastor — Pastor Donald Bitter, Fort Atkinson, Wisconsin.

Delegates also accepted a proposal to establish an intermediate, regional organization, between the circuits and the national office. Final action will be taken at the 1974 convention.

A check in the amount of \$6,526.25 was presented to Pastor Berg for the Home Mission Radio and Taped Services program. A check for the same amount was presented to Pastor Hoenecke for the Latin American Radio Fund. The morning chapel offering, in the amount of \$1,223.38, was given to the African Medical Mission.

In the vesper service, following the 5:30 dinner, Pastor M. A. Radtke, Pastoral Advisor, delivered the sermonette. He cautioned that though much had been accomplished through LWMS, "we must not rest in the sunshine of our accomplishments." After installing the new national officers, Pastor Radtke brought the Tenth Annual Convention to a close.

"Thank You, Lord, for Your guidance. Make the souls and services of the women of Your Church a precious power at work for You. Help us go forth with better understanding and increased zeal. Amen."

Ann Johnson, Ellsworth, Wis.  
1973 Convention Reporter

## Another Missionary for Central Africa

Speaking at the commissioning service for Missionary Douglas Weiser at Hazelton, North Dakota, on July 29, 1973, the Rev. Paul Ziemer, Luther High School, Onalaska, Wisconsin, emphasized the necessity of mission work by using as his text the words of Psalm 96:10, "The Lord Reigneth."

"There are voices," he stated, "that would say that there is no need for us to gather for this service this evening. They would say there is no need because there is no need for a missionary. After all, the people to whom we are sending him already have a religion. Perhaps they have had it for centuries already. It may have become part of their cultural heritage. Why now uproot those old beliefs? Why expose them to a foreign religion?"

Continuing, he pointed out that there is only one true religion. He

spoke of the fears and superstitions which plague the Africans. He emphasized the necessity of telling the heathen, "The Lord reigneth."

He stated, "The conquest of the Gospel does not enslave and bind. It delivers and it makes free!" He called attention to the fact that "there can be no denying the great power that the devil exerts over man or the tremendous influence that the world and man's sinful flesh exert. But man is not left at the mercy of these. There is One who reigns over these. There is One who reigns over all."

Pointing to Christ as man's only help, the speaker said: "He reigns not only where people come to worship Him in beautiful buildings of stone and stained-glass windows, but also where He is worshiped in the open field or behind mud walls. He comes when His Word is proclaimed not only in English or with an European accent, but also when it is spoken in the language of the Bantu and Bembe. He rules in the hearts of men who have been called by the Gospel



Pastor and Mrs. Weiser and son Michael.



Missionary Douglas P. Weiser being commissioned by Pastor A. Mennicke, chairman of the Executive Committee for Central Africa; Pastors Nathan Engel (left) and Paul Ziemer, assisting.



and brought to a living faith through the work of the Holy Spirit.”

In conclusion, the speaker called the attention of the assembly to the fact that the responsibility to do mission work is ours. But he also commented that “some of us have crops to plant and harvest, animals to raise; some of us have jobs in factories and stores; others of us have been called to full-time work for the Lord, but not to this field.” “So we,” he assured the missionary, “your fellow Christians of the Wisconsin Evangelical Lutheran Synod, have asked you to go for us. We have asked you to leave your important work in Louisiana, to leave your relatives and friends, to leave your homeland, and in our stead to bring the Gospel to a people whom we have never seen, but who need it as desperately as we need it. We will support you with our prayers and gifts. Go, say among the heathen, ‘The Lord Reigneth!’ ”

The commissioning service was held at St. Paul’s Lutheran Church, Hazelton, North Dakota. The rite of commissioning was read by the Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa. Host pastor Nathan Engel served as liturgist. Following the service the women of the congregation served refreshments.

Missionary Weiser, son of Mr. and Mrs. Robert Weiser of Hazelton, is a graduate of Northwestern Lutheran Academy, Mobridge, Northwestern College, Watertown, and Wisconsin Lutheran Seminary, Mequon. He began his ministry in 1970 by serving a mission in New Orleans, Louisiana. Trinity Lutheran Church of Abita Springs also came under his care. While in Louisiana he served as military contact pastor for our service men and women stationed throughout the upper Gulf Coast area from Louisiana to Florida.

In 1968 he married Hollie, the daughter of Mr. and Mrs. Leopold Schiermeister, also of Hazelton. They have one son, Michael, two years old.

The Weisers arrived in Africa August 6, 1973, and, for the present, will make their home in Lusaka.

A. L. Mennicke

Executive Secretary Edgar Hoenecke reports on

## Our WELS Spanish “Two-City” Seminary



Prof. R. A. Eggert conducting classes in San Juan Chapel at El Paso, Texas. The students are Daniel Perez (left) and Vicente Guillen.

### 25 Years of Spanish Missions

It was just a boyhood dream at first, our Spanish mission program. Near Norfolk, Nebraska, young Venus Winter was reading a book, *La Paloma*, by Missionary J. F. Harders. It was the story of the early Apache missionaries, written by one of them. That’s when the young lad began to dream about bringing the story of Jesus to the Spanish-American people mentioned in the book.

The dream stayed with the boy; it went with him through college and seminary. And when he became a pastor, it moved him to go to Mexico to meet those friendly people. He came home and enrolled in a Spanish class. The Lord was preparing him for his life’s work.

When the church called him in 1948 to begin the work among the Spanish-speaking, he was ready and willing to go. In the 25 years since then the Lord has richly blessed San Pablo Mission at Tucson, as well as

This adult group in Colonia El Consimidor Ciudad, Juarez, Mexico, is under the spiritual care of Vicar Student Daniel Perez. Mrs. Perez and son Samuel are at the far right.





the pastor who has labored among his beloved people during all those years. This year he is publishing his first book of Spanish sermons.

The Spanish work of our Synod has in the meantime expanded along the border to El Paso and Juarez; it has reached over to Puerto Rico, extended into Mexico, and will soon reach South America!

### God's Ways Are Wonderful!

Our World Board thought of opening a mission in Mexico way back in 1960, but discovered that only nationals may head up religious work in Mexico. So we sent our two-man team of missionaries to Puerto Rico, to cross over eventually into South America. In the very same year, 1964, the Lord however suddenly also gave us an open door into Mexico!

Dr. David Orea Luna, past president of the Lutheran Church of Mexico and professor at the Lutheran seminary at Mexico City, for conscience' sake appealed to our Synod for fellowship. After four years a colloquy established agreement in doctrine and practice, and Dr. Orea Luna and his student, Pastor David Chichia Gonzalez, became our first missionaries in Mexico. When other students applied for training, Dr. Orea Luna began to teach them in his home in Mexico City.

When God called Dr. Orea Luna out of his labors in 1972, we lost a staunch friend and confessor, also a valuable seminary professor and writer. But the work of the seminary has continued, although it had to be moved to El Paso, Texas.

### Two-City Seminary

El Paso was chosen because we already had begun Spanish work here and in Juarez, the city across the border. Our professor, Pastor Rupert Eggert, is not permitted to conduct a seminary in Mexico, because he is not a national. That's why the seminary itself is located at El Paso. But since students of draft age may not live outside Mexico, the dormitory is located in Juarez. The arrangement works very well. The students are able to do their in-service work in Mexico, while they receive their instruction in the States.

### Beginnings

Professor R. A. Eggert and Pastor E. Zimdars, missionary at El Paso and Juarez, share the teaching and supervising of the students in their pastoral work. The courses are still somewhat limited, because the two students now enrolled have no knowledge of Greek and Hebrew. However, all the other theological courses are given, as well as the needed practical training in sermonizing and religious instruction.

Professor Eggert writes: "We have not worked out a fixed course of study because this will depend on the preparation of the men who come to us. We are still working with the students on an individual basis to teach them academically and at the same time to instruct them to use their training so that they may become practical, functioning Lutheran missionaries. As time goes on, we will establish a firm course of study, especially when we have students who have finished their secondary schooling. This course of study will closely follow the lines laid down in our own Synodical program, naturally with some modifications because of our changed circumstances. Several new prospects are in view, one of them a worker in another church. We will have to work with such men with extreme care, giving them what they do not have so that we may vouch for them as true Lutheran pastors. Our course is, basically, three years of study with two years of vicarage, so that the candidates may prove themselves in the field before we recommend them for ordination."

As soon as Pastor E. Zimdars leaves to follow his call to South America, Professor Eggert will be alone. It is therefore fortunate that the students at the seminary number only a few at this time. Yet in faithfulness to our charge from the Lord we must pray for more men to be trained for our expanding Latin-American mission fields and our infant seminary. At the same time we ought to prepare men at our stateside colleges and seminaries to become proficient in Spanish in order to avoid the long delay we now experience during the years of their language training.

### The 1973 REFORMATION LECTURES

The Convocations Committee of Bethany Lutheran College announces that the Annual Reformation Lectures will be held at Bethany Lutheran College, Mankato, Minnesota, on Thursday and Friday, November 1 and 2, 1973.

The lecturer for this year will be Dr. Robert Preus of Concordia Seminary, St. Louis. He will present three lectures on the general theme: "How Is the Lutheran Church to Interpret and Use the Old and the New Testaments?"

Two reactors have also accepted invitations to participate in this program. They are President Carl J. Lawrenz of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Prof. B. W. Teigen of Bethany Lutheran College, Mankato, Minnesota.

Requests for information and reservations for this Reformation series may be sent to:

The Convocations Committee  
Bethany Lutheran College  
734 Marsh Street  
Mankato, Minnesota 56001

### DMLC Auxiliary

The 14th annual meeting of the Dr. Martin Luther College Ladies' Auxiliary will be held on Wednesday, October 10, 1973, beginning at 10:30 a.m. A coffee hour precedes at 9:30 a.m. Adjournment is set for 3:15 p.m. Women who are members of the WELS are invited to attend and take an active part in the meeting. The agenda includes: election of officers, selection of five projects, and presentation of DMLC students. An offering will be taken for the noon buffet, and to increase the project fund.

### CONFERENCE PAPERS AVAILABLE

New: "The Gideons," C. Clarey: \$0.23; "Who Can Be Accorded a Christian Burial According to Scripture?" M. Koepsell: \$0.21; "The Biblical Substantiation for Infant Baptism," W. Vogt: \$0.23; "Free Will and Conversion," L. Lange: \$0.20; "A Look at the New Movement — The Right to Die," L. Meyer, Jr.: \$0.22.

For a listing of papers previously offered see the issue of May 20, 1973. Also available: "Sterilization, Abortion, and Birth Control," H. Muenkel: \$0.50; "Abortion in the Light of Scripture," K. Strack: \$0.50; and "The Art of Being All Things to All Men," J. Gerlach: \$0.60.

Many pastors, teachers, and laymen are on a permanent mailing list and are sent each paper as it is printed and are billed periodically. If you wish to be placed on this list, please write the address below.

All the above papers may be ordered from: Martin Luther Women's Circle, 10151 Sappington Road, St. Louis County, Missouri 63128.

Anyone wishing to designate the WELS Foundation, Inc., in their will, may use this form:

I bequeath to the WELS Foundation, Inc., Milwaukee, Wis. the sum of

\$

(In case of property, a description should follow.)

### CHAPLAIN E. C. RENZ

Residence:  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249

### MAILING ADDRESS:

c/o Sgt. Gary L. Hull 036-24-8148  
HHC 1/509th (ABN-MECH) Inf.  
APO NY 09185



# *In the Year of Our Lord . . .*

## *Time and Timeliness*

It bears repeating that the Year of our Lord, or the Church Year, gives us more than a frame for ordering our church services — more than just a frame that we Lutherans happen to use. The Lord's Year is for celebrating. How? Through banqueting at the table it spreads and openly expressing our pleasure in the experience.

Once the door is thrown open to this idea — the Lord's Year is for celebrating — new possibilities develop. The better we see this Year in the whole pattern of its festivals and seasons, the richer can be our celebration. Then, for example, a person begins to see how well the Year of our Lord also serves to make time meaningful.

Who will not grant the importance of this! Who will not quickly admit — given the huge distractions around us — what a constant and conscious effort of Christian faith it takes to see time, to make use of time, to enjoy time in the way that delights God. Who doesn't feel the pull of the world as it colors, distorts, and wholly perverts the meaning of our yesterdays, todays, and tomorrows. And how attractively the world, striking at us through more channels than ever before, packages and peddles its wares about how to think, how to live, how to plan regarding our human past, present, and future. Let the reader count up the various brands for himself.

From such mad time-consciousness we regularly look for refuge to divine worship. And in the Year of our Lord we have a way of worship that not only gives relief from the way of the world but adds a bonus to enrich the celebration. It makes time meaningful. This is done simply by putting the Lord Jesus Christ into the center of time.

The Year of our Lord orchestrates its festivals and seasons around the Gospel of our Lord who was, who is, and who is to come. The full weight of this fact really presses home as soon as Jesus is separated from time. See what happens when one removes from the past all that Jesus has done, as if it never happened, or when all that Jesus does and will do is erased from our present and future. What a mighty void takes over — and what a mad pursuit for present pleasures or will-o'-the-wisp better futures on earth!

The Year of our Lord organizes time — from its beginning to its end — around the Lord of time. The first major part of this Year runs through the high festivals of Christmas, Easter, and Pentecost. Here is sung the greatest song of the past: of Him who was and what great things He has done, thereby giving all history its core meaning. The closing story of the Lord's Year looks forward. It speaks of Him who will come again to fill mouths with laughter and tongues with singing. Between these two parts of unequal length, and running through these summertime Sundays into September, falls the middle section of the Lord's Year that presents the Lord living in His Church. It shows how those who are Christ's become Christs to their fellow men. For one of the finest examples of this, consider the account of the leper who was healed and returned to thank the Lord Jesus — a Gospel account normally scheduled for reading on the 14th Sunday after Trinity. So it goes year after year in our worship. The Year of our Lord rehearses its story into Christian ears, hearts, and lives, and by the pattern of its message makes time meaningful.

This is done in a most timely manner. The timeliness of the Lord's Year owns many faces, some veiled, others quickly recognizable. Who

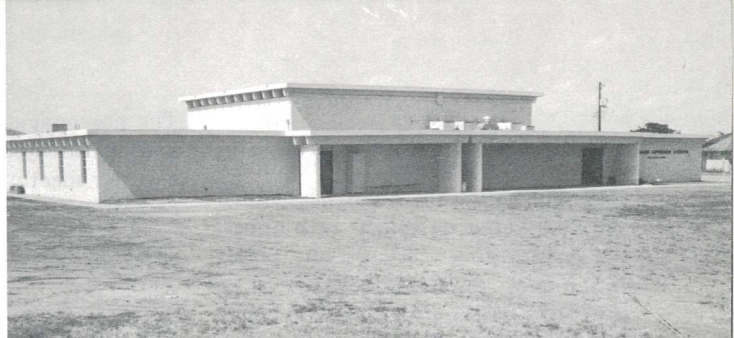
would miss how the themes of the Lord's Year blend with the months marked on our wall calendar? Thus the working out of God's plan of salvation in the first part of the Lord's Year coincides with the days that begin amid winter darkness and that close at the edge of summer when all things have become new. Similarly, the final chapter of the Lord's Year, about the harvest to be gathered home, fits into the weeks before Thanksgiving. And the harvest itself — how our Lord calls, gathers, enlightens, sanctifies, and keeps His communion of saints through the ongoing present — falls into these present months of summertime. In such a way the earthly seasons call to remembrance God's seasons of salvation.

One other kind of timeliness deserves a special word. We count a story timely when it fits a given occasion. There is a message that is timely for weddings and for funerals. Always timely is the message that covers the whole range of what ought to be spoken and heard. Even so with divine worship. There are messages for special occasions, for parents' days, anniversary days, labor days. Always timely, however, is the message that covers the whole counsel of God. Here, the Year of our Lord serves well. It gives a wonderfully rich and adequate banquet of God's Bread of Life. By following the pattern of the Lord's Year, we avoid the pitfall of getting stuck in particulars that seem hugely important for the moment. The particular can serve a purpose, temporarily. But over the long haul, the best pattern for regular congregation worship is the one that takes us into all the main meadows of God's Word. For this, the Year of our Lord has served well through many centuries.

Theodore J. Hartwig



# OKLAHOMA... A New Frontier



Gethsemane Ev. Lutheran Church, Oklahoma City.

Approximately 4,000 years ago the Lord called upon a servant of His living in Haran to leave his home and relatives and go to a new land to do His work. God said to him, "Get thee out of thy country, and from thy kindred, into a land that I will show thee." That man, of course, was Abraham, and the Lord richly blessed him and his work.

Although the life of Abraham is past history, it has its parallels in our modern age and, even more specifically, in Oklahoma. When Pastor Paul Knickelbein accepted the call to Oklahoma City, he certainly must have experienced many of the anxieties of Abraham of old journeying to a strange country. For the average person, Oklahoma spells cowboys, ranches, oil, football, prairies, and "tornado-alley." For the pastor, Oklahoma also was a WELS-less state, with only a few WELS people and many church bodies having little empathy with the Wisconsin Synod. It was a "new frontier."

## Oklahoma City

The seed of the first WELS congregation was the Bob Hahn family which located in the Oklahoma City area and was instrumental in having exploratory services conducted. These services attracted the interest of a number of families attending other Lutheran bodies, and soon the small flock grew appreciably as visiting pastors from surrounding states conducted regular services. After 14 pastors declined the call to Oklahoma City, Pastor Knickelbein accepted and was installed in December, 1968, as the first WELS pastor in the State of Oklahoma.

Services were first held in a public school and later in a local bank. Through the power of the Word and with the Lord's abundant blessing,



Board of Education: Dr. G. Mencke, Principal R. Rosin, Mr. Bob Hering (author of this article).



Mr. G. Hart explaining the addition to Mr. R. Hahn and Pastor Paul Knickelbein.

the congregation — named Gethsemane — began to flourish, as evidenced by the following:

— A combination of former WELS members, members from other Lutheran bodies (primarily Missouri Synod) and new confirmands developed into a dynamic, Spirit-filled congregation.

— Rapid growth required immediate planning for a worship site. Supported by the Nebraska Mission Board, under the leadership of Pastor Gruendeman, and financed by the CEF, the congregation was authorized to acquire land and to plan a worship-and-education building.

— The congregation adopted as its policy the recommendation to incorporate a Christian day school in its initial planning. This was approved by the WELS Board for Home Missions.

— The congregations promptly began gathering church and school furnishings from many sources, via Hertz trucks. Before its building was available members stored the furnishings, which included school desks, pews, organ, altar, and chairs, in their garages awaiting the great moment.

The completed building and parsonage were dedicated to the glory of God on June 21, 1970. The empty building was quickly transformed into a worship and school facility.



Congregation at Tulsa, Oklahoma.



Preaching station at Moore, an Oklahoma City suburb.



The author's Sunday School class.



## Tulsa

As work progressed in Oklahoma City, the Mission Board expanded the Oklahoma outreach by conducting exploratory services in Tulsa, Oklahoma, commonly referred to as the "Oil Capital of the World." Informational ads in Tulsa newspapers in the summer of '69 yielded five families who met with Pastor Knickelbein at a local Tulsa motel. The first Tulsa service was held on September 28, 1969, at a YMCA building. Services were later moved to Ninde Garden Center, and are still being held there.

Pastor Knickelbein served Tulsa from 1969 to June, 1972, commuting by bus each Sunday. Instruction class, Bible class, and worship services were held in the evening. The Tulsa group was granted mission status in the spring of 1970 and was then officially organized as Mount Olive Evangelical Lutheran Church. After calling for a year and a half, Mount Olive received its first resident pastor in 1972, in the person of Gerhard Schapekahn. He was ordained and installed on June 25, 1972.

Mount Olive began with 10 communicants and 21 souls. At present, by the grace of God, it numbers 29 communicants and 42 souls. Gethsemane Congregation currently has 126 communicants and 184 souls. It also has a school enrollment this fall of 85 students.

Those who come to hear the truth of the Gospel in our Oklahoma congregations have expressed their joy in being assured again that "by grace are ye saved, through faith, without the deeds of the Law." But for some who visit, the confessional stand of our missions is a stumbling block, since the liberal religious environment of our day has greatly succeeded in undermining their understanding of the Church's real purpose. Both congregations have been blessed with dedicated men of God who proclaim the Word in all its truth and purity — for this we are humbly grateful!

Mount Olive's present plans call for the construction of a parsonage on a newly purchased site in a fast-growing southeastern area of Tulsa.

The parsonage will house the pastor and his family, and the garage will be used for meetings and VBS. The congregation is also looking forward to the construction of a church-school building. In both Tulsa and Oklahoma City, where Christian education is a neglected item, both of our congregations are desirous of carrying out God's command to "feed My lambs."

### Gethsemane's Christian Day School

The Christian day school at Gethsemane, under the principalship of Teacher Rupert Rosin, has grown beyond initial expectations. Mr. Rosin was called in 1970. Before the school year began in 1970, Mrs. Rosin also joined the staff. Twenty-six students were enrolled the first year. The following year Miss Ruth Theimer joined the teaching staff and qualified members assisted in selected areas of curriculum. Classes were expanded from the two regular classrooms into the worship area. The enrollment at the close of the 1972-73 school year was 69, in grades one through eight.

When it became apparent that Gethsemane Congregation and School required expanded facilities, the Synod early this year granted approval to build a two-classroom addition. The addition of another teacher was also granted the congregation in the person of Miss Carol Bitter.

Gethsemane Christian day school is the only Lutheran school in the Greater Oklahoma City area. The school is not only a place for "training up our children in the way they should go," but has also become a significant mission agency of Gethsemane Congregation.

### Evangelism

Evangelism has taken various forms at both congregations — visitations by pastors and members, community canvassing, Sunday-school surveys, and selected newspaper promotion. The latest outreach being planned in Oklahoma City is the conducting of services on the south side of Oklahoma City, some 20 miles south of Gethsemane, where a nucleus of people has expressed an interest in Wisconsin Synod services.

Mount Olive of Tulsa and Gethsemane of Oklahoma City extend invitations to you to worship with them as you vacation in our state or pass through Oklahoma. Both congregations are located only five to ten minutes off interstate highways. In Tulsa (I.S. 44) exit at Peoria Street and proceed north to 38th Street. In Oklahoma City (I.S. 40) exit at McArthur and drive north 7 miles to N.W. Highway and left one-half mile.

The blessings of our loving Savior and the generosity of WELS through its CEF have made this new frontier possible. As we evaluate these blessings, we realize what a great opportunity and responsibility the Lord has placed at our feet to expand His kingdom in Oklahoma — the "New Canaan."

Bob Hering

---

## NEW AUDIO-VISUAL AIDS

### WELS CONVENTION 1973

#### "Teach them Diligently" — FS-57-TTD

20 min. color 7-1/2 IPS Tape  
and Printed Commentary

A brief summary of how our Wisconsin Synod is carrying out the mandate of God, "Teach them Diligently," in the various fields of missions, evangelism, education, benevolences, and administration. This was an historic convention in many ways and this picture-story of the happenings will certainly encourage our people to take a greater interest in the wonderful work of the Lord. — Produced by Audio-Visual Aids, WELS (1973).

Order from Audio-Visual Aids, 3512 West North Ave., Milwaukee, WI 53208.

### COLLOQUY REQUESTED

Mr. Gary A. Taylor of Carson, California, a former teacher in parish schools of The Lutheran Church — Missouri Synod, has applied for a colloquy, with a view to being received into the teaching ministry of the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President  
Arizona-California District

## CORRECTION

An unfortunate error crept into press release number 15 (fifth paragraph), issued from the convention of the Synod.

The convention did not declare fellowship with the Independent Ev. Lutheran Church in Germany (SELK). Rather, it noted with joy the agreement reached with representatives of SELK. Before church fellowship can be declared, the agreement of SELK's representatives with our Commission on Interchurch Relations must first be approved by SELK. Furthermore, the Wisconsin Synod will consult with other Lutheran church bodies with whom it is in fellowship before such a declaration is made.

James P. Schaefer  
Director of Public Relations



## Recent Changes in Southern California

"Multitude of years should teach wisdom." "Let no man despise thy youth." These parallel aspects of Biblical counsel come to mind in connection with the unprecedented number of pastors recently installed in the California-South Conference.

Three Seminary graduates have been ordained in recently founded home mission congregations: Allen Beyersdorf in Mission Viejo on the south coast of Orange County, Steven Degner in Santa Barbara, and David Kiecker in Las Vegas. Each of them can expect to be involved in a first-unit building project immediately. Speakers at the ordinations of these graduates sent them to their work with encouragement from the lives of other servants of God like Moses and John the Baptist who introduced sinners to their loving God and Savior.

By contrast, men of many years experience in varied fields of kingdom responsibility were called into two other young mission congregations: Manfred Lenz to Thousand Oaks and Milton Burk to Yucaipa. Pastor Lenz succeeds Pastor Charles Found who organized the congregation at Thousand Oaks and initiated the chapel building project before being called to Lusaka, Zambia, as literary director of the mission there. The Rev. Edgar Hoenecke, calling attention to today's liberal scene, urged the messenger of God to take as his example Peter and John's bold testimony anchored in the resurrection of Christ. The shepherd and the flock were directed to continue to concentrate on "The Power of Positive Preaching." During the vacancy the congregation had been served by Pastor Albert Young — retired, but still very active — who gave the congregation the benefit of his many years of activity in California, most of them in another synod.

The last of the five installations this past summer took place at Yucaipa, where Milton Burk succeeds Pastor Herman John, who in turn had recently accepted a call to Tarzana, following the retirement of Pastor Frederick Knoll. Pastor Burk and Prince of Peace Congregation were encouraged to serve other sinners as Paul did, in the spirit of Him who is Lord of lords and Servant of servants. It is expected that Yucaipa will continue to be a base for reaching out to other potential home mission fields. Under consideration are San Bernardino and Hemet.

Meanwhile District Missionary Hugo Warnke has located in Novato in Marin County and veteran Luther Voss continues to serve as interim pastor during the vacancy at Pomona. The Alpine station has a continuing vacancy, but has been capably served by a youthful summer vicar, Glenn Thompson. Including LaMesa, where Wernor Wagner is now pastor, nine congregations in southern California have experienced a change in pastorate in the past few months. To see youth and years working together in the Lord's eternal work is a gratifying accomplishment of the Spirit to note and to report.

Robert Hochmuth, chairman  
California Mission Board



Mr. N. Detert, lay-member of the California Mission Board, looks ahead to working with Seminary Graduate Allen Beyersdorf.



President I. G. Frey greets newly ordained Pastor D. Kiecker at Las Vegas, Nevada.



President I. Frey (right) ordained and installed S. Degner in Santa Barbara.



The church council at Yucaipa welcomes Pastor M. Burk at Prince of Peace Congregation.

The pastors present at Manfred Lenz's installation at Thousand Oaks. Pastor Lenz is in the center.



# Looking at the Religious World

information and insight

## Humanism's New Look

America's religious humanists are about to release a new model of their Humanist Manifesto, according to a recent Associated Press release (8/29/73). The manifesto is the creed of one of the world's most influential and diabolical religious organizations. The original Humanist Manifesto appeared in 1933. The new version, marking the 40th anniversary of the original, is scheduled to appear in the September-October issue of the "The Humanist," a bimonthly journal of the American humanist society.

The original version of the Manifesto was drafted by Roy Wood Sellars and signed by 34 of America's most influential thought-moulders, including John Dewey, Columbia University's father of progressive education. Goal of the original signers was to "forge a new philosophy out of the materials of the modern world."

Forthrightly stated, that means their purpose was to articulate the articles of a new creed dethroning God and enthroning man. Something like, "I believe in man, the creative genius, almighty shaper of his own destiny." Article one of the original Manifesto says: "Religious humanists regard the universe as self-existing and not created" — hardly complimentary to God, the Creator. Article six declares that the time for the idea of God has passed. The devil himself could not have done a finer job of drafting the 15 articles of the original version.

According to the AP release, the new Manifesto contains more of the same old blasphemy. The updated version, according to AP, "stresses that humans alone must solve their problems. It affirms a right to birth control, abortion, divorce, sexual freedom, euthanasia and privacy." In other words it debunks the Ten Commandments together with all divine authority. The version may be new, but the big lie it promotes is as old as the original lie itself.

Manifesto II contains the signatures of more than 100 religious leaders, social scientists, philosophers, university professors, news reporters and editorialists, and others including B. F. Skinner, Harvard psychologist, Sidney Hook of N.Y.U., Rabbi Mordecai Kaplan, author Isaac Asimov, poet John Ciardi, and Corlis Lamont of the Civil Liberties Union. The original Manifesto was signed by prominent Americans. Signers of the new version include men of several nations including Russia — reminding us that humanism is the "one-world" religion of the Book of Revelation.

Our evaluation of Manifesto II can be expressed in one word — anathema. Encouraged by the acceptance of the ideas set forth in Manifesto I, humanists are prepared to press on toward the accomplishment of their ultimate objective, a God-less society.

Obviously we are reminded of "the little season" about which Scripture speaks (Matt. 24:22; Rev. 20:3). The fact that religious leaders are joining hands with social scientists, philosophers, teachers, representatives of government and others to promote humanism is significant. It brings to mind John's prophecy about "the kings of the east" marshalling their forces for the showdown at Armageddon (Rev. 16:12; 18).

This is not the first time the world has ganged up on God, however. It happened at Calvary too. And now as then, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." He will "dash them (and their Manifesto) in pieces like a potter's vessel" (Psalm 2).

Newspapers relegated the AP release about the Manifesto to the back pages. But watch out for it! This one is a sleeper.

## What in the Name of Luther...?

Lutheran charismatics 8,000 strong attended the Second International Conference on the Holy Spirit in

Minneapolis in August. Highlight of the conference according to a Religious News Service release was a healing service conducted by the Rev. Herbert Mjorud of Minneapolis, formerly an evangelist serving *The American Lutheran Church*.

Mjorud based his sermon on the theme, "The God Who Answers With Fire." He related the burning sensation he felt when he received the baptism of the Holy Spirit. Subsequently he felt "the same fire of God" when he prayed for various healings for himself.

The healing service followed the sermon. The RNS reported it this way: After asking participants to place their hands on those seeking healing, Mjorud "instructed each person seeking healing to put his own hands on the part of the body he wanted healed. First he prayed for people with 'bad hearts.' 'Go, every evil spirit,' he commanded. 'We say, receive your healing. I say, Jesus Christ is healing you.'

"Then successively, Mr. Mjorud prayed for people with afflictions involving their ears, eyes, backs, and heads and for those who could not walk. 'We curse every sickness,' he said once. 'Receive your healing. The power of God is flowing through your body.' Another time he noted that 'all headaches are leaving in the name of Jesus Christ. Oh, praise the Lord!' There was applause and scattered 'Hallelujahs' from the audience when the healing part of the service was over."

The account continues with a report of the "tongues" part of the service. Conspicuous by its absence was a report that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up" (Matt. 11:5). And if the poor had had the Gospel preached unto them in demonstration of the Spirit and of power, there would be no need for International Conferences on the Holy Spirit or for individuals to seek the gift of tongues.



We don't mind Mr. Mjorud's conducting healing services. That is his right if that is the way he understands his misreading of the Scriptures. But to do it in the name of Luther as an ordained Lutheran, that is an insult to the honorable name of the great Reformer. Mr. Mjorud's theology no more represents the orthodox theology of Martin Luther than the Pope represents the Gospel of Jesus Christ.

Luther's denunciation of Mjorud and his fellow Lutheran charismatics would be no less vociferous than his denunciation of the Zwickau prophets, the charismatics of his day.

#### What Next?

Bishop Fulton Sheen, former Lt. Gov. Paul Simon, singer Johnny Cash, legislator Julian Bond, Quaker Roland Bainton plus dozens of musical and rock groups — put them all together, and what have you got? "Discovery — 73," an all-Lutheran youth gathering at the Astrodome in Houston last August. The 20,000 at-

tendees from the ALC, LCA and LCMS welcomed Catholic Bishop Sheen with an enthusiastic singing of "We are One in the Spirit, We are One in the Lord" — a rendition which Luther was happy not to have heard.

Insult was added to injury when the Rev. Tom Maurer, lecturer and counselor at the U. of Minnesota's Program of Sexuality, addressed one of the discussion groups. Maurer is an ordained minister of the United Church of Christ and an avowed homosexual. He candidly told his audience about his personal preference for men noting that "I feel very good about my sexuality and my experiences." according to a report in the Houston Chronicle. He also insisted that homosexuality is not a sin.

The convention's program made no mention of the fact that the speaker was a homosexual. Most of the youth who attended Maurer's presentation were in their teens. The average age of the participants at the convention was 16 according to one report.

Maurer may tell young people that homosexuality is not a sin. But let him try telling that to God. In describing the ungodliness and unrighteousness of men who suppress the truth in unrighteousness, God's Word declares that "men abandoned the natural function of the woman and burned in their desire towards one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper" (Rom. 1:27,28-NASB). Indeed, only a depraved man could "feel very good" about "his personal preference for men."

And the youth departments of the three major Lutheran Synods countenance such a program? What next? And what will it take to rouse members of such churches from their lethargy?

Joel C. Gerlach

## Direct from the Districts

### Dakota-Montana

#### Two Anniversaries Celebrated

On July 22 the 35th anniversary of Pastor Gerhard H. Geiger's ordination and also the 35th wedding anniversary of Pastor and Mrs. Geiger were observed in a special service at St. Paul's Church, Roscoe, South Dakota. The service was conducted by their son, Pastor Gerald Geiger of Belmont, California, who based his message on Genesis 32:10: An Opportunity For Reflection 1) On the kindness of God and 2) on the faithfulness of God. The two anniversaries were combined to make it possible for most of the family to be able to share in it. An open house was held in the afternoon for members and friends. May the gracious Lord continue His rich blessings upon the jubilarians in the future as He has in the past.

### Michigan

#### Camp Americana

For the second year in a row teenagers from Canada and the United States met for a week of Christian camping experience June 24 to July 1. Their meeting place this year was in southeastern Michigan at Camp Killarney, owned by an association of WELS congregations. Their purpose was to become acquainted with other Wisconsin Synod youth and to grow in their Christian faith. It was the feeling of all that both objectives were fully accomplished.

Under the leadership of Pastor Allen Zahn of Jacksonville, Illinois, 51 teenagers met each morning for what came to be described as religious sensitivity training. Questions such as "Who am I?", "What am I to God and God to me?", "Where am I going in life?" were answered. Each

evening area pastors and vicars presented timely topics and answered more questions. Under the direction of the undersigned the youth prepared and presented their own morning and evening devotions. A full schedule of athletic events and entertainment in which all participated was directed by Mr. and Mrs. "Earnie" Saar, youth counselors from St. Paul's in Ottawa.

The closing service was held Sunday morning, July 1, in the Chapel-in-the-Woods. Invitations were extended to neighboring campers. Our hymn singing was accompanied by guitars. An offering of \$100 was received for the Church Extension Fund.

Our plans? "Next Year in Ottawa" to help our Canadian friends celebrate their church's centennial. We are hoping for a wider and greater representation of our Synod's youth for this event, our Third Annual WELS Youth Rally. Those interested may write to the undersigned for details.

Pastor David G. Schmeling  
Lake Geneva, Wisconsin 53147





Camp Americana.



Faith Church and School, Antioch, Illinois.

## Northern Wisconsin

### Shawano Church Dedicates Parsonage, Becomes Self-Supporting

The dedication of a new parsonage on August 6, 1973, was another special day in the life of Divine Savior Lutheran Church, Shawano, Wisconsin. It was another reminder of how richly the Lord has blessed the congregation in its brief history.

Established in 1966 as a mission congregation under the supervision of the Northern Wisconsin District Mission Board, Divine Savior purchased a 5-acre plot of land in 1968. The congregation's worship chapel was dedicated in 1971. Just as these two projects were made possible through loans from the Church Extension Fund, so the cost of the parsonage was financed in the same way.

The split-level home features three bedrooms on the upper level, a large living room-dining room combination, dinette and kitchen on the ground level, and space for a study, family room and utility room on the lower level. The exterior is stained cedar, set off with sand-shade brick. Thanks to the many hours of volunteer labor supplied by members of the congregation, the cost of the home was kept under \$24,500.

The dedication of the parsonage was reason enough to rejoice. But on August 6th Divine Savior could thank the Lord for two additional blessings. During the previous month the congregation found itself able to become self-supporting — a big step in the life of any mission congregation. At the same time the congregation decided to establish a Christian day school at the very earliest opportunity.

On this special day the members of the congregation prayed for a continued spirit of dedication to the

Lord's work and for His continued blessings. Serving as pastor of Divine Savior is the Rev. Ronald Muetzel.

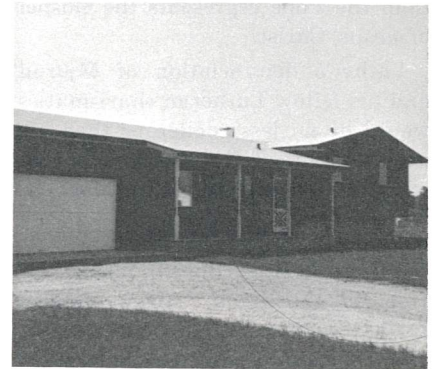
## Southeastern Wisconsin

### Dedication at Faith, Antioch

On Sunday, June 3, 1973, the Lord gave the members of Faith Ev. Lutheran Church of Antioch, Illinois, the joy of dedicating their new Christian education wing and expanded worship facilities to the glory of God. Three dedication services made it possible for each of the former pastors of Faith Congregation to address the members and take part in the dedication observances. They are the Rev. Rudolph Otto, Marathon, Wisconsin; the Rev. Marvin Otterstatter, Milwaukee, Wisconsin; and the Rev. David Ponath of North St. Paul, Minnesota.

The new facilities include an addition to the church which doubles the seating capacity in the church proper and provides a new entrance and cloakroom, and a new two-story educational wing. The lower floor of the educational wing houses four large classrooms, a gymnasium, and offices for the faculty and staff of the Christian day school, as well as offices for the church administration. The upper level remains unfinished at the present and will be used for Sunday school, vacation Bible school, and the Lutheran Pioneer programs. The upper level will some day accommodate three additional classrooms and a library.

Faith opened the doors of its Christian day school in 1970, using temporary quarters in the church basement. At the close of the 1972-73 school year, attendance had grown to 75 pupils. The teachers who serve the congregation are Mr. Lloyd Tiegs, principal, Mrs. Bonnie Thurow, Miss Doris



New Parsonage at Shawano, Wis.

Vohs, and Mrs. Natilie Tiegs. Miss Patricia Thoma has accepted a call to teach the intermediate grades beginning in September, 1973.

### Pastor Waldemar O. Pless 40 Years in the Ministry

In June, St. James Congregation, Milwaukee, Wisconsin, celebrated the 40th anniversary in the holy ministry of its pastor, Waldemar O. Pless. Prof. C. Lawrenz of the Seminary in Mequon preached the sermon, and Pastor Walter L. Strohschein of Princeton, Wisconsin, served as liturgist in a special service of praise and thanksgiving.

Upon graduation from the Seminary, Pastor Pless was called to teach English and Religion, and to serve as coach and athletic director, at the Winnebago Lutheran Academy, Fond du Lac, Wisconsin. In 1939 he accepted a call to the newly founded mission on the west side of Fond du Lac. He served Redeemer Mission until 1945 when he was called as Professor and Dean of Students at Northwestern College, Watertown. A special love for mission work moved him in 1949 to accept a call to Good Shepherd Congregation on the east side of Fond du Lac. In the fall of 1954 he became pastor of St. James' Congregation, Milwaukee, where he has faithfully served for almost 19 years.



Throughout his ministry Pastor Pless has also served the church-at-large in varied capacities on both the District and the Synod levels. Presently he is chairman of the Board of Control of

the Wisconsin Lutheran Seminary. Pastor Pless graduated from the Seminary in 1933. He was united in marriage with Dorothy Nohos of Milwaukee in 1935. They are blessed

with four children: Mary (Mrs. Felipe Qui, Beloit), Carla (Mrs. Claire Senft, Antigo), Robert (pastor of Our Savior Lutheran Church, Bismarck, North Dakota), and Richard.

## CHANGES OF ADDRESS

(Submitted through District Presidents)

### Pastors:

**Ahlsvede, E. F.**  
Sola Gratia Ev. Luth. Church  
22 W. Clover Cr.  
Colorado Springs, CO 80906

**Burk, Milton W.**  
31785 Yucaipa Blvd.  
Yucaipa, CA 92399

**Clark, David**  
W244 N6349 Weaver Drive  
Sussex, WI 53089

**Chworowsky, John**  
8-B Broadway 13/Floor  
Mei Foo Sun Chuen-Laichikok  
Kowloon, Hong Kong  
Tel.: 3-713559

**Diersen, Marc L.**  
18 N. 59 Ave.  
Yakima, WA 98902

**Haase, R. A.**  
2063 Roe Crest  
No. Mankato, MN 56001

**Hartman, Paul J.**  
7315 E. 75th Street  
Indianapolis, IN 46256

**Kiessling, Prof. Elmer C. P. em.**  
400 S. Fourth St.  
Watertown, WI 53094

**Kiuth, Herbert**  
1075 So. Crystal  
Benton Harbor, MI 49022

**Miller, Elmer**  
1651 Crest Road  
Mayfield Heights, OH 44124

**Miller, Frank**  
1203 Park Street  
Boscobel, WI 53805

**Olson, Willard**  
Route 3  
Tomah, WI 54660

**Persons, Steven E. (Vicar)**  
4932 N. 107th St.  
Milwaukee, WI 53225

**Schwerin, A.**  
1406 S. Pearl St.  
New London, WI 54961

**Valerio, Arthur**  
411 S. 31st Ave.  
Yakima, WA 98902

**Weber, K. J.**  
11 Riverdale Circle  
Watertown, WI 53094

**Zacharias, Edward**  
5264 Stillwater, Blvd. No.  
Stillwater, MN 55082

### Teachers:

**Bame, Robert**  
414 S. Franklin St.  
New Ulm, MN 56073

**Bauer, James**  
703 Jones St.  
Watertown, WI 53094

**Bauer, Rodney**  
Apt. 1 1185 CTH OS  
Hazelwood Acres  
Onalaska, WI 54650

**Besemer, Ronald**  
1201 — 15th Ave.  
Menominee, WI 49858

**Boehning, David**  
Route 2  
Stratford, WI 54484

**Evans, John**  
113 Rose Ave.  
Fond du Lac, WI 54935

**Filter, Robert**  
8181 Wayne Road, Apt. J2087  
Westland, MI 48184

**Geisler, Terry**  
442 Ninnetonka Way  
Waterloo, WI 53594

**Glock, Ronald**  
3918 Stevens Avenue So.  
Minneapolis, MN 55409

**Goodger, Arnold**  
460-1/2 Broadway  
Bend, OR 97701

**Gresens, Daniel**  
Route 1, Box 113  
Marathon, WI 54448

**Hein, Michael**  
W151 N 5455 Badger Dr.  
Menomonee Falls, WI 53051

**Hennig, Daniel**  
130 Homestead Dr.  
Mankato, MN 56001

**Kehl, Stephen**  
1080 Wood St.  
Crete, IL 60417

**Kienzie, Stephen**  
2409 So. Howell Ave  
Milwaukee, WI 53207

**Klug, James A.**  
912 Maple  
Norfolk, NE 68701

**Loeck, Willis**  
Route 2  
Sanborn, MN 56083

**Mateske, Robert**  
RFD 1  
Waterloo, WI 53594

**Menges, David**  
140 Williams St.  
Lewiston, MN 55952

**Miller, Ralph L.**  
Box 364  
Cochrane, WI 54622

**Mitchell, Robert L.**  
105 Riverview — 6W  
Great Falls, MT 59404

**Niedfeldt, Thomas**  
144 Hamilton Pl.  
Fond du Lac, WI 54935

**Raether, Larry**  
604 Bradfield  
Bay City, MI 48706

**Raschka, Mark**  
155 Anton Court  
Appleton, WI 53511

**Robbert, Leroy**  
1237 S. 19th St.  
La Crosse, WI 54601

**Rodenbeck, Timothy**  
408-1/2 W. Lake St.  
Lake Mills, WI 53551

**Schumacher, David**  
6510 — 18th Ave.  
Kenosha, WI 53140

**Thurow, John**  
5020 — 21st St.  
Kenosha, WI 53140

**Timm, David**  
Route 3, Box 300  
Wharton, TX 77488

**Tomczak, Frank**  
3918 Stevens Avenue, So.  
Minneapolis, MN 55409

## New Insight (cont.)

least one representative from the executive office of the Synod's Board for Parish Education attended each meeting.

### Purposes of Seminars

Four specific aims were established for these seminars. They were: 1. to emphasize the principal's responsibility in supervising his school's instructional program; 2. to encourage the principal to involve his faculty in developing curriculum guides; 3. to give the principal practical suggestions on how to carry out the responsibilities indicated above; and 4. to acquaint all school visitors with the principal's responsibilities. These aims were achieved as the following essays were delivered and discussed: "The Principal's Role in His School's Curriculum Study Program," "The Principal's Role in Instructional Supervision," "Effective Faculty Meetings," and "School and Classroom Routine and Discipline." Each seminar had essayists from its own District.

The concluding topic on each seminar program, a presentation and dis-

cussion of the changes in the school visitation program, also helped carry out the purposes of the seminar. The changes in the visitation program reinforce the concept that the principal is called to head his school's education program. In previous years many principals and teachers regarded the school visitor as the only supervisor of instruction. It is the firm conviction of most principals and the Synod's and the District Boards for Parish Education that the principal should be equally responsible for supervision of instruction in his own school. The school visitor's role is that of a counselor. Since he is not a member of the school staff, he can objectively view the school's program and make suggestions for improving it. Still another change was made in the visitation program. Prior to this year, the school visitor was entirely responsible for the success of the school visitation. Now the principals and teachers will have equal share in that responsibility. They will be asked to indicate to the visitor areas in the school's program in which they want help and advice.

The visitor will attempt to give this help by means of classroom visits and private consultations.

### Reaction to Seminars

Numerous principals and visitors expressed appreciation that these meetings were conducted. Many admitted that they had received many practical suggestions and ideas and had been given much encouragement for their work of helping to "bring up our children in the nurture and admonition of the Lord."

It is planned to conduct seminars of this type every two years. Emphasis will again be on the principal's work in his school, the work of the school visitor, and curriculum development.

May these seminars continue to be sources of inspiration and help and may they be a blessing to the schools of our Synod where teachers, principals, and visiting teachers work together to carry out our Lord's command to "teach them diligently!"

L. Plath  
Secretary of Schools



## TIME AND PLACE

### TORRANCE, CALIFORNIA

Zion Ev. Lutheran Church, Torrance, California, is now meeting in its new church home at 1001 W. 223rd St., Torrance, California 90502. The new time of service is: Worship at 9:00 a.m. and Sunday school and Bible class at 10:15. The phone number at the church office is 320-1771, area code 213. H. Curtis Lyon, pastor.

### GAINESVILLE, FLORIDA

The WELS mission begun in the fall of 1972 has organized as Zion Ev. Lutheran Church. Regular morning services are now being held at 10:30 a.m. in a chapel at 1204 NW, 10th St. in Gainesville. Visitors welcome. Our mission serves the U. of Florida. Send referrals to 2130 NW, 55th Terrace, Gainesville, FL 32605 or call (904) 376-9940; John C. Lawrenz, pastor.

### MEMPHIS, TENNESSEE

The WELS mission in Memphis has become GLORIA DEI EV. LUTHERAN CHURCH. Currently it is meeting at the Parkway Village Athletic Club, 5111 Bryndale Ave. Worship service is at 9:45 Sunday mornings with Sunday school and Bible class following. Please send contact information to Pastor Rodney Busch, 3438 Sophia, Memphis, Tn. 38118 (901-365-8668).

### OFFER

St. Paul's Lutheran Church, North Mankato, Minnesota, has a Communion set available to any congregation for the asking. The set consists of four trays made of polished walnut with individual metal cups, and a matching ciborium for the wafers. Please contact: St. Paul's Lutheran Congregation, Mr. Herb Kremin, president, 511 Wall Street, North Mankato, Minnesota 56001.

### CONN ORGAN

Artist Model — walnut finish — full two manual keyboard with two-octave plus high C pedal manual. Separate speaker cabinet. Wired for tying in echo speaker. — In need of replacement of electronic parts available from Conn for approximately \$300 for materials; labor can be done by one familiar with such work.

Available to any mission congregation. Must be picked up at Palos Heights, Illinois. Contact Pastor John Schewe, 12424 S. 71st Ct., Palos Heights, Ill. 60463. Tel. (312) 448-2761.

### REQUEST

Gloria Dei Ev. Lutheran Church of Memphis, Tn., is in need of a communion chalice and paten. If any congregation has an extra set available, please send information regarding the purchase or procedure for obtaining the same to Pastor Rodney Busch 3438 Sophia, Memphis, Tn. 38118.

### WANTED-CANDELABRA

Christ Ev. Lutheran Congregation, a WELS mission, is in need of 2 brass candlesticks, or a pair of 3-candle candelabra, for its altar. If any congregation has a used pair available, please notify: Pastor Roy Rose, 813 Quince Street, Brainerd, Minn. 56401.

### APPOINTMENTS

Dr. Heinz R. Hoenecke has been appointed to the Arizona-California District Mission Board, replacing Mr. Norbert Loeper, who has been elected to the Synod's Board of Trustees.

Major Martin Diedrichs has been appointed to the Arizona-California District Stewardship Board, replacing Mr. Louis Fechtmann.

I. G. Frey, president

Pastor Russell W. Kloehn was appointed visiting elder of the Western Conference to take the place of Pastor Nathan J. Engel, who has accepted a call into another District.

Arthur P. C. Kell, President  
Dakota-Montana District

### NOTICE OF WITHDRAWAL

Trinity Lutheran Congregation of Ballwin, Missouri, has withdrawn from the fellowship of the Wisconsin Evangelical Lutheran Synod.

G. A. Horn, president  
Minnesota District

### MLA Homecoming

Martin Luther Academy will celebrate its Homecoming on October 13 with a 2 p.m. football game and a banquet following. Special guests are senior members of the 1958 and 1963 football teams. All who read this are invited to come and help us celebrate Homecoming 1973.

## NEBRASKA

### ROSEBUD PASTORAL CONFERENCE

**Date:** October 9, 1973; 10 a.m. Communion service.

**Place:** St. John's, Witten, South Dakota: W. Leerssen, host pastor.

**Preacher:** R. Vomhof (L. Sievert, alternate).

**Agenda:** Ideas for Giving Sermons New Life and Meaningfulness: L. Strackbein; Instruction Past the Confirmation Years: Practical yet Profitable Y.P.S.: D. Meyer; Purpose and Methods of Communion Announcements: W. Bruss (alternate).

D. Meyer, Secretary

## NEBRASKA DAKOTA-MONTANA

### DISTRICT TEACHER'S CONFERENCE

**Date:** October 18-19, 1973.

**Opening Service:** St. Martin's Lutheran Church, 119 2nd Avenue SE, Watertown, South Dakota (Pastor E. C. Habermann), 9:00 a.m.

**Sessions at:** St. Martin's Christian Day School, 1200 2nd Street NE, Watertown, South Dakota.

**Agenda:** Memorization: G. Schapekahn; Individualized Instruction: W. Helmreich; Application of the Third Commandment to the Lives of Our Children: J. Marshall; Social Studies — Separate Subjects vs Combined: faculty of St. Martin's Christian Day School, Watertown, SD.

**Note:** Please contact host principal concerning housing.

R. G. Schmidt, chairman  
Program Committee

## MICHIGAN

### DISTRICT TEACHERS CONFERENCE

**Date:** October 10-12, 1973.

**Place:** Michigan Lutheran High School, St. Joseph, Michigan.

**Agenda:** Reports: chairman, vice-chairman, treasurer, DMLC, District Board for Parish Education, Certification, MLS, MLHS, Michigan District Stewardship Board, Synod Board for Parish Education, District President.

**Papers: Group I:**

The Study and Use of the Liturgy in the Classroom: K. Eggert; The Divinity of the Call — Its Limitations and/or Scope: E. Schultz; Science in the Light of Scriptures: R. Pape; Developing Wholesome Independence in the Multigrade Classroom: T. Buege.

**Group II:**

Building Up a Teenager's Motivation: P. Kuske; The Challenge of Individual Differences in Kindergarten and Primary Grades: R. Muehlenbeck; Making Religion Meaningful for the Adolescent: R. Freier; Present Day Racial Problems: J. Meier.

J. Martens, Secretary

### OHIO CONFERENCE

**Date:** October 22-23, 1973.

**Place:** St. Timothy Lutheran Church, Maumee, Ohio.

**Preacher:** E. Bickel.

**Agenda:** Exegesis of Romans 10: D. Laude, How definitely Does Scripture Define the New Heaven and Earth? G. Schroer; The Pastor as Family Man: G. Schaumberg.

A. Wolgramm, Secretary

## NORTHERN WISCONSIN

### DISTRICT PASTORAL CONFERENCE

**Date:** October 29-30, 1973; 10 a.m. Communion service.

**Place:** St. Mark, Green Bay, Wis.; Carl Voss, host pastor.

**Preacher:** F. Zink.

**Agenda:** "The Prayer of our High Priest (John 17)," Prof. A. Panning; Brief Written Report of District Boards.

**Note:** Each pastor will arrange for his own lodging; kindly send excuses to the host pastor.

D. Worgull, Secretary

## RHINELANDER CONFERENCE SUNDAY SCHOOL TEACHERS

**Date:** October 14, 1973.

**Place:** Zion Church, Rhinelander, Wis.

**Note:** Registration at 2:30 p.m.; meeting begins at 3:00 p.m.

Mrs. B. Miller, Secretary

## PACIFIC NORTHWEST

### JOINT TEACHERS' CONFERENCE WELS and ELS

**Date:** October 11-12, 1973.

**Place:** St. Matthew's School, Spokane, Washington.

**Agenda: Thursday, October 11:** 8:30 Devotion; 8:45 Teacher Show and Tell; 10:30 "The School Library," K. Busch; 1:00 "Remedial Reading: Diagnosing and Correcting Reading Disabilities," Mrs. L. Levorson; 2:45 Business Meeting; 3:30 "Phy Ed in the Elementary School," Mrs. S. King. **Friday, October 12:** 8:30 Devotion; 8:45 "Increasing Reading Comprehension," Mrs. L. Levorson; 10:45 Business; 11:00 "How to Teach Children to Witness their Faith," M. Teske.; 12:30 Closing Devotion.

Katherine Busch, Secretary

## WESTERN WISCONSIN

### CENTRAL PASTORAL CONFERENCE

**Date:** October 23, 1973; 9:00 a.m.

**Place:** St. Paul, Ixonia.

**Preacher:** C. Tessmer (alternate, M. Sordahl).  
R. Ehlert, Secretary