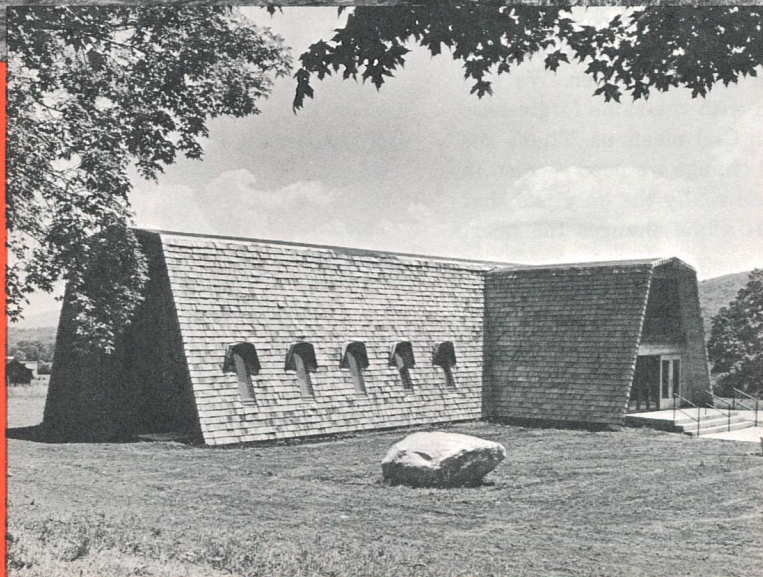


The Northwestern Lutheran

December 30, 1973



In This Issue —

Saints and Sinners page 417

From the Heart of Dixie to
the Heart of Dixie page 418

This is the Love of God .. page 420

Briefs by the Editor



We could spend a great deal of time trying to find the right adjective to replace "happy" in the greeting, "A Happy New Year." But that would be time wasted, since a Christian is basically a happy person — or, if he isn't, he ought to be! Joy is one of the gifts the Spirit of God seeks to bestow on all who are the children of God by faith in Christ Jesus.

Are you happy? A great deal depends on how we define joy. If we equate joy with traveling to the lake or camping every weekend, then perhaps 1974 won't be quite as happy as 1973. If we equate happiness with more than enough to eat and to drink — and that at a reasonable price — then perhaps we have left happiness behind. If we cannot be happy unless our home is heated to 75°, then we have made happiness equal to comfort. If social change is the key to our happiness, then perhaps 1974 will be just as disappointing as 1973, and we'll be inclined to agree with the depressing words of an activist pastor who recently said: "There may be millenia upon millenia before the Kingdom of God truly comes." Only then we would be guilty of totally misunderstanding what the kingdom of God really is. The kingdom of God is God's saving activity among men, redeeming them from sin and damnation.

You see, all of the above places happiness on too low a plain. At the close of one year and the beginning of another, we need to recall the words of Paul writing to the Christians in Rome, people who didn't have it as well as we have it. To them he said, "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit."* By "a matter of eating

and drinking" Paul, in this connection, was not speaking about enough to eat and to drink, but about following regulations concerning eating and drinking in order to be acceptable to God. The Old Testament knew of such rules and regulations. In the New Testament these are no longer a sign of whether we belong to God or not. Rather, the kingdom of God is a matter of righteousness, peace and joy.

Paul is, of course, concerned about more than just the earthly aspect of these virtues. Note that Paul speaks of them as being "in the Holy Spirit." By bringing us to faith in Christ, the Holy Spirit grants us personally the righteousness of Christ. Now we can stand before God at all times without fear — also in 1974. We are at peace with God. And our life will also reflect that situation and become a holy life. It will not be filled with bitter complaint when earthly things are in less abundance than before.

When the righteousness of Jesus, His keeping of the Law and His paying for our sins, is put to our credit, as though we had kept the Law perfectly and succeeded in paying for every failure, then we can also be at peace with our fellow men. We will meet them with the same forgiveness with which God meets us. That's the real social change we need — also in 1974 — and really the only one that satisfies! It alone changes the heart of man.

But what about joy? To know that my sins are forgiveness, to know that God is my loving Father in Christ, to be sure of life everlasting through the merits of Christ — that spells joy.

Righteousness, peace, joy — that's the combination of gifts the Holy Spirit would give you in 1974 through Word and Sacrament. May yours be "A Happy New Year" in that sense!

*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*

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THE COVER

Did you think you were seeing double? Both churches were designed by Mr. Duane Anderson, until recently Architectural Consultant for the Synod's Architectural Department. The top photo pictures Our Savior Ev. Lutheran Church at Birmingham, Alabama (see page 418). The other is Faith Ev. Lutheran Church, Pittsfield, Massachusetts (see page 422). Mr. Anderson calls his design "Camelot."

*From THE NEW INTERNATIONAL VERSION: NEW TESTAMENT, Copyright © 1973 by the New York Bible Society International.

Editorials

The Open-Mouth Approach A famous wit once commented concerning a talkative know-it-all of his acquaintance: "He approaches every subject with an open mouth." This comment by transference lays the finger on a common fault of men in their relationship with God. They talk too much.

There are few people who in their lives have never prayed, at least as a last resort. But stopping to listen after the problem has been stated is a much rarer quality.

This is a troubled world. The year 1973, like its predecessors, will go down in history as a troubled one. Many of its troubles will be carried over to the next year, and there will be some new ones. The problem isn't that no solutions are proposed. The problem is that there are too many solutions suggested. The world does not lack for self-appointed saviors, and approaching problems with an open mouth is a universal disease.

The Christian advocates prayer as an approach. It is an excellent one. Jesus Himself as the God-man used it frequently and recommended it to His disciples. But that does not mean that we do all the talking. "Sanctify them through Thy truth; Thy Word is truth," is one of Jesus' best-known prayers. It is obvious that this prayer becomes effectual through listening rather than talking.

God's Word is not short on answers. In fact, it has been delivered to us specifically for the purpose of providing answers to the problems of mankind. Given by inspiration, it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

These words imply an excellent approach to the problems of the world: Listen more, and talk less.

Immanuel Frey

The Other Shortages The prospect of chilly homes and idle factories, because of the fuel shortage, makes us feel uncomfortable about 1974. There are also a number of other shortages to add to our uneasiness.

In 1974

Will our pleasure-on-demand and comfort-on-order Americans be unselfish enough to agree to live with fewer and simpler things and to curb their self-indulgent and pleasure-seeking appetites?

The decline of morality is another cause for apprehension. Will Americans who continue to expect more sex with less responsibility, and more goods with less honesty have the moral strength to resist the temptation to cheat when sacrifices are called for?

There is a growing lack of firmness against wrongdoing and crime. The increasing consideration for the "rights"

and comforts of those who destroy property and life encourages evil-doing and diminishes the rights and security of decent citizens.

The reservoir of patriotic goodwill is low at a time when an uncertain government needs the goodwill of its citizens to help it meet the crises that confront it.

Increasing social blindness is another cause for anxiety. Americans are being persuaded to rear children who have an exaggerated sense of their own wisdom and needs; conscientious mothers are being made to feel that they are second-class citizens in the brave new world of the social planners. There are even well-educated Christians who are beginning to speak about families and children as if we have outgrown our need for them and can ignore God's will for them.

If it were only the shortage of fuel that 1974 holds in store for us, we could cope with it by wearing sweaters, shutting off some rooms in our homes, and parking our cars in our garages. It's the other shortages that are harder to contend with.

Christian citizens have two responsibilities toward these shortages. They will try, with God's help, to keep themselves from being part of the problem; and they will commit our nation's needs to the Lord. That will remove a good deal of the uneasiness about 1974.

Carleton Toppe

The Word Still Comes At the twilight of another year the American people are said to be concerned about election scandals, minority rights, and moral decay; the conflict between conservative and liberal trends; increased taxation and the unending list of political intrigue in high places; international struggles and danger of all-out war.

So said *Harpers Magazine* at year's end. Year's end 1865, that is. It comes as no shock to Bible students that "there is nothing new under the sun." Only the names have changed, but the same thing could be said of the times when John the Baptist and Jesus stepped onto the scene:

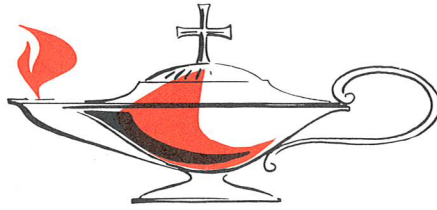
"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, *the Word of the Lord came . . .*"

In other words, into a world situation not much different from ours today, a world run by "principalities and powers and the rulers of the darkness of this world," along with "spiritual wickedness in high places," the Word of the Lord still came.

The child of God need not be disturbed overmuch by the beating of the tomtoms and the nations' siren alarms. The misbelief and mischief of the world is nothing new. The Word of the Lord still comes, and no man can stay its coming.

Or, as Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

John Parcher



Studies in God's Word

A Warning Against Idolatry

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be idolaters, as were some of them; and it is written, The people sat down to eat and drink, and rose up to play. I Corinthians 10:1-7

When we hear mention made of idolatry, our first thought is likely to be of some carved figure in wood or stone that we recall a missionary showing us when he lectured about his work in a foreign country. Our immediate reaction is: Idolatry is a terrible evil. Its continued existence in many countries justifies our spending large sums of money to send out missionaries in order to replace idolatry with the worship of the true God.

A Warning for Us

But in reading the words of our text, did it strike you that the Lord is warning *us* against idolatry? We are the object of God's concern, for by inspiration He has St. Paul remind the Corinthians — and also us! — that even followers of Christ can be tempted to idolatry. The incident to which He refers is that of Israel's

worshiping the golden calf. Let us recall that Israel did indeed know Christ, for St. Paul says that they "did all eat of the same spiritual meat, and did all drink of the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ (v.3,4). Yet despite this knowledge of a Savior, "the people sat down to eat and drink, and rose up to play."

That quotation takes us back to the sad events recorded in Exodus 32. There we are told that when Moses' return from his meeting with God on Mt. Sinai was delayed, the people coaxed Aaron into making for them a golden image of a calf. Even though they referred to this image as the god that had brought them out of Egypt (Exod. 32:4), and though Aaron proclaimed a day of worship to Jehovah by saying: "Tomorrow is a feast to the LORD" (32:5), yet when the people gathered together "to eat and drink, and rose up to play" (32:6), the Lord's anger broke upon these idolaters in that He had Moses punish 3,000 of them with immediate death (32:19-28).

Where the heart is not right toward God, there can be no true worship. There the result can only be idolatry. Hence St. Paul says: "Now these things were *our examples*, to the intent *we* should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them" (v.6,7a). Being idolaters, i.e., worshiping a false god, is not at all impossible even for those who consider themselves to be children of God. So serious a threat to every believer's spiritual life is idolatry that our Lord found it necessary in the very first of

His Commandments to warn: "Thou shalt have no other gods." Having "other gods" is not something that is confined to pagans bowing down to wood and stone. It is something that lies very close to each and every one of us. Luther has aptly stated: "That upon which you set your heart and put your trust is in reality your god."

A Necessary Warning

To fear, love or trust anything as we should fear, love, and trust in God is actually idolatry. One could list any number of illustrations. E.g., to allow some of the so-called "scientific" theories and hypotheses to undercut our faith in God's revealed Word is in effect idolatry. It is fearing "science" as we should fear God alone. Or to love the things of this world to the extent that having them means more to us than regularly and generously contributing to the work of the Lord is actually idolatry. It is making mammon our god. Or to trust in doctors or medicine as though they by themselves can cure us, rather than our Creator and Preserver-God, is in effect idolatry. It is putting earthly things in God's place. And so it can be with any of the things of this world.

Forgiven in Christ's Blood

When we realize how dear we are inclined to hold our material possessions, and how much we are wont to trust in them for security, then we realize how vulnerable we are to the temptation of idolatry. Then we realize how much we need our Lord's warning, lest we fall. But we need more than a warning. We need help for the many times we have fallen. Hence, our constant prayer ought to be that the Lord in His grace would keep our eyes fixed on Him who on the cross has paid for all our sins, even the sin of idolatry. May a burning love for that Savior give us the strength ever to fear, love, and trust in Him above all things!

Armin J. Panning

In the Year of Our Lord . . .

Saints and Sinners

Normally, sinners are named first. First the sin; then repentance, and faith, and the gleaming white robes of Christ's righteousness. From sinners to saints: this is the natural order, the order of salvation. The reversed arrangement above merely spotlights another order: the Year of our Lord with its saints' days.

As it took shape over the centuries the Year of our Lord became ornamented with special days for honoring special saints. At first this happened moderately. It is natural for Christians — Holy Scripture shows us the way — to remember the saints who have gone before us, to thank God for these gifts to the Church, to find encouragement in their example of faith, and to imitate their faith-life. However, what began moderately got out of hand. The ornamentations of the Lord's Year transmuted into encrustations. By the early fifteen hundreds the Year of our Lord had become encumbered with an excess of saints' days that pushed the Lord Jesus Christ into almost total eclipse. During the Reformation, therefore, our church calendar received the same kind of pruning given our liturgy or Order of Sunday Worship. Saints' days were weeded out by the dozen.

Yet not entirely. Again the Lutheran fathers followed the path of moderation. Saints' days may be kept if used as explained above. It cannot be said too often: We do not equate sainthood with sinlessness; we do not think of saints as people without sin. In Scripture we see that some of the saints once belonged among the greatest sinners. Not for what they were but on account of what Jesus made them, they are honored as saints. In this sense we call Matthew

and Paul, Peter and Mary Magdalene, as well as Mary the mother of Jesus holy people or saints.

But where does one draw the line with this title? Who is properly included in the register of saints whose memory may be publicly honored in the church calendar? Why do we shy away from referring to Luther as St. Martin? Let Luther explain. In a notable discussion of the subject he once wrote to the internationally famous European scholar Erasmus as follows:

I do not deny that those whom you mention are the saints or the Church of God, but because if anyone does deny it, it cannot be proved that they are saints, but remains entirely uncertain, so that an argument based on their sanctity is not reliable enough for the confirmation of any doctrine. I call them saints and regard them as such; I call them and believe them to be the Church of God; but I do so by the rule of love, not the rule of faith. For love, which always thinks well of everyone, and is not suspicious but believes and assumes the best about its neighbor, calls anyone who is baptized a saint; and no harm is done if it makes a mistake, for it is in the nature of love to be deceived, seeing it is exposed to all the uses and abuses of all men as the general servant of good and bad, faithful and unfaithful, true and false alike. But faith calls no one a saint unless he is declared so by a divine judgment, because it is in the nature of faith not to be deceived. Therefore, although we ought all to be regarded as saints by one another according to the law of love, yet no one ought to be decreed a saint according to the law of faith, so as to make it an article of faith that this or that person is a saint.

Again, then, why not St. Martin? In this case, not from doubt whether Luther fell asleep in Jesus. We constantly deal with Luther as with Peter, Paul, and others. We thank God for this gift to the Church and we find encouragement in the example of his bold, humble faith. Yet we stop short at formally capping Luther with the saint's title. We do this also from a sense of proportion or moderation lest what began with Luther gather momentum and get out of hand.

What has this to do with the present season when our thoughts dwell on the birth of a Child who won sainthood for sinners? A quick look at the church-year calendar in the front of our hymnal explains why. During the 12 days of Christmas the Year of our Lord gives room for celebrating three saints' days. Two of these are of special interest, the day of St. Stephen on December 26 and, on December 28, the day of the Holy Innocents or babies murdered at Bethlehem. Midst the high festivities of our Savior's birth it was deemed fitting and proper to give time to the somber solemnities of God's children young and old who were put to death on account of Jesus. Such Christmas-time contrast is good. The sad news of martyred saints accords well with the glad news of Christ's birth. The records of sorrow add breadth and depth to the sound of joy; they assist in setting off Christmas celebration as genuinely Christian. For with our Savior's coming, we Christians always remember also the why. We make merry at the Christ-Child's birth, and we also see laid on Him our sin and, overshadowing Him, the cross. The Christian Christmas, the Christmas of the Year of our Lord, sings all of these melodies — the dark with the bright and the glad-some with the gray.

Theodore J. Hartwig



THE HEART OF DIXIE

On Alabama's auto licenses appear the words "Heart of Dixie," evoking ideas of cotton plantations, banjo strumming, and a leisurely rural life. There are modern versions of such a society tucked away in some parts of the state, but for most Alabamians life is urban, industrial, and fast-paced. Alabama is a part of the New South, the region in which during the past decade personal incomes, jobs, and markets grew at a faster rate than anywhere else in the United States.

Business and industry are rapidly discovering the economic advantages of locating in the Southeast. Alabama, in the heart of Dixie, is in the middle of this expansion. Huntsville's

Space Center, Birmingham's Medical Complex, Mobile's soon to be "Superport," are major contributors to the rise of Alabama.

Helen Keller, William Crawford Gorgas, Dr. James Daniel Hardy, Lester Hill, Hugo Black, Winton Blount, Jim Nabors, Bart Starr, and Henry Aaron lead a list of native Alabamians who have excelled in their respective fields. Yearly the "Crimson Tide" of the University of Alabama and the "Tigers" of Auburn University are ranked among the best collegiate football teams in the nation.

In Alabama a love of one's country and its flag, the importance of family life, and good home-styled cooking

are not a politician's slogan. Rather, they are a way of life maintaining a tradition among natives and converting to its tradition new arrivals.

The Rocket City

The city of Huntsville, located in Alabama, calls itself the "Rocket City" and the "Home of Skylab." It was in this Tennessee River Valley location that Dr. Werner von Braun and his team of German experts did the majority of their research. This activity led to the founding of NASA's Marshall Space Flight Center. As a result, during the 50's and 60's the little city of Huntsville boomed from a population of 12,000 to over 140,000. The Marshall Space Flight Center Museum should be a must on the tourist's itinerary through the South.

With the increased population came WELS members from around the country. The Lord had opened a new door. In January, 1966, the first service was conducted by Pastor Raymond L. Wiechmann. In July of that same year, Pastor Myrl Wagenknecht was ordained as the WELS pioneer pastor in Alabama. A "temporary" worship facility was rented. A fine parsonage was purchased. A search for land was initiated. For four years

Interior of Redeemer Church, Huntsville



The Authors . . .

Ninety miles separate the Petersons and the Waacks, the distance from Birmingham to Huntsville.

Karl and Mary Peterson live with their son and daughter in Birmingham, where Karl has been pastor since his graduation from Wisconsin Lutheran Seminary in 1969. His home is St. James, Minnesota, and her home is Milwaukee, Wisconsin. Before attending Wisconsin Lutheran Seminary, Pastor Peterson attended Martin Luther Academy at New Ulm and Northwestern College in Watertown.

The Waacks, Ralph and Carole, both are natives of Manitowoc, Wisconsin. They

also have a son and a daughter. Pastor Waack is a graduate of Manitowoc Lutheran High School, Northwestern College and, in 1971, Wisconsin Lutheran Seminary. The Huntsville congregation is his first assignment.

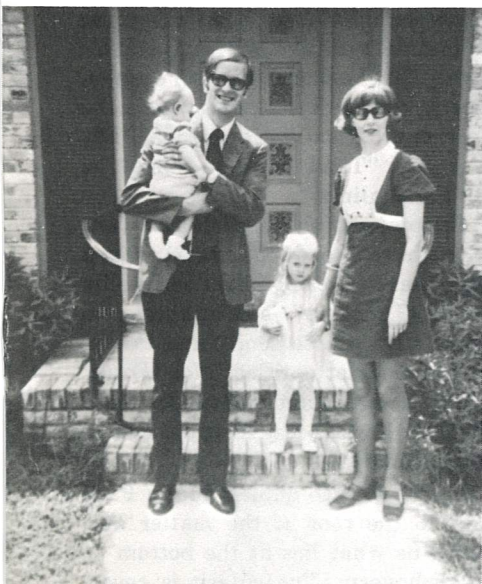
Both families are avid Packer fans. That's why a member gave the Petersons a subscription to the Milwaukee Journal. However, their message in the community is not about the "Pack" but about Christ, and that in an area where Lutheranism is practically unknown. Predominant in Alabama are the Methodists, Baptists, Presbyterians, and the Church of Christ.



Word and Sacrament at
Our Savior Lutheran, Birmingham



Church Council at Birmingham



Pastor and Mrs. Ralph Waack

Pastor Wagenknecht diligently planted the seed of the Word before accepting a call to Texas. His Spirit-led efforts were not without result. The Huntsville congregation survived two major setbacks, continuing on faith more than on fact. From Huntsville would be generated a sister congregation in Birmingham as well as congregations in Georgia, Louisiana, South Carolina, and Tennessee.

The ups and downs of the space program, a highly mobile population, coupled with a lengthy vacancy challenged the membership of Redeemer Evangelical Lutheran during its early years. In July of 1971 Pastor Ralph Waack was installed. Fifteen months later the congregation dedicated its house of worship. It was a joyous group of dedicated Christians who gave thanks to God for His gift of a chapel six and one-half years after they had first rented a "temporary" place of worship. The traditionally styled edifice, designed by an architect in the congregation, Mr. L. P. Aaberg, gave the mission congregation the base of operation so necessary in a new field. From all around the country and the world, families who have been torn up from their roots are coming to Huntsville. Redeemer's mission is to offer all of Huntsville's population the opportunity to walk in Christ, rooted and built up in Him, established in the faith.

Birmingham

From a railroad crossing in a cornfield to an "All-America City" is a long way to come, but Birmingham has done just that during her first 100 years. The 1,200 settlers who inhabited Birmingham in 1871 have grown to 743,500. Dirt paths have given way to superhighways. A growing municipal airport, until the recent energy crisis, handled 120 flights daily. Birmingham is rightly called the Magic City. Its brief history attests to the spirit of its people and the richness of its heritage.

On June 30, 1968, Pastor Wagenknecht of Huntsville conducted the first service of Alabama's second WELS congregation, Our Savior Evangelical Lutheran in Birmingham. A group of WELS members

from the mid-central states together with several local families committed to confessional Lutheranism were grateful for Sunday worship, even if it had to be in the evening. In July, 1969, Karl Peterson was installed as the resident pastor of this new mission. Worshiping first in a YWCA chapel and then in a bank basement, the new congregation, like all others, realized the urgent need for a permanent place of worship.

In the growing metropolitan area, many avenues and opportunities for mission expansion presented themselves. More than one area of the city seemed to demand the location of the mission. However, after thorough study, it was recognized that the "over the mountain" region would be the best suited location. Setting its eyes toward the future the young congregation secured a five-acre tract of land by means of a Church Extension Fund loan. Located in a heavily wooded area dotted with flowering dogwoods and magnolias, Our Savior Congregation enjoys one of our Synod's most beautiful church sites.

Yet a greater beauty lay on the horizon. With the aid of the Synod's architectural consultant, Duane Anderson, plans were begun for an initial worship facility. In August, 1971, an attractive and well-designed "Camelot" chapel was dedicated. God's Word, as it always does, brought forth abundant fruits. The congregation grew steadily, now numbering 87 members, of whom 67 are communicants. Today, a parsonage is nearing completion adjacent to the church. A week-day nursery school is looked to as the forerunner of a more complete program of Christian education. By means of a daily radio devotional program, "Words Of Faith," the Gospel's joyous news is proclaimed throughout the central portion of the state. Listeners responding to the program's offer receive a copy of "Meditations," thereby enabling them to grow more in their knowledge of God's Word. In its first six weeks, with God's blessing, the program drew more response than others of a similar nature in a year's time.

Birmingham's WELS members have demonstrated their love of the

Savior, sharing their abundant blessings generously. With dedication and enthusiasm these faithful Christians well represent our Wisconsin Synod in the foothills of the Appalachians.

A New Era

By Synodical resolution the Gulf-Atlantic Mission District of the Michigan District of the Synod is now the South Atlantic District of the Synod. Alabama's WELS congregations have been involved in this growth and development from the first. United in spirit and in purpose, the WELS congregations of the Southeast will continue to represent our Lutheran heritage in the future as diligently as they have in the past.

Mission work in the "Bible Belt" is different from that in other areas of the country. The people, the culture, the religious heritage of the South is more Anglican than German, more conservative than liberal, more traditional than contemporary. Yet the sinner's hopeless plight and the Gospel's joyful hope remain the same, unbound by heritage, culture, or location.

In Alabama the message of the Gospel is from the "Heart of Dixie" to the heart of Dixie.

Ralph Waack
Karl Peterson

YEARBOOK 1974

The Official Directory of the

Wisconsin Ev. Lutheran Synod

The WELS Yearbook contains a complete listing of all officials, boards and committees of the Synod and the Districts; the name, address and telephone number of all pastors, professors and teachers; the name, address and time of service of all congregations; a complete listing of all colleges, academies, area high schools, day schools, and charitable institutions; a directory of the pastors and teachers of the Evangelical Lutheran Synod and the Federation for Authentic Lutheranism. Spiralbound.

Order Now Price: \$1.40

This is the Love of God

THE SIXTH COMMANDMENT

"Christian, Cherish Chastity!"

All of God's Commandments are mocked by this ungodly world of ours. None of the Commandments receive any real respect. Christians know this only too well. The growing immorality of the world as the end approaches is well documented in the prophecies of Scripture. In fact, the rapidly sinking level of morality is for us an ever-present reminder of the importance of "watching and praying" that we do not enter into temptation. Through Paul, the Lord sadly tells us that "evil men and seducers shall wax worse and worse" (II Tim. 3:13).

Can you think of anything which demonstrates more clearly that we are living in the last times than the growing disregard for the Sixth Commandment? Luther reflects the deeper implications of God's "Thou shalt not commit adultery" when he explains: "We should fear and love God that we lead a pure and decent life in word and deed, and that husband and wife love and honor each other."*

(*) proposed new translation by the WELS Board for Parish Education.

THE SEVENTH COMMANDMENT

"All Dishonesty Is Sin!"

As do the other nine Commandments, the seventh also has two facets. In His Law the Lord not only shows us what we are *not* to do — He also guides us in what we *are* to do. We could put it this way: each Commandment has a negative ("Thou shalt not") and a positive ("Thou shalt") side. A New Testament passage which skillfully and clearly touches both of these facets in connection with the Seventh Commandment is I Timothy 6:6-10: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The Apostle Paul here concentrates, in the first place, on how the Christian will try to conform to the "positive" side of the Seventh Commandment. "Be godly — be content," he tells us. One who, in response to God's love for him, practices these virtues with the Spirit's help, is indicating that he knows that all dishonesty is sin. He knows that when the Lord says, "Thou shalt not steal," He is saying, "Thou shalt be honest in all thy dealings."

Temptations to be dishonest lurk everywhere. No doubt many of you have heard or read in the news media "public service" announcements which urge you to send for a Postal Service booklet entitled, *Mail Fraud Laws*. These announcements state that "the list of schemes to defraud is almost endless."

In the passage quoted above, Paul goes to the root of the matter and shows us what lies at the bottom of all dishonesty. The culprit is covetousness, the "love of money," the

How much purity and decency in word and deed do we see in the world around us? Divorce is no longer seriously decried. "Trial marriages" are recommended. Extramarital and premarital sex are commonplace. Nothing presented on the screen or in print is really obscene, in the minds of some, no matter how grotesquely perverted this material might be!

But how does all this affect sincere Christians today? Surely the fact that we bemoan what is happening ought not nourish the "pharisee" in all of us, for only too often it happens that also out of *our* hearts there proceed "evil thoughts . . . adulteries, fornication" (Matt. 15:19). Just as the Bible tells us of many instances in which men of old sinned against the Sixth Commandment, so it also reminds us of our serious weaknesses in this respect. We *do* have sinful hearts. We need God's assistance to help us curb the lusts of our flesh.

The Lord wants to help us with this, and more. He wants to induce us actively to strive for chastity. That's why He reminds us of what His love has done for us in redeeming us through Christ and in making us acceptable in His sight. In this way He builds up love in us for him. We see anew what "We love Him because He first loved us" means. As a result, obscenity, lust, unchastity become increasingly repulsive to us. We want good thoughts to replace the evil — thoughts of worshiping and serving God — of the needs of the Lord's kingdom as they appear in our congregations and schools and Synod — of being good parents or good children — of practicing good stewardship — of being true "*doers* of the Word."

Lord, help us, as Christians, to cherish chastity, for this, too, is to demonstrate the love of God.

Philip R. Janke



"will to be rich." Covetousness, in fact, is the root of *all* evil. We need look no further for reasons why there is so much deceit and dishonesty, robbery and theft in this world. Greed is the sin behind much of the sorrow, misery, and woe to which also Christians are subjected.

All but the most spiritually demented will agree that stealing is sin, but perhaps not as many have analyzed their own attitudes of discontentment as being equally sinful. Think of Eve in Paradise. When Satan suggested that God was being unfair to her by not allowing her to have something desirable and profitable, she became greedy; she *wanted* that forbidden fruit. She was no longer content with God's bountiful goodness. Witness the birth of lust! Here we see the origin of discontent, greed, covetousness, theft, robbery, fraud, dishonesty.

We dare not close our eyes to the fact that all of us are daily exposed

to temptations to faithless dissatisfaction with God. We live surrounded by stealing and dishonesty in government, industry, labor, management; stealing and dishonesty on or off the job, in school, at the bargain counter; dishonesty and fraud among rich and poor alike, in word and in deed, in public and in private life. Can any of us honestly plead complete innocence with regard to any of these sins? Not if we don't want to be dishonest!

Surely here, too, we can again see our need to accept divine help in our helplessness. We need to keep on turning to Jesus, for in Him alone do we find riches and wealth to satisfy our discontent. And with such glorious and lasting treasures, we need not stoop to dishonesty, for we will have temptations to greed and related sins under control. God grant that, having food and raiment, we will be therewith *content and thankful*.

Philip R. Janke

CAMPUS PASTORS' INSTITUTE

The Student Services Committee of the Special Ministries Board conducted a campus pastors' institute on Wednesday, November 7, 1973, at St. John's Lutheran Church, Wauwatosa, Wisconsin. Campus pastors, Mission Board chairman, and members of the Special Ministries Board participated throughout the day. Students from the Wisconsin Lutheran Seminary joined the discussions conducted during the afternoon session.

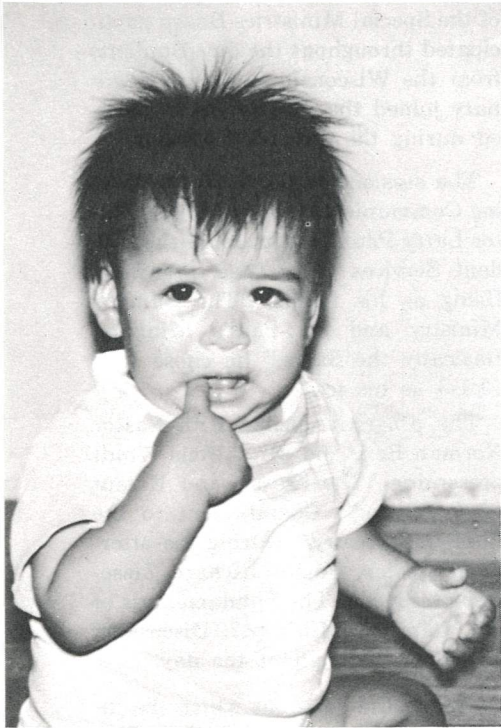
The sessions began with an opening Communion service at which Pastor Larry Pautz, chairman of the Student Services Committee, preached. Using as his theme, "The Campus Ministry and St. Paul's Ministry, Basically the Same," he chose Acts 13:1-3 as his text.

The program opened with Pastor Norman Berg and Mr. Alfons Woldt presenting "The Nature and Extent of the Synod's Commitment to the Campus Ministry." During the afternoon session, Pastor Richard Ziesemer presented "The Fundamentals of the Campus Ministry." Discussion was lively throughout the day.

Among the decisions which the institute arrived at were: We should attempt to revive the "Workbook for Campus Pastors." We should prepare a "kit" for the purpose of assisting congregations in gathering names of students. We should strive for a greater degree of understanding and cooperation with Lutheran Collegians. We should be bold in our witnessing for a greater degree of understanding and cooperation with Lutheran Collegians. We should be bold in our witnessing for Christ and use as our primary resources those means which the Lord has given us. Those present expressed their desire that institutes be continued on an annual basis.

We are grateful that the Lord has granted us many men who are willing to accept the responsibility of serving our young men and women who are in need of spiritual care while attending public and non-WELS affiliated schools away from home. May the Lord continue to bless also this very necessary arm of the church's ministry!

A. Woldt



Gerald Pinal at the
East Fork Nursery in 1971.

A recent Confirmation Class at the
East Fork Mission, Whiteriver, Arizona



"Baby Boy"

Pastor "Gene" H. E. Hartzell wrote recently, "It is difficult to imagine anyone, anywhere, working with littler children than we do at the Nursery. We regularly have infants who come to us at six pounds — some have been smaller.

"The Wisconsin Synod is a *mother* to these children. Currently, we have a little boy who does not even have a name as yet! We call him (and baptized him) *Baby Boy*. But through us our Synod has given this little baby a priceless name, 'The Little Boy in East Fork Lutheran Nursery who was baptized in the name of the Father, Son, and Holy Ghost on the 19th of November, 1972.' What a name! What better name could he have!" Jesus said, "I was a stranger, and ye took *Me* in!" What greater gift could we confer on a homeless baby than to have the Lord Jesus acknowledge him!

After 50 Years, Is the Nursery Still Needed?

Again we turn to Pastor Hartzell. "From time to time there comes to us a child who, though we may not know it at the time, is also little in life expectancy. Our Synod and its faithful supporters of our Nursery have given love, care, and shelter to many such shortterm travelers on the road of life. We were their inn, their arms, their best friends, and the ones who offered up prayers in their behalf. Not so long ago another such little one left our care and within a week was dead! Another one left our Nursery in the afternoon and never saw the sun rise on another day!

"Since we receive them into the kingdom of God by Baptism, can any ask, 'After 50 years, is the Nursery still needed?'"

"There Shall Be Joy In Heaven"

The gentle Innashood of East Fork continues: "What are the joys of our work with the little ones of Jesus in

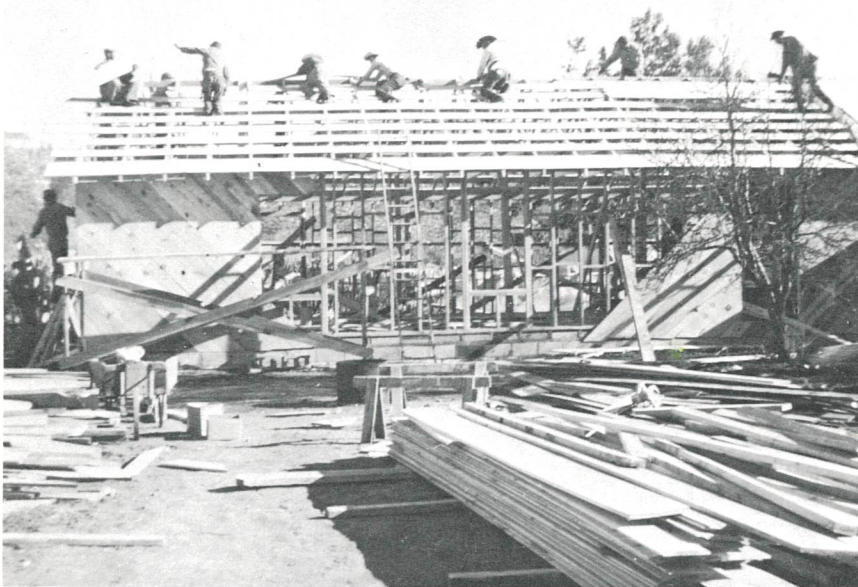
Apacheland? For me it's a great thrill to hear them call me by my name; to see them run toward me, not away; to feel them crowd close just to touch me sometimes; to hear a little boy who comes into church to stand and look at the Nativity scene on the old pump-organ, say, 'Baby Jesus was born in a manger for us — isn't it?' Above all, to know that last year alone I was permitted to baptize just *half a hundred* babies and children!

"Another real joy all of us can share is knowing that through the Christ-motivated generosity of our Synod's members every bill for the Nursery operation was paid for 1972 (in the neighborhood of \$75,000!), as the bills have been paid for the preceding 49 years."

Teaching Them

But the work with children goes on after babyhood and in many places outside of the Nursery in Apacheland. Our various pictures from the fields show this. Our missionaries often must travel way into the back stretches, the hills and canyons of Apacheland, to bring the saving Gospel to distant, isolated families. Although new roads, such as the one at Cibecue, are making places that were formerly hard to reach quite accessible, there are settlements, such as Maverick, which are almost cut off in winter because of the deep snows.

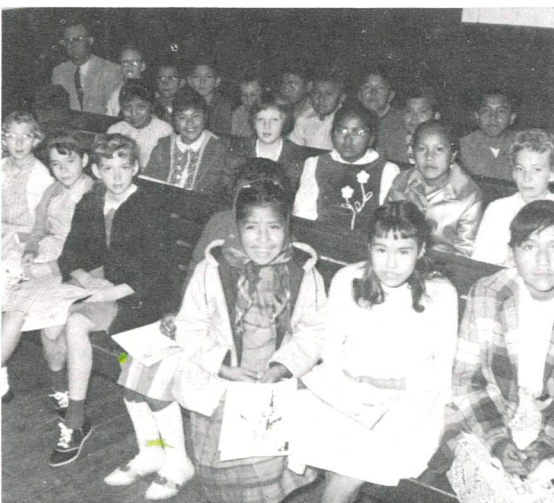
Various types of programs are used to teach children to know their Savior. At East Fork, Cibecue, Peridot, and Bylas we have Christian day schools; at Whiteriver, San Carlos, Canyon Day, Cedar Creek, and others the youngsters are taught in Sunday schools. The members of the congregation of Pastor Arthur Guenther at Whiteriver built an entire education building with their own hands and their own funds out of love for their Savior and concern for their children's Christian training. Congregations like that of Pastor Alfred Up-logger at San Carlos conduct success-



Everyone helped at Whiteriver in building the Education Building needed to accommodate the large Sunday school enrollment. Members of the Church of the Open Bible bore the entire expense of the project.



The Les Baha Family — Les is the grandson of Chief Alchesay. He is the treasurer of the Whiteriver Congregation.



Intermediate Sunday School class at Whiteriver



East Fork Academy students make weekly camp calls.

ful vacation Bible schools for their own and many other children of the area.

Each One Teach One

An active evangelism program has been started by various pastors. At East Fork Academy the students are trained to go out two by two to the scattered homes and camps to bring the Bible and Catechism to children who would otherwise not be reached by the church.

In this 80th year of the Apache Mission we are training the third generation of our Apache friends. Only now the Lord has given us the joy of seeing our first Apache Pastor, Quincy Wiley, ordained for the work of the Lord among his own people.

It serves to underscore the fact that, to succeed as a church, our Apache Conference and our Apache congregations will do well to become ever more actively involved in the work of the Lord, begun among their people so many years ago and carried on so selflessly by such a long succession of faithful witnesses of Jesus.

To them the Lord speaks, as He once spoke through Moses to His people, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons!" (Deut. 4:9.)

First Lutheran Apache Ordained

On July 8, 1973 the first Lutheran Apache ever to have completed the training course for pastors in the Wisconsin Ev. Lutheran Synod was ordained and installed as pastor of the Canyon Day-Cedar Creek parish near Whiteriver, Arizona.

This may be considered an answer to prayers of 70 or 80 years' standing. Ever since our Apache mission was begun in 1893, the many missionaries who labored in that field and the Christians back at home who supported them have implored the Lord to move the heart of an Apache youth to

become a pastor to his people. There were those who began the long, difficult course of studies, but none ever completed the course until now.

Pastor Quincy Wiley had to work his way through college and seminary with a wife and three children to support. This would have been virtually impossible without the help he received from pastors and friends in Wisconsin and from his mother-in-law in Arizona.

The Lord was with him all the way, also on the very day of his ordination, when his car met with what might have been a very serious accident. About eight miles from Canyon Day the car in which Pastor Wiley and his entire family were driving threw a front wheel, including the brake drum. Traveling at 50 miles per hour, it is a sheer miracle that Pastor Wiley was able to keep the car on the road, the axle scraping the pavement for about 300 feet. The Lord's assurance to His messengers, "I will be with you!" was fulfilled literally.

Friends and relatives, pastors and teachers from both reservations filled the chapel at Canyon Day for the ordination service. The sermon was preached by Pastor Alfred Uplegger, to whose congregation at San Carlos the Wiley family belong. He spoke on I Corinthians 2:7, exhorting the young Apache pastor to "Speak the Wisdom of God!" Pastor Dennis Meier of Peridot served as liturgist. Chairman R. H. Zimmermann of the Board for World Missions read the Rite of Ordination. Several other pastors spoke words of blessing over the new pastor with the laying on of hands.

Veteran Pastor M. J. Wehausen of Phoenix had also come out to the reservation for the occasion but met with a serious accident on the day before when his car ran off the road near Cibecue. He had to be taken to the Showlow Hospital instead.

May the Lord give blessing and constancy to His servant so that all he says and does may be to God's glory and to the saving of many souls through faith in Christ, the Savior of the world!

Edgar Hoenecke



Faith Lutheran at Pittsfield, Massachusetts*

Dedication at Pittsfield

With praise to God and gratitude to the members of WELS, whose prayers and offerings made this day possible, Faith Evangelical Lutheran Church of Pittsfield, Massachusetts, dedicated its mission chapel to the glory of the Lord on June 17, 1973. The Rev. Daniel M. Gieschen, chairman of the Michigan District Mission Board, preached God's Word in the 10:00 A.M. dedication service, which was attended by 145 worshipers, many of whom were guests from the community. In an evening Vesper service, God's Word of encouragement was offered by the Rev. Karl R. Gurgel, of South Windsor, Connecticut, the pastor who began exploratory work in Pittsfield. The 110 worshipers included friends from sister congregations of the Colonial Conference, especially Faith's "daughter mission" in Schenectady, New York. The liturgist was the resident pastor, Paul Kelm, who has served the congregation since its organization in 1970.

Construction began during the snows of November, 1972. Acting as its own general contractor, the congregation enlisted Mr. George Lehmann of Lake Mills, Wisconsin, to supervise the project as agent-expediter. Countless man-hours by the members on winter weekends kept construction costs down. Painting and staining were done by the con-

gregation under the direction of another faithful member of the Synod, Mr. Robert Kohlmeyer of Indianapolis, Indiana. Memorial gifts by members and friends made possible the purchase of pews, organ, altar furnishings, kitchen, and a host of necessities and niceties.

The new chapel is a prototype design by the Synod's former architect, Duane D. Anderson. Called "Camelot" by the architect, this modified A-frame is finished in split-cedar shakes and redwood siding, with the open appeal of glass on three facets. A lighted Chi-Rho symbol invites motorists on Holmes Road to inquire about the Christ thus symbolized. The interior is done in natural wood decking, set off by carpeting throughout. Seating for 110 in the nave is augmented by a balcony and two multipurpose rooms separated by glass from the nave and served by a sound system. A fellowship hall, office, and meeting room complete the near 3,800 square feet of above-ground space, arranged in the shape of a cross. The contemporary design and the practical use of space for more than one function have attracted attention in local newspapers.

(Continued on next page)

*Photo by Joel Librizzi of the Berkshire Eagle, Pittsfield, Mass.

Looking at the Religious World

information and insight

New Lectionary and Church Calendar

Blue is suggested as an appropriate color for paraments and vestments during Advent in the new lectionary and calendar for the church year put out by the Inter-Lutheran Commission on Worship for the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Evangelical Lutheran Church in Canada. The three American church bodies have already approved the new publication in the "Contemporary Worship" series, which also suggest red as a liturgical color for Holy Week and plain, unbleached linen as an alternate to the traditional violet of Lent.

The calendar proposals include a number of surprises. The present pre-Lenten Sundays with the big names, Septuagesima, Sexagesima, and

Pittsfield (Continued)

The effect of a new church home on the 100 plus souls of the congregation is a spiritual intangible — joy, gratitude, and a renewal of purpose. More easily measured is the effect of a church building on the community of 50,000. In this area where Lutheranism is little known and WELS transfers are rare, a church building means recognition and permanence in the community. It means visitors and prospects that weren't in evidence when worship services were held in the Pittsfield Girls Club. It means a place and an opportunity to proclaim the very reason for our existence — the Gospel of salvation in God's Son, Jesus Christ.

Not history or architecture, but this Gospel, is the cause for joy and thanksgiving among the members of Faith in Pittsfield. May God bless this beautiful, new tool for His work! And may He likewise bless those who use this tool to His glory and the gathering of His sheep!

Paul Kelm

Quinquagesima, lose their cumbersome designations as they become part of an extended Epiphany season. In the second half of the church year the present "Trinity" Sundays become "Pentecost" Sundays. "Lesser festivals" have been provided for Martin Luther and Martin Luther King Jr., Quaker George Fox and Methodist John Wesley and Puritan Jonathan Edwards, artist Albrecht Durer and healer Albert Schweitzer, composer Johann Sebastian Bach and hymn-writer John Mason Neale, Mother Monica and Pope John XXIII.

The lectionary section offers a three-year cycle of Scripture readings based on a series used in the Roman Catholic Church. Gospel readings for the first year are mainly chosen from Matthew. In the second year Mark and the third year Luke are extensively used. One purpose of this arrangement is to enable a pastor to coordinate a series of sermons on one of the Gospels with the Sunday readings.

There are sure to be varied reactions to what is being proposed in this new lectionary and calendar. Coloring Advent blue will not necessarily disturb too many of us. However, there will by no means be any unanimous endorsement of the idea of providing space in the Lutheran church year for the lapsed author of *The Quest of the Historical Jesus* or for the promoter of Vatican II.

Edward C. Fredrich

Should the Government Control the Schools?

"No", says Indiana Congressman Earl F. Landgrebe emphatically. Recently Landgrebe introduced a bill in the House which would drastically curtail control over the nation's schools by the federal government. He offered the proposed legislation as a substitute for the House Labor and Education Committee's bill, H.R. 69, which would extend the Elementary and Secondary Education Act of

1965 for another five years. Landgrebe's bill would phase out much of the ESEA program over the next four years.

Federal aid to education is unconstitutional, according to the Indiana congressman. It will lead inevitably to total federal control, he argued in introducing his proposed legislation. Landgrebe sees a cause and effect relationship between centralization and a diminishing quality of education. Reports cited by the congressman indicate that the liberal expenditure of federal funds under Title I of ESEA has not produced learning benefits for the child.

Landgrebe's purpose is to offer members of Congress a clear choice "between freer decentralized schools which might provide better education; or more centralization of schools which will perpetuate the same sorry failures."

Whether or not federal aid to education is unconstitutional is something the church is in no position to decide. Nor is it the business of Christ's church as such to encourage or discourage such legislation. Nevertheless a Synod like ours which maintains its own school system has an indirect interest in such legislation. We are convinced that the centralization of the nation's public schools would create a climate unfavorable to the free functioning of our own, perhaps also hastening the day when the government would claim the right to control all education.

Congressman Landgrebe has espoused an unpopular cause, one certain to be attacked by the educational establishment. We admire his courage. As civic-minded citizens we appreciate his concern for improving the quality of public education. And as parochial school-minded Christians we appreciate what his proposed legislation could do to help insure the continued functioning of our own Christian schools.

Religious Certainty

The page of editorial opinion in *The Lutheran Standard* (ALC) recently presented a four-article series on subjectivism in the church. Some of the author's thoughts are worthy of a wider reading, especially in this age when many Christians are attaching undue importance to religious feelings in their quest for religious certainty.

The editorialist begins with a brief sketch of the phenomenal growth and an analysis of the sudden popularity of the charismatic movement. He continues, "These are the components of an age looking for some sort of assurance. Subjective religious 'good feelings' and ecstatic experience like 'tonguing' have been a shortcut answer to all doubts for many.

"Authenticating the truth of such religious experience by the fact that it removes doubt and uncertainty is quite at odds with the Bible itself, however. The Bible bids us walk by faith, not by sight. When the disciples paraded their experiences — even to casting out devils — before Jesus, he warned them (Luke 10:20). They were not to rejoice that the demons

were subordinate to them, but to rejoice that their names were written in heaven. This was a promise testable through no experience whatever, but accessible only to faith.

"The ultimate danger in religious subjectivism of any kind," the author concludes, "is that it tends to demean the total necessity of clinging at all times to the Rock of Ages. That my feelings of spiritual well-being should be the measure of my relation to God is to sing another song than, 'Nothing in my hand I bring, Simply to Thy cross I cling.'" (*Lutheran Standard*, Sept 4, 1973, p. 15.)

Words well spoken and worth pondering — and passing along to a friend under the spell of neo-Pentecostalism's religious good feelings.

A Humanism Sampler

In one of our previous columns (NWL, Oct. 7, p. 328) we took note of the pending publication of the Humanist Manifesto II. The article in that issue was based upon an Associated Press release. Now we have the new Manifesto in hand. It is even more blatantly anti-God than we had anticipated. Some excerpts follow:

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival. (Preface)

Humanism can provide the purpose and inspiration that so many seek, it can give personal meaning and significance to human life. . . . As non-theists, we begin with humans, not God, nature, not deity. . . . No deity will save us, we must save ourselves. . . . There is no credible evidence that life survives the death of the body.

The fact that some of the nation's most influential opinion molders have espoused the Manifesto is cause for real concern.

The nation's public-school classrooms are constitutionally closed to the teaching of Christianity, but open to the teaching of religious humanism. Satan will not fail to capitalize on that open-door policy.

Joel C. Gerlach

Direct from the Districts

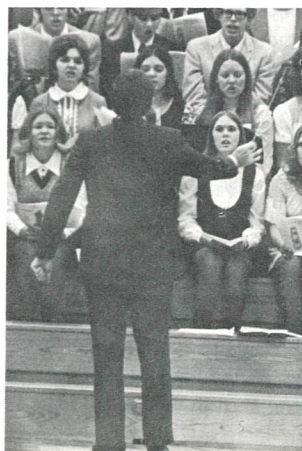
Minnesota

Joint Reformation Service at DMLC

The 20th annual Reformation service was held by congregations of the New Ulm area on Sunday evening, October 28, at Dr. Martin Luther College. About 1,700 persons attended.

Pastor Melvin Schwark of Lake City based his sermon on the words of Genesis: "And God said, 'Let there be light!'" Pastor H. Russow of Sleepy Eye was liturgist.

Two choirs took part in the service. Mr. David Nack of Fairfax directed a children's choir which sang "Lord, Keep Up Steadfast in Thy Word." Prof. Bruce Backer of DMLC directed a mass choir in the singing of "If



Prof. Backer and mass choir

God the Lord Were Not our Guide." The organist for the occasion was DMLC Prof. Francis Schubkegel.

In the afternoon of the same day the full-length film, "Martin Luther," was shown. The film was shot on location in Eastern Germany.

Southeastern Wisconsin

Redeemer Lutheran, Cedarburg Dedicates First Church

Redeemer Lutheran Church in Cedarburg, Wisconsin, one of our newer mission congregations, was organized in 1970. Three and one-half years later, on October 7, 1973, the congregation was privileged to dedicate its first church building. Prior to this, worship services had been in the Cedarburg Town Hall. Almost 500 persons attended the morning and afternoon services on the Sunday of dedication.

During its brief history, a number of men have served Redeemer Congregation. Dr. Siegbert Becker, professor at Wisconsin Lutheran Semi-

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Bitter, Robert A., as pastor at St. Paul's, Moline, Illinois, by R. Scharf, on November 25, 1973 (W. Wis.).
Heins, Ronald K., as pastor at St. John's, Wauwatosa, Wisconsin, by E. Lehninger, on September 30, 1973 (S.E.W.).
Vomhof, Roger, as pastor of St. John's, Fairfax, Minnesota, by E. Carmichael, on November 18, 1973 (Minn.).

Teachers:

Gentz, Grant A., as teacher at Eastside Lutheran, Madison, Wisconsin, by K. Bast, on November 11, 1973 (W. Wis.).
Hardman, John, as teacher at Friedens, Kenosha, Wisconsin, by A. Buenger, on August 19, 1973 (S.E.W.).
Koch, Ralph, as teacher at Bethlehem, Menomonee Falls, Wisconsin, by R. Zimmermann, on September 9, 1973 (S.E.W.).
Nolte, Carl, as teacher at St. Andrew's, Chicago, Illinois, by M. Frick, on September 9, 1973 (S.E.W.).

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Heins, Ronald K.
 1249 Dewey Ave.
 Wauwatosa, WI 53213
Vomhof, Roger
 Box 217
 Fairfax, MN 55332

Teacher:

Gentz, Grant A.
 2602 Independence Lane
 Madison, WI 53704
Hardman, John C.
 1887 20th Ave.
 Kenosha, WI 53140
Hein, Michael A.
 W151 N5455 Badger Dr.
 Menomonee Falls, WI 53051
Koch, Ralph
 Box 352
 Germantown, WI 53022
Nolte, Carl
 3700 S. Honore St.
 Chicago, IL 60609

NOMINATIONS — MLS

The following men have been nominated for the vacant professorship in music at Michigan Lutheran Seminary:

David Adickes, Onalaska, WI
 William H. Birsching, Moberidge, SD
 Michael Brodbeck, Garden Groves, CA
 William Craig, Appleton, WI
 James Engel, Appleton, WI
 Willard Engel, Bay City, MI
 William Fuhrmann, Fond du Lac, WI
 Michael Hein, La Crosse, WI
 Merlyn Kruse, New Ulm, MN
 Robert Kuehn, Lake Mills, WI
 John P. Nolte, Tomah, WI
 Gordon Pape, Fond du Lac, WI
 Robert Sevo, Saginaw, MI
 Richard Sonntag, Milwaukee, WI
 Robert L. Sonntag, Manitowoc, WI
 George Traucht, Green Bay, WI
 Wayne Wagner, St. Paul, MN
 Paul Wendland, Greendale, WI
 Randy Westphal, Oshkosh, WI
 Daniel Zager, Madison, WI
 Rev. Matthew Zehms, Oakley, MI

The Board of Control of Michigan Lutheran Seminary will meet at 1:00 p.m. on January 11, 1974, to call a man from this list. The man called should be qualified to work in the MLS music department. This includes teaching classes in music theory, directing the band and choruses, and assisting in the piano program. Correspondence concerning the above should be in the hands of the undersigned by January 9, 1974.

Milton Bugbee, Secretary
 MLS Board of Control
 206 S. Alp
 Bay City, Michigan 48706

CALL FOR NOMINATIONS — MLS

Michigan Lutheran Seminary, Saginaw, Michigan, has been granted approval by the Commission on Higher Education and the Board of Trustees to call a sixteen-year professor. Herewith the Board of Control of MLS petitions the membership of the Synod for nominations for this position. The candidate is to teach in the social-studies area and possibly to assist in athletics. Please send names of candidates with pertinent information to the following by January 29, 1974: Milton Bugbee, Secretary, MLS Board of Control, 206 S. Alp, Bay City, Michigan 48706.

CHAPLAIN E. C. RENZ

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

NOMINATIONS

NORTHWESTERN PREPARATORY SCHOOL

The following nominations have been submitted for the professorship to be vacated by the approaching retirement of Prof. L. Umnus. The man called will be asked to coach in Northwestern Preparatory School, with emphasis on football, and conduct classes in physical education.

Mr. Kenneth Ahlmann	Milwaukee, Wis.
Mr. Daniel Bilitz	New London, Wis.
Rev. Roger Drews	Oak Creek, Wis.
Mr. Johnathan Earl	Baraboo, Wis.
Mr. John Eggert	Pompano Beach, Fla.
Mr. Larry Erbe	Onalaska, Wis.
Mr. Jerry Gronholz	Lake Mills, Wis.
Mr. John Gronholz	Stevensville, Mich.
Mr. Robert Gruetzmacher	Fort Atkinson, Wis.
Mr. Don Hartwig	Nicollet, Minn.
Mr. Bruce Heckmann	Crete, Ill.
Mr. Charles Hussman	Saginaw, Mich.
Mr. Alan Jeffers	New Ulm, Minn.
Mr. Allan Just	Belview, Minn.
Mr. Paul Kneuppel	Juneau, Wis.
Mr. Dwaine Krentz	Saginaw, Mich.
Mr. Jerome Kruse	Mankato, Minn.
Mr. Carl Lemke	East Fork, Ariz.
Mr. Werner Lemke	Alpena, Mich.
Mr. Duane MacNeill	So. St. Paul, Minn.
Mr. John Oldfield, Jr.	Johnson Creek, Wis.
Mr. Gary Reinke	Neenah, Wis.
Mr. Lyle Schneider	Hayward, Calif.
Mr. Carl Schwertfeger	
Mr. Raymond Spangenburg	Malone, Wis.
Mr. David Toepel	Fond du Lac, Wis.
Mr. David Umnus	Appleton, Wis.

Any correspondence concerning these nominations should be in the hands of the secretary of the board no later than January 13, 1974.

W. A. Schumann, sec.
 612 So. 5 St.
 Watertown, Wisconsin
 53094

nary in Mequon, served as pastor until October, 1972. During the first two years he was assisted by Seminary students John Mittelstaedt (who is now pastor at Landover, Maryland)



Redeemer Lutheran Church

and Harlyn Kuschel (who is now pastor at Reedsville, Wisconsin). In September, 1971, Professor Joel Gerlach of Wisconsin Lutheran Seminary became co-pastor at Redeemer. The Rev. Howard Kaiser, called as the first resident pastor, was installed on October 8, 1972.

Redeemer's new church building stands on a 12-acre site immediately south of Lasata, the Ozaukee County Nursing Home located in the Town of

Cedarburg. The colonial style of the church's exterior is carried out in the church proper by means of colonial pews and chancel furniture, traditional dado board, antiqued walls and cathedral ceiling. A dividing wall with large panes of glass separates the church and parish hall. The church easily seats 160.

Redeemer Congregation was started at the request of several Lutheran families who were troubled by the increasingly liberal theology in their local church and synod. The congregation, at its dedication, is therefore especially grateful to God for the gift of His pure Word and Sacraments. It is also grateful to you, fellow redeemed in Christ, for your gifts of love which enable missions to organize and to build their facilities.

In 1970 the congregation began with but a handful of concerned families. The Lord has since then

added to the congregation, so that at the end of 1973 Redeemer has 115 communicant members and numbers 180 souls. Its goal by the end of 1974, God willing, is to become self-supporting. But its greater goal, by God's grace, is to remain faithful to His Word and to share that Word with others the world over.

News from Friedens, Kenosha

After 46 years in the teaching ministry, 27 of which were spent at Friedens, Mr. H. O. Ihlenfeldt recently retired. He is making his home in Columbus, Wisconsin. Friedens' new principal is Mr. John Hardman.

Friedens has changed Pastor Ronald H. Gosdeck's call from that of assistant pastor to that of associate pastor. The other member of the pastoral team is Pastor Adolph C. Buenger, immediate past-president of the Southeastern Wisconsin District.

REQUEST FOR COLLOQUY

The Rev. Charles Gartner of Altoona, Pa., who has resigned from the ministry of the Lutheran Church in America for confessional reasons, has requested a colloquy with a view to entering the ministry of the Wisconsin Ev. Lutheran Synod. Correspondence relative to the colloquy may be addressed to the undersigned.

W. J. Zarling, President
Michigan District, WELS

CALENDAR OF CONFERENCES ARIZONA-CALIFORNIA

TEXAS PASTOR—DELEGATE

Date: January 8-9, 1974; Communion service at 10:30 a.m.
Place: Christ Our Savior Lutheran, 100 Bayou Woods Dr., Angleton, Texas 77515
Agenda: The Christian Approach to Sex Education: M. Wagenknecht; Who is Worthy and Well-prepared for the Lord's Supper? R. Van Norstrand; Christian Appearance — Custom or Confession? (I Cor. 11:1-16; I Tim. 2:9,10); M. Hamm; "Please, Doctor, Let Him Die!" Does the Christian Have That Option? W. Diehl; The Scriptural Usage of Terms Applying to the Realm of the Dead: G. Scheuerlein.

W. Vogt, Secretary

MICHIGAN

SOUTHWESTERN CONFERENCE

PASTOR-TEACHER- DELEGATE CONFERENCE

Date: January 21, 1974; 9 a.m. (EST) Communion service.
Place: St. Paul's Ev. Lutheran, South Haven, Mich. (D. Tetzlaff, host pastor).
Preacher: F. Toppe (K. Vertz, alternate).
Agenda: Guidelines Governing The Selection Of Wedding Music For Christian Ceremonies: V. Raasch; The Right To Die — Theological Presentation: D. Dolan; The Right to Die — Medical Presentation: Dr. David Witte; reports; questions of casuistry.
Note: Excuses should be mailed to host pastor.
R. Semro, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTOR—TEACHER

Date: January 18, 1974; Communion service at 9 a.m.
Place: Trinity, Wabeno, WI; H. Kahrs, host pastor.
Preacher: D. Fleming (W. Hoepner, alternate).
Agenda: Preparing Our Youth for Continuing Membership in Our Churches: W. Hoepner; Appropriate Wedding Music: Ph. Otto.

C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: January 22, 1974; 9 a.m.
Place: Palos Lutheran, 125th and Harlem, Palos Heights, Illinois (J. Schewe, host pastor).
Preacher: T. Liesener (N. T. Text); L. Luchterhand (O. T. Text), alternate.
Agenda: James 5: J. Braun (alternate: Hebrews 10:26,27; T. Deters); Relation of the Mosaic Law to the New Testament: J. Schewe (alternate: The Role of Women in the Church: A. Siggelkow).
Note: Please excuse to the host pastor.
A. H. Siggelkow, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: January 15, 1974; 9 a.m. Communion service.
Place: Our Savior's Lutheran, Wausau, WI: R. Schultz, host pastor.
Preacher: N. Lindloff (J. Meyer, alternate).
Agenda: Exegesis of II Timothy, chapter 3: M. Zank; Review of J. P. Koehler's essay: Legalism in an Evangelical Church: E. Prenzlau, Sr.; Who Shall Commune at Our Altars? L. Zessin.
G. Lambrecht, Secretary

OFFER

Available to any congregation able to transport the following: one baptismal font and one hymn board — white with gold trim. Write: Jehovah Lutheran Church, Altura, Minnesota 55910.

REQUEST

Gethsemane Ev. Lutheran Church, the WELS mission in Raleigh, North Carolina, is looking for a used set of candle-holders and cross for altar use. Please contact: Pastor Paul A. Schmiede, 720 Currituck Drive, Raleigh, North Carolina 27609.

Synodical Certification

In an attempt to make courses needed for Synodical certification more readily available, Dr. Martin Luther College has arranged to offer an extension course in GENESIS at the Wisconsin Lutheran Seminary beginning January 29, 1974, and meeting regularly on Tuesdays from 6:30 to 9:15 p.m. until May 21, 1974. Dr. Siegbert Becker of the Seminary has consented to teach the course if sufficient students enroll.

If you are interested please enroll by writing to the Director of Special Services, Dr. Martin Luther College, New Ulm, Minn. 56073, before January 15, 1974.

Call Accepted

Miss Beverlee Haar, currently teaching in St. Paul's Lutheran School at Hales Corners, Wisconsin, has accepted the call as Dean of Women at Dr. Martin Luther College.

In compliance with the request of the congregation Miss Haar will complete the 1973-74 school year at St. Paul's, assuming the office to which she has been called sometime next summer.

C. Frey

TIME AND PLACE

HURON, SOUTH DAKOTA

Faith Ev. Lutheran Church, the WELS mission in Huron, South Dakota, is worshipping in the Seventh Day Adventist Church, 244 6th Street S.W. The time of service is now 9:30 a.m. Sunday school and Bible Class meet at 10:30 a.m. For information and referrals please contact: Pastor John M. Engel, Box 215, Huron, South Dakota 57350.

ASCENSION, DETROIT — RELOCATING

Since Ascension Lutheran Church, Detroit, has sold its church property and is relocating to the City of Roseville, services of that congregation will be held temporarily in the Temrowski Funeral Home, 30008 Hoover Road (at Common or 12-1/2 Mile Road) at 10:00 a.m. every Sunday. Sunday school precedes. Ascension will now be able to serve an area including Roseville, St. Clair Shores, E. Detroit, E. Warren, Fraser, and Mt. Clemens. Correspondence may be directed to Pastor A. H. Maaske, 27517 Larry Street, Roseville, Michigan 48066.

GAINESVILLE, FLORIDA

(Correction)

Zion Ev. Lutheran Church, the WELS mission in Gainesville, Florida, is conducting worship services regularly at 10:30 Sunday morning in a chapel at 1204 NW 10th Ave. Visitors welcome. The mission serves the U. of Florida. Send referrals to Pastor John Lawrenz, 2130 NW 55th Terrace, Gainesville, FL 32605, or call (904) 376-9940.

TEXAS LOWER RIO GRANDE VALLEY

If you or acquaintances will vacation or winter in Texas, Abiding Savior Lutheran Church of Weslaco invites you to Sunday services at 10 a.m. and family Bible study at 9 a.m. at the Weslaco Civic Center, 520 S. Kansas Ave. We are located in the center of the Valley serving also McAllen, Mission, Pharr, Alamo, Edinburg, Donna, Mercedes, Harlingen, San Benito, Brownsville, Port Isabel, etc. Direct inquiries and referrals to Pastor G. Scheuerlein, 1600 Orchid, McAllen, Texas 78501; telephone (512) 686-6818.

LOUISVILLE, KENTUCKY

The WELS mission in Louisville, Kentucky, conducts worship services at 10 a.m. and Sunday school and Bible class at 10:45 a.m. at the Jefferson County Farm Bureau Ins. Building at 730 Locust Lane. For information and referrals contact Pastor John Raabe, 1080 Alfred Street, Brookfield, Wisconsin 53005; or call: (414) 782-5852.

Bemidji State College

Names of WELS or ELS students attending Bemidji State College should be sent to Pastor Roy H. Rose, 813 Quince St., Brainerd, Minn., 56401. Transportation to WELS services in Bemidji will be provided.

EXPLORATORY SERVICES

WEST CHICAGO, ILLINOIS

Exploratory services are being conducted at 7:45 a.m. every Sunday in West Chicago, Illinois, at the Indian Knoll Elementary School, located on Indian Knoll Road (one mile east of Rt. 59 on Washington Street, which is also known as Geneva Road). Please send all pertinent information regarding prospective members in the West Chicago, Wheaton, Winfield, and Warrenville area to: Pastor Terry A. Deters, 1910 W. Richard Street, Aurora, Illinois 60506; Telephone (312) 896-0664.

PRAIRIE DU CHIEN, WISCONSIN MARQUETTE, MCGREGOR, IOWA

WELS exploratory services are now being held in Prairie du Chien, Wisconsin. The services are held every Sunday at 12:30 p.m. in the Prairie du Chien Convalescent Center, 1150 S. 15th Street. Please send names of interested persons to: Mr. Dan Kapanke, 900 E. Brunson St., Prairie du Chien, WI 53821; telephone: (608) 326-6767.

HAVELOCK, NORTH CAROLINA

WELS exploratory services are being held on the second and fourth Sundays of the month at 4 p.m., with Sunday school and Bible class following at 5 p.m. Services are held at the Fellowship Chapel on the Cherry Point Marine Corps Air Station. Please send contact information to: Pastor Paul A. Schmiede, 720 Currituck Drive, Raleigh, North Carolina 27609; phone: (919) 782-8327.