

The Northwestern Lutheran

March 9, 1975



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Briefs by the Editor

It was a particular sentence in "A Letter from Sweden" which persuaded the editor to include it in this issue published in the middle of Lent. "A Letter from Sweden" tells of the first Christmas and New Year celebrated in the Confessional Lutheran Church in Sweden, organized last September. The pertinent sentence was: "Golgotha and Bethlehem belong together." They do indeed!

Two who were present at the Nativity were present at the Crucifixion. One was Jesus Christ. That He was born to be Savior is clear from the words which the angel Gabriel spoke to Joseph: "Thou shalt call His name Jesus, for He shall save His people from their sins." Jesus Himself put it this way: "The Son of Man is come to seek and to save which was lost." And He knew what that included. When Peter had confessed Him as "the Christ, the Son of the living God," we read: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." We see these words fulfilled in Holy Week, when Jesus was accused and condemned, was crucified and died, and after three days rose again.

The other person present at the Crucifixion who was present at the Nativity was Mary, the mother of Jesus. One of the words spoken by our Lord from the cross was addressed to her, as He gave her into the care of His disciple John. Undoubtedly at that moment Mary thought of another word which had been spoken to her 33 years before. It must have puzzled her when Simeon in the Temple said: "Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which

shall be spoken against. Yea, a sword shall pierce through thine own soul also." Now she understood — perhaps not completely, but sufficiently so that the next time we meet her (in fact, the only time we meet her again in Scripture) she is with the disciples and the other women and with Jesus' brethren in the upper room where, before Pentecost, they "all continued with one accord in prayer and supplication."

The difference between these two is great. Mary had an important role in the history of salvation. She was the one chosen to be the mother of the Christ. But it was, and is, Christ who is the Savior, not Mary. Like you and me, she received "peace through the blood of His cross." It is not the sword that went through Mary's soul that saved her or us, but the sacrifice that Jesus brought.

Meditating on the words and thoughts and experiences of these two who both were at the Nativity and the Crucifixion helps us see our need and Him who met our need. Helping us to grow in that same conviction is the *Study in God's Word* presented in this issue, "A Life of Repentance." The call to repentance insists that there are sins to be repented of. It insists that there is a Savior to whom the repentant can turn for pardon and forgiveness.

May the remaining days of Lent cause you and me to fix our eyes on Jesus alone. During Lent it must happen with us as it happened with Peter, James, and John at the Transfiguration: "And when they had lifted up their eyes, they saw no man save Jesus only." As we celebrate Lent and its climax Easter, we pray that our eyes too may see no man save Jesus only. Then the observance of this blessed season will not have been in vain.

*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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OUR COVER

The church of God, from the very beginning, has used art and music to glorify its Lord. That these at the same time bring pleasure to men is a special side benefit. Our cover shows a portion of the 386 musicians and 1,200 listeners who participated in the WELS Mass Band Festival hosted by Wisconsin Lutheran High School in January. You will find more details on page 74.

THE NORTHWESTERN LUTHERAN

Editorials

The Tie That Binds A Scottish preacher used to begin his marriage ceremonies, saying, "My friends, marriage is a curse to many, a blessing to few, and a lottery to all. Will you venture?"

People stand at the marriage altar with the best of intentions, but the "lottery," the element of risk, remains. The strong, handsome athlete, after marriage, may not have strength to keep a job or hang the stormwindows. The sweet young thing, after marriage, may become a harping shrew in haircurlers.

Counselors prattle on about the necessary ingredients of "true love," mental and emotional compatibility (as if anyone were about to marry an enemy), about family background and common interests. But does a similar IQ, a common liking for rock and roll music or Lawrence Welk, elegant furnishings or financial success guarantee a good marriage?

Scripture speaks of a tie that binds together the most diverse elements imaginable, a unity that overcomes personal differences of age, health, wealth, intellect, strength, nationality, maturity, emotional stability, social standing, past mistakes, and present problems.

It is the indestructible unity of the Christian Church where hearts have in common "one Lord, one faith, one baptism." The same spiritual tie that binds the church together is the same bond that keeps a home together.

It is this unbreakable bond that St. Paul points to as the model for marriage in the famous 5th chapter of Ephesians, addressed to "Wives . . . Husbands."

John Parcher

Liberation? In a country long identified as Christian, "liberation" appears to have replaced salvation as the hope of mankind in the minds of many. There are a number of modern developments which tend to lead one to this conclusion.

Here are some examples:

In many areas of the country liberation from the bonds of marriage has been made easy through the adoption of no-fault divorce laws. Do-it-yourself kits are even available to the divorce applicant, eliminating the need for — and the expense of — an attorney.

Unmarried couples who desire to live together have been liberated from marriage itself, at least unofficially, as the stigma once attached to illicit cohabitation fades or disappears completely.

Couples have been liberated from some of the inevitable consequences and unwanted responsibilities of cohabitation through the availability of effective contraceptives and legalized abortion.

Liberation of this sort seems to have reached its epitome in a recent "marriage" between two male homosexuals who applied for and received a marriage license and were subsequently married by a minister.

It appears that an ungodly generation is running out of things to be liberated from — except sin, that is.

Those who tend to look upon these developments as evidences of progressive human enlightenment might be reminded that they actually constitute a rerun of some of the darker episodes of history, enacted periodically centuries before our time. St. Paul capsulized them for non-pornographic reasons in his Epistle to the Romans. He cited those who "knew God" but "glorified Him not as God, . . . who changed the truth of God into a lie and worshiped and served the creature more than the Creator, . . . who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

He traces their downward course in words which leave little to the imagination. And finally, he calls attention to their ultimate liberation from God in chilling statements like these: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. . . . For this cause God gave them up to vile affections. . . . God gave them over to a reprobate mind, to do those things which are not convenient."

They call it liberation, but in the light of sacred Scripture and recorded history there are terms for it which are much less euphemistic and far more realistic.

Immanuel Frey

"The American Fairy Tale" The number of teenage suicides has tripled in the last decade, up to an estimated 30 a day, and more than half of the patients in the nation's psychiatric hospitals are under age 21.

Dr. Darold Treffert, director of the Winnebago Mental Health Institute at Oshkosh, blames "The American Fairy Tale" for such tragedies. He describes five themes of the "fairy tale," including the notions that more possessions mean more happiness, and that a person who does or produces more is more important. This kind of "fairy tale," Dr. Treffert maintains, leads a growing number of frustrated and defeated teenagers to suicide, but millions more live oppressed by a sense of "emptiness or meaninglessness." Their failure to achieve greatly is robbing their lives of satisfaction and joy.

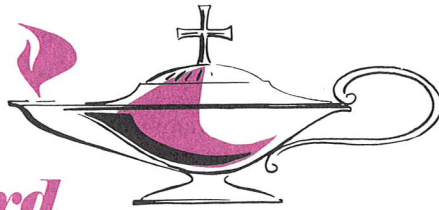
What Dr. Treffert did not add, possibly because he was talking for the public press, was what his Lutheran Christian upbringing could have supplied as a corrective for "The American Fairy Tale."

More possessions do not mean more happiness. "A man's life consisteth not in the abundance of the things which he possesseth." Where Christian parents teach this Scripture truth to their children and where they also exemplify it in their own lives, because they do not make "the good life" and fine things their preoccupation and apparent purpose in life, but lead their children to value and to possess the treasures Christ has won for us in heaven, their children will not feel they have failed if they do not acquire many material things.

A person who does or produces more is not therefore more important. God has a different way of measuring

(Continued on page 78)

Studies in God's Word



A Life of Repentance

Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of Him that

created him. . . . Put on therefore . . . mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another if any man have a quarrel against any. Even as Christ forgave you, so also do ye (Colossians 3:8-13).

Last time we noted that there are a great many traditions and customs that have been handed down to us from previous generations. Not only is this true of life in our homes and in our community, but in our church life as well. The Lenten season especially is marked by many a tradition that sets it apart from the rest of the church year.

One of the things that marks our churches during the Lenten season is the purple or violet paraments that drape the altar, pulpit, and lectern. We might ask: Are these essential? Could we observe Lent without them? Or could we perhaps use a different color? Indeed we could! The use of the color violet is traditional and hence incidental. The truth that it symbolizes, however, is Scriptural and therefore essential, for the violet hue has come to symbolize repentance. It is not on the color, but on Scripture's teaching of the need for repentance that the emphasis must rest.

Repentance Essential

That repentance is indeed essential for a proper reception of the Lamb of God is apparent already from John the Baptist's call, for he declared, "*Repent ye, for the kingdom of heav-*

en is at hand." And when the Pharisees and Sadducees hypocritically sought his baptism, he warned: "O generation of vipers, who hath warned you to flee from the wrath to come? *Bring forth therefore fruits meet for repentance*" (Matt. 3:2,7,8).

That the Baptist did not misrepresent his Master is clear from the words with which Christ Himself opened His ministry, for He declared: "The time is fulfilled, and the kingdom of God is at hand; *repent ye and believe the Gospel*" (Mark 1:15). Of the disciples whom Jesus sent out two by two during His ministry we read, "And they went out, and preached that men should *repent*" (Mark 6:12). Nor did their message change after Christ's ascension into heaven, for on Pentecost Peter declared: "*Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins*" (Acts 2:38).

Need for Repentance is Universal

In the passages cited, who are the people who are being called upon to repent? Are these words perhaps intended for hardened sinners and vicious criminals? Is Scripture's call to repentance really meant for those

who live in Christian homes, who hear God's word regularly, who partake of the Sacrament? Or to put it a bit differently: What sort of sins are they which call for repentance? Note that in writing to the Colossian Christians it is not murder and treason, idolatry or adultery that St. Paul holds up as the besetting sins. He says rather, "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another." To a just and holy God *every* sin is an abomination. And when we realize that He sees our every fit of anger, hears every off-color remark, detects every "white lie," then we know who is being called to repentance. The purple paraments of the Lenten season speak to every one of us and wring from us the confession: "Ah! I also and my sin wrought Thy deep affliction; This indeed the cause hath been of Thy crucifixion."

But thanks be to God, there is forgiveness for our every sin, for it has been laid on Him who as our Substitute gave His life on the cross. The same Scripture that calls for repentance also assures us: "The blood of Jesus Christ, God's Son, cleanses us from all sin."

Fruits of Repentance

Yes, and more than that! His blood not only cleanses us from sins committed, but it strengthens us to overcome sin. It enables us to "bring forth fruits meet for repentance." As new creatures who are being "renewed in knowledge after the image of Him that created us." St. Paul urges us: "Put on therefore . . . mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another." These are the fruits of repentance that our Lenten Lord looks for in us. And if we find ourselves still short on mercy and kindness, or lacking in humility; if we cannot bring ourselves to forgive our brother, then let us learn from our Savior. St. Paul says, "Even as Christ forgave you, so also do ye." As Christ forgave you — there lies the power to lead the life and to do the deeds that need never be repented of.

Armin J. Panning

The Interpretation of the Bible

Part IV — The Modern Controversy About the Bible

If I profess with the loudest voice and clearest exposition every portion of the truth of God except that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point.
Martin Luther

Today Christians are called to fight the good fight on many fronts. Heavy barrages are being fired against Christian fellowship. Ministers and priests are expected to overlook differences and worship together. If they don't, they are called narrow-minded bigots. On another front, Mormons and Jehovah's Witnesses brazenly defy such basic Scriptural doctrines as the Trinity. At still another point, the Ten Commandments are attacked by situation ethics, the belief that all right and wrong is defined by the situation. Yet of all the battles none is fiercer than the struggle over the Bible.

A recent issue of *Time* magazine (December 30, 1974) pictured the wise men on its cover with the bold caption, "How True Is the Bible?" This is the most significant controversy in our era. On its outcome hinges the eternal destiny of countless souls.

The battle over the Bible's truthfulness cuts across denominational lines. Lutherans are divided against Lutherans, Baptists against Baptists, and Presbyterians against Presbyterians. In the matter of the Bible's truthfulness, our Synod is more closely aligned with certain Reformed churches than with other Lutherans.

(Of course unity in one doctrine does not as yet sanction fellowship.) We shall now examine the two sides of the controversy.

Liberal — Moderate

The one side is usually labeled modern, liberal, or moderate. There is much variation between individuals in this group, but certain common threads run through all their teachings.

Many of them believe that the Bible contains errors. For instance, according to II Samuel 24:1 God moved King David to number the people, but I Chronicles 21:1 states that Satan was responsible. This is cited as an error. The problem is resolved by realizing that God does permit the devil some leeway. See Job 1-2.

In spite of legitimate answers to such difficulties, widespread distrust and denial of the Scripture persists among the liberals. The Bible is said to contradict itself, to be inaccurate in much of its history, and to teach unscientific ideas.

Disbelief in Miracles

Another trait common to liberals is disbelief in miracles. Some do accept a few supernatural events such as Jesus' resurrection, but reject the majority of all others mentioned in Scriptures. Others deny absolutely all miracles.

There is a popular notion abroad that modern science can explain away the miraculous. Unlike the ancient Greeks and Romans, people today realize that the motion of the sun across the sky is not Apollo riding his fiery chariot. It is merely the rotation of the earth on its axis. Certainly advancements in technology have fur-

thered mankind's understanding of God's universe. Because of this, however, it is often falsely assumed that science can also account for the supernatural.

Since the Bible was written in so-called prescientific times, many feel that the miracles the Bible recounts are merely superstitious explanations of natural events. Modernists contend that when primitive people were impressed with an extraordinary person, they vested him with divine powers and expected him to perform superhuman feats. This is the liberal theory of how the accounts of miracles arose, like the one about Jesus turning water into wine.

Historical-Critical Method

Liberals have adopted a method of interpretation whereby they attempt, in their own words, to get behind the miracles to what "really" happened. This is called the historical-critical method of Bible interpretation. This method proposes, for example, that Christ's miracle at Cana was not one of changing water to wine at all. Rather, Jesus made such an impact on the wedding guests that they *thought* they were drinking wine. Another example is Israel's crossing of the Red Sea in the Exodus. The historical-critical method reduces the Red Sea to a sea of reeds, a kind of swamp, and suggests that Israel forded it. But this method creates more problems than it answers. If what it states is correct, then how come the Egyptian army drowned on the way over? Or why did the 5,000 whom Jesus fed seek to make Him king, if it was only a sack lunch which they really ate?

It was the use of this type of Bible interpretation at Concordia Seminary, St. Louis, that sparked the current Missouri Synod debate. The word *demythologize* is also used to describe the process of explaining away miracles.

At this point many of us would be greatly surprised if we were to look inside the mind of a liberal. Surely, we think, he must realize that he is destroying faith and driving people away from Jesus Christ. But the liberal does not see it that way at all. He considers the historical-critical method a "gift from God." Now Christians, according to the liberal, no longer have to worry about defending the Bible against attacks from evolutionists. No longer need believers fear that an archeologist might dig up something which proves part of the Bible wrong. Instead of concerning himself with details, for example, whether Methuselah truly lived 969 years, the Christian can now simply ignore the historical and scientific parts of Scripture. He can concentrate on the religious truths, like the teaching that God created the world, how long it took being unimportant.

But that's the very way we read fairy tales. We all know that Snow White never lived. Yet from that story we can learn about friendship, kindness, and the triumph of good over evil. By interpreting the Bible and its miracles in this manner, modern theologians feel they have really strengthened the Christian faith. Even the fact that such interpretations might contradict the confessions of the church does not bother them. A modernist can say with the Apostles' Creed, "The third day He rose again from the dead," even though he does not believe in the resurrection! He recites it not as an article of faith but as an important document from church history.

Bible-Believing

The other side in the controversy is variously called conservative, traditionalist, fundamentalist, literalist, and Scriptural. Some of these words have become loaded terms, terms of ridicule, when used by liberals. That's why we prefer Bible-believing.

Members of this group agree with Christ, the Apostles, and the Reformers in accepting the Bible as inerrant. That is, they hold that Scripture contains no mistakes. Whether it speaks of nature, history or theology, the Bible is always right. The Wisconsin Synod takes this position.

When we say that the Bible is inerrant, we do not deny the existence of difficult passages. Most of the problems, however, vanish when they are studied closely. We saw this in the example of David numbering the people. Such difficulties are fewer and much less formidable than is often supposed.* What is amazing is that the Creator and Ruler of the universe could make His Word so simple that our limited intellects can so easily grasp it!

Modern science, archeology, and historical research have done nothing to disprove the Bible. It is well known that numerous discoveries in the Middle East have vindicated Scriptures. For centuries Nineveh, "an exceeding great city of three days' journey" (Jonah 3:3), was lost under desert sands. The story of Nineveh was ridiculed as a fable. A hundred years ago an immense ancient city was unearthed — Nineveh. But modernists haven't learned. They have simply shifted their target.

Taking Our Stand With Christ

However, the believer does not rely on archeology to prove the Bible right. Rather, he follows his Lord's example and trusts it wholly. Outside sources can confirm faith, but they cannot create it. Only the Holy Spirit through the Word can do that.

As for the belief in miracles, there again we emulate Jesus. That we have never seen a man come back from the dead does not mean that it never happened. That modern science cannot make a dead man alive does not mean that God cannot do it. We live with the glorious hope of eternal life, remembering Christ's words to Thomas, "Blessed are they who have not seen, and yet have believed."

*For further reading on this topic, the author recommends two excellent little books by W. F. Arndt, *Does the Bible Contradict Itself?* and *Bible Difficulties*.

One of the most vehement battles over the Bible is the evolution-creation debate. Evolution is widely accepted as fact, but is actually a theory. Although we reject evolutionary thought, it does raise an interesting question. Why do we sometimes interpret the Bible literally (the six days of Genesis 1) and other times figuratively (the thousand years of Revelation 20)? Why might not the days of creation symbolize long periods of time? Surely this would make for peace with contemporary science.

Context Decides

The answer is to be found in Scripture itself. The context must always speak for itself. Nowhere does the Bible indicate that Genesis 1 is a parable or that it must be understood in a symbolic sense. Genesis 1 is always treated as history. Exodus 20, for example, says that "in six days the Lord made heaven and earth." On the other hand, the Revelation of St. John is symbolic. It is a glimpse of heaven, of things beyond human comprehension. St. Paul also had a vision of heaven where he "heard unspeakable words, which it is not lawful (possible) for a man to utter" (II Cor. 12:4). In such a case symbolic language is used. Likewise John the Baptist called Jesus "the Lamb of God." However, unless Biblical language is so obviously figurative, it must be taken literally. This is true even if a literal reading is opposed to currently popular beliefs.

This is the great controversy over the Bible. Our Lord Jesus Himself has set the supreme example of how to interpret Scriptures — as God's completely inerrant Word.* To all who follow Him Jesus says, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8:31,32).

In the final essay on interpretation, we shall take a close look at the tragic results of modernism and point to some lessons we can learn.

Roland Cap Ehlke

(Conclusion to follow)

*For Jesus' attitude toward the Bible, refer to the first article in this series.

Dear Friends in Christ Jesus -

A LETTER FROM SWEDEN

Their First Christmas As A Free Church

I am writing this letter to you to tell you a little about our first Advent and Christmas in the Confessional Lutheran Church in Sweden. It is written from my little corner here in Landskrona in the south of Sweden, but I will try also to give you some glimpses from other parts of our young church.

First Advent

The night before the First Sunday of Advent we were busy decorating the "Upper Room" in the old Arsenal here in Landskrona, where our services are held. Some of those regularly attending our services came with freshly hewn junipers, to give the room a nicer smell than that of cigarette smoke, which the Yugo-Slav Society gives it with whom we share the room. As a rule they are there on Saturday nights and we on Sunday mornings. We put the four Advent candles in a homemade candlestick. In Sweden we don't have a wreath, as a rule, but put the candles in a row instead. When everything was in its place — the altar with its big crucifix, the pulpit, the organ, the chairs — Pastor Per Jonsson, i.e., my husband, read Psalm 24 as a preparation for the Sunday and together we prayed the Lord's Prayer.

As a rule we have our Sunday morning service, in Swedish called "högmässa," at 10 o'clock, but this First Sunday of Advent we had a Communion service at that time and the "högmässa" in the afternoon. And then there was a real invasion! Almost the whole of St. John's Congregation from Yxenhult, with its pastors Arne and Alvar Svensson, came to visit us after their own Sunday morning "högmässa" in Yxenhult. The "högmässa" here in Lands-

krona was also conducted by Arne Svensson. A Swedish First of Advent "högmässa" is unthinkable without the solemn Swedish hymn "Bereden väg för Herren." Its initial words are from Isaiah 40:3: "Prepare ye the way of the Lord." I found an English translation of this Swedish hymn in an old Swedish-American Sunday-school hymnal. Here is the first stanza:

Prepare the way, O Zion!
Ye awful deeps, rise high,
Sink low, ye towering mountains,
The Lord is drawing nigh:
The righteous King of glory,
Foretold in sacred story.
Oh, blest is He that came
In God the Father's Name!

Young and old sang all seven stanzas right through and we knew the hymn is right when it says: "Christ's Kingdom never ceaseth, Its glory still in-

Adventspsalms 27

53: 1. Bereden väg för Herren! Bergsjunken/djunstan öpp!
3. Gör di-na por-tar vi-da För Herrans här - tig-het!

Han kommer han, som fjärran Var sedd av fädrens hopp:
Se, fol-ken kringdäg bi-da Att nå din sa-tig-het.

Rätt - färdighetens Förste, Av Davids hus den stör - ste.
Kring jordens länder al-la Skall denna lovsång skal - la:

Väl - signad vare han, Som kom i Herrans namn!
Väl - signad vare han, Som kom i Herrans namn!

creaseth." Another "must" in a Swedish First of Advent service, "Ho-



Children's Program at Yxenhult

sanna, Son of David," was sung by a youth choir from Yxenhult. After the "högmässa" there was a social hour. The Advent Festival ended with sermons preached by Pastors Alvar Svensson and Per Jonsson.



Christmas at Yxenhult



"Högmässa" at Yxenhult

The visit of St. John's Congregation to Our Savior's was returned on the Third Sunday of Advent, when St. John's Sunday School had its Christmas program. Unfortunately half of our family was in bed with the flu then and had to stay at home, so I cannot give you first-hand information. But my husband told me about the welcoming torches flaming in the snow outside the church, when the people gathered to the "högmässa" conducted by my husband. On this occasion an altar crucifix was presented to St. John's Congregation. After the "högmässa" there was a social hour, followed by a Christmas program in which the Sunday-school children lighted the candles of the Christmas tree, read Bible verses, and sang Christmas songs. Pastor Arne Svensson talked to the children about the Christmas story, and later Pastor Alvar Svensson held another sermon.

Christmas at the Arctic Circle

During Advent Pastor Sten Johansson of St. Matthew's, Uppsala, visited church members in the very north of Sweden, Norrland, and conducted services in Piteå, Skellefteå and Umeå. In Piteå, not far from the Arctic Circle, a little chapel was used for the first time. The Sunday-school teacher there, Mr. Sven Björkman, and his wife have arranged this chapel in a former brewery. In Umeå,



A former brewery at Piteå
Now a House of God

Sten Johansson had the great joy of receiving five young members in the church. They also went with him to Skellefteå where Holy Communion was celebrated. In Skellefteå Mr. and Mrs. Gunnar Åkerström are Sunday-school teachers for their own children and for those of their neighbors. There are regular Sunday services in Skellefteå, conducted by the assisting pastor, C. A. Åkerström. Pastor Alvar Svensson also visited Norrland during Advent. As the members of the Confessional Lutheran Church often live far from each other, the pastors have to do a lot of traveling.

Christmas Eve at Landskrona

The day before Christmas Eve, here called "little Christmas Eve," we were once again busy decorating our church. On a small table we arranged a Christmas crib set, sent to us as a gift from a lady belonging to the Lutheran Free Church in East Germany. Beside it we placed a big Christmas tree with a glittering star at the top. In our church we also lit a lot of candles, spreading a warm and welcoming light. In Sweden, there are as a rule services only in the

cities on Christmas Eve. In our Confessional Lutheran Church we had a Christmas Eve service in Uppsala and Landskrona only.

Happy, Happy Christmas

Christmas Day in the Confessional Lutheran Church began with "Julotta," the traditional Swedish early Christmas morning service at 7:00 A.M., in St. John's Congregation in Yxenhult. Outside it was still dark, apart from the light of the flaming torches set up also at Christmas, but inside many candles lighted up the church. Pastor Arne Svensson preached the sermon. In Uppsala, Landskrona, and Skellefteå there was a "högmässa" later in the day. The Christmas morning hymn in Sweden is "Var hälsad sköna morgonstund," sung to the tune of "How lovely shines the Morning Star":

All hail to thee, O blessed morn!
To tidings, long by prophets borne,
Hast Thou fulfillment given.
O sacred and immortal day,
When unto earth, in glorious ray,
Descends the grace of Heaven!
Singing, Ringing,
Sounds are blending,
Praises sending
Unto Heaven
For the Lord to mankind given.

Here in Landskrona we had Holy Communion after the "högmässa." Christ, "our Yule Bread," as He is called in a Swedish Christmas song, the Manna sent down from Heaven, came to us on this day of the Incarnation in the most holy Sacrament of the Altar. And we were so happy to be able to come to a truly Lutheran altar to partake of the Body and Blood of the Incarnated One.

Christmas in Our Homes

Perhaps it will interest you also to hear a little about the Christmas customs in our homes. Of course we have a Christmas tree, decorated with a lot of things, rows of Swedish flags, a glittering star at the top. Below the wall crucifix in our home we put up our Christmas crib — Golgotha and Bethlehem belong together: God so loved the world. . . . In front of the crib we have a candelabra with seven candles. Another Christmas "decora-



"Tomte" in the Carl Peterson home



Mikael Johansson says: "Here is Jesus."

tion" we love is a table Christmas tree, made of black iron, with 12 candles. In the well-known Swedish Christmas song, which I referred to above, we sing: "Jesus, our Yule tree, fruits will us bear, Jesus our Yule bread, gives us all bliss." The 12 candles of the tree symbolize the 12 tribes of Israel. Through Christ we belong to the true Israel.

"Dipping in the Kettle"

In our home, as in most Swedish homes, we have a custom on Christmas Eve called "dipping in the kettle." Slices of rye bread are immersed in hot bouillon and then enjoyed together with the obligatory Swedish Christmas ham, or pork sausage. The traditional Christmas Eve supper consists of "lutfisk" and rice porridge. "Lutfisk," as you probably know, is dried codfish cured with lye. This custom of eating fish on Christmas Eve dates from Catholic times. A more pagan feature of Swedish Christmas celebration is our "Santa," the Tomte, who is no saint at all, but a goblin or an idol. Whatever he originally was, he seems to be a generous person now, because he comes with Christmas gifts for children of all ages. As to the Tomte in the Carl Peterson family, belonging to St. John's in Yxenhult, I have my suspicions. Judging from the picture, this Tomte must have a good deal in common with Gunilla Peterson, known to some of you from her year in New Ulm. In our homes we also sing Christmas songs about the Babe in the Manger, just as Christians do all over the world at Christmas.

The second Christmas Day here in Sweden is celebrated as St. Stephen's Day. The "högmässa" in Uppsala on this day was conducted by Dr. Seth Erlandsson, assisting pastor of St. Matthew's.

New Year's Youth Camp

December 31 to January 2 there was a youth camp at Yxenhult. Sermons and lectures were held by the pastor of St. John's, Arne Svensson, and also by Pastors Alvar Svensson, Sten Johansson, and Per Jonsson. In the absence of Sten Johansson from Uppsala, the "högmässa" was conducted by the father of Seth Erlandsson, assisting pastor Erland Pettersson from Norrköping, where there is a small group belonging to the Confessional Lutheran Church.

In Sweden, Epiphany is celebrated as a special holiday on January 6, with mission offerings. The Confessional Lutheran Church is sending its mission offerings to Lusaka, Zambia.

God Bless You, WELS!

Here in Landskrona we have had no white Christmas for 12 years and the little snow they had in Advent in Yxenhult melted before Christmas. But all the same, we all had a real

"white," a joyful and blessed first Christmas of our Church, a Christmas such as we have dreamt of for many years when we still lived "by the rivers of Babylon" and didn't dare to hope ever to get a Zion to live in. Now by the grace of God we have our Confessional Lutheran Church. And you were the human instruments, used by God, to help us reach our Zion. Without your fervent prayers and your generous gifts there would never have been "a first Advent and Christmas of the Confessional Lutheran Church in Sweden." You even gave us "Songs of Zion," as you helped to finance supplementary hymnal *Till Lammets lov* (To the Praise of the Lamb) with many truly Lutheran hymns forgotten or never before printed in Sweden. I will conclude this letter to you with Luther's Communion hymn, first stanza:

O Lord, we praise Thee, bless Thee,
and adore Thee,
In thanksgiving bow before Thee.
Thou with Thy body and Thy blood
didst nourish
Our weak souls that they may flourish:
O Lord, have mercy!
May Thy body, Lord, born of Mary,
That our sins and sorrows did carry,
And Thy blood for us plead
In all trial, fear, and need:
O Lord, have mercy!

Praised be Jesus Christ, in eternity!

Yours in Him,

Kjerstin Jonsson

Kjerstin Jonsson

1975 WELS Mass Band Festival

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto Him with psaltry and an instrument of ten strings." Psalm 33

Rejoicing in the Lord aptly describes the activity of the 386 band members from 11 Lutheran High Schools who joined their talents in the 1975 WELS Mass Band Festival at Wisconsin Lutheran High School on the weekend of January 24-26, 1975. The Sunday concert, enjoyed by an enthusiastic audience of about 1,200 was the culmination of a weekend of hard work and fellowship by musicians and directors.

The students who participated in the Festival had to qualify for a position in order to represent their school in Milwaukee. During the fall of 1974 about 750 students took a standardized audition on their particular instrument, and each was scored by his director. The program called for four Festival Bands of balanced instrumentation with the total number of participants limited to 386.

Participating schools were Fox Valley Lutheran High School, Appleton, Wisconsin; Kettle Moraine Lutheran High School, Jackson, Wisconsin; Lakeside Lutheran High School, Lake Mills, Wisconsin; Luther High School, Onalaska, Wisconsin; Manitowoc Lutheran High School, Manitowoc, Wisconsin; Michigan Lutheran High School, Benton Harbor, Michigan; Michigan Lutheran Seminary, Saginaw, Michigan; Northwestern Prep School, Watertown, Wisconsin; St. Croix Lutheran High School, West St. Paul, Minnesota; Winnebago Lutheran Academy, Fond du Lac, Wisconsin; and the host school, Wisconsin Lutheran High School, Milwaukee, Wisconsin.

The participants arrived at Wisconsin Lutheran High School Friday evening, January 24. Each school was assigned a pair of homerooms. The

evening's activities included the division of the band members into the festival bands. After seating arrangements were figured out, the students were entertained by a small combo from Michigan Lutheran Seminary. Later Pastor David A. Tetzlaff led the participants in an evening devotion, after which the students were picked up by their host families. The visiting students were housed for the weekend by band parents and other interested WELS families from the greater Milwaukee area.

The next morning, Saturday, January 25, rehearsals began at 9:00 A.M. Thirteen different directors acted as clinicians and shared new insights into the music the band members rehearsed. The individual festival bands rehearsed until about 5:00. After dinner the bands assembled in the school's gymnasium for a "dress rehearsal" in preparation for the Festival Concert the next afternoon. After the dress rehearsal, the students returned to the auditorium and were entertained by the Wisconsin Lutheran High School Dixieland Band. The Rev. Richard Wiechmann closed the busy day with an evening devotion.

The highlight of the weekend came on Sunday, January 26, at 2:30 P.M. when the 1975 WELS Mass Band Festival Concert opened with all 386 band members playing the *Star-Spangled Banner*. Each Festival Band was given a chance to perform a number of selections, including one of particular interest to those in attendance as well as those members of the All Star Band who performed it. This selection was *Psalm 46* by John Zdelchik. It was performed to commemorate the Wisconsin Synod's 125 years of grace. *Psalm 46* is a contemporary setting of *A Mighty Fortress Is Our God*. The rousing conclusion to the concert, with all 386 members again performing as one large ensemble, was T. Maki's arrangement of the *Battle Hymn of the Republic*.

Wisconsin

Wisconsin Lutheran College has been functioning as a school for one and a half years, and a report is in order.

No one expected a fantastic growth, and no one has been disappointed. Twenty-eight full-time and part-time students are hardly spectacular growth in numbers. It is a blessing from the Lord though for a school which doesn't have a single full-time staff member, not even a president, nor anyone out recruiting students. The surprising thing is the good feeling which exists among the students and which encourages other to come.

The student body may be small but their enthusiasm for their school is boundless. And so is their desire to serve their Lord. Most of this year's 15 graduates were completely undecided about their future when they enrolled three semesters ago, but their desire to serve is leading one-half of them seriously to consider enrolling at Dr. Martin Luther College. As their teachers, we're pleased to have them join us in the service to

This finale brought the 1,200 people to their feet in appreciation for an excellent performance.

Perhaps the greatest and most lasting benefit of the weekend experience was the Christian fellowship which prevailed. Each student was with 385 other Wisconsin Synod high-school students. All had the opportunity to rehearse together, play together, meet other families of his own faith, worship together, eat together and, of course, perform together.

Wisconsin Lutheran High School is very proud to have been able to host so many wonderful young people in a weekend of work as well as fun, of great musical experiences and, most important, of Christian fellowship and good will.

Terry Treuden
Director of Bands,
Wisconsin Lutheran High School

Lutheran College

which we have also been called. Others are continuing their education at such diverse institutions as the School of Mortuary Science, a chef's course at MATC, Carroll College, and the University of Wisconsin-Oshkosh.

Undoubtedly the question of accreditation is a problem at a new school. The Board of Regents has wisely established the policy of pointing toward an application for North Central Accreditation within a five-year period. Many potential students are possibly frightened away by this problem, but our young people have demonstrated forcefully that their primary concern is that their education be centered in Christ, be conducted in a Christian atmosphere, and be received from teachers united with them in a common faith. We commend them for this. Through their competence they will open doors and ease problems of transfer for those who will follow after them.

The primary concern of the College at this time is the calling of its first president. Three men have been

called so far. At present Pastor Robert Voss, Executive Secretary of the Commission of Higher Education, has the call. It will be the concern of the new president to provide the full-time leadership so urgently needed for the development and growth of this fledgling school. There is ample evidence of good will. Many have demonstrated their hope of success for this venture.

No new endeavor lacks problems. Wisconsin Lutheran College is no exception. Gifts of all kinds are welcome — for the development of a library, for the payment of the College Center and dormitory, and for the purchase of specialized equipment, much of which is now being rented from Wisconsin Lutheran High School. Most of all the College seeks your prayers, asking the Lord to grant it the zeal, the determination, and the courage to translate its plans into reality.

The College Conference, the Board of Control, the 17 part-time teachers using the facilities of Wisconsin Lutheran High School, and the 28 stu-



Sebald's Zoology Class

dents are all part of a vision of service to the Lord.

Wisconsin Lutheran College was primarily founded to give students from our congregations who do not plan on entering the ministry a choice between a school which shares their religious convictions and one which does not. It is our prayer that we will not disappoint those young people who come to us in that trust. A Christian education, however, is not only a matter of faith. It is also one of competence. We seek those as students who will join us in this conviction. Help us in this, too. Send the students to be taught.

Prof. Robert P. Krause



1884-1974

DMLC Midyear Graduation

Dr. Martin Luther College's mid-year graduation service was held in the Academic Center Chapel Auditorium on Wednesday, January 22, 1975. Pres. Conrad Frey was the speaker. He based his remarks on Matthew 21:28-32 under the theme, "The 'Yes' and 'No' of the Two Sons." Prof. Lloyd Huebner conducted the liturgy, and Prof. Arthur Schulz conferred the degrees. Prof. Bruce Backer presided at the organ.

During the service the College Choir sang two anthems, "All Praise to God Who Reigns Above" in a setting by Prof. E. Meyer and an original hymn, "Jesus Christ Our Glorious King," composed by two members of the class, the text by Kathy Fruechtl and the music by Jocelyn Johnson. The text follows:

Jesus Christ our glorious King,
Thou art our only stay.
Our prayers to Thee we humbly bring,
To guide us in our way.

Bless Thy Word so it may grow
In hearts of those we teach,
So they Thy gracious will may know
'Til heavenly bliss they reach.

Send Thy Comforter divine,
Thy knowledge to impart,
So that the Light of Christ may shine
In each believer's heart.

Those graduating were: Roy R. Dumke, New Ulm, MN; Rita M.

Fredrickson, West Allis, WI; Kathy J. Fruechtl, Menominee, MI; Jocelyn Johnson, Sussex, WI; Patricia N. Plautz, Two Rivers, WI; Christine A. Rado, New Berlin, WI; Margaret L. Schram, Livonia, MI; Max F. Schram, Livonia, MI; and Steven W. Zellmer, New Ulm, MN. The following were granted synodical certification: Gerald A. Hahn, Kearney, NE; Earl W. Monday, Milwaukee, WI; Donna L. Nitschke, New Ulm, MN.

The Committee on Assignment of Calls met on Tuesday, January 21, 1975, and made the following assignments: Steven Zellmer to Calvary, Thiensville, WI; Rita Fredrickson to St. Mark, Watertown, WI; Kathy Fruechtl to Our Savior, Bylas, AZ; Jocelyn Johnson to St. John, Wood Lake, MN; Patricia Plautz to St. Peter, Helenville, WI; and Christine Rado to Jordan, West Allis, WI.

Direct from the Districts

Western Wisconsin

Sixty Years in Active Ministry

"By the grace of God I am what I am" (I Cor. 15:10) was the theme of the service held at Zion Ev. Lutheran Church, Elroy, Wisconsin, on November 17, 1974, commemorating the 60th anniversary of the ordination of Pastor Arthur H. Werner. Pastor Werner's son Frederick used those words as the sermon text for his father's anniversary. The service was conducted by Pastor Herman Winkel, visiting elder of the Southwestern Conference.



Pastor A. Werner

The 60th anniversary of a pastor still active in the public ministry is rather rare, since the person so honored would have to be several years past his 80th birthday. It speaks of a special gift of physical and mental strength from the Giver of all perfect gifts.

Pastor Werner is a native of Milwaukee, where his father had an art store. His training for the ministry was received at Northwestern College and the Lutheran Seminary at Wauwatosa. He was ordained at Christ Lutheran Church, Pewaukee, Wisconsin, on July 19, 1914.

After serving the Pewaukee Congregation for four years, he spent two years at St. Matthew's, Appleton, Wisconsin. Then followed his longest term of service at one place, the 26^{1/2}

years spent at St. John's, rural Appleton. It was there that his first wife, Helen nee Krause, died. The next 10 years of his ministry were spent as pastor of St. Paul and Peace Lutheran Churches, Cataract, Wisconsin.

In the fall of 1956 he was installed as pastor of Zion Lutheran Church, Elroy, and has now completed 18 years there. In 1960 he also assumed the spiritual care of St. Luke's in rural Elroy. His second wife, Irma nee Radloff, died in May, 1957.

Both Pastor Werner's son and his grandson are pastors in our Synod. Frederick Werner is pastor of St. John's at Barre Mills, Wisconsin, and his son Paul is pastor of St. John's in Boyd, Minnesota.

Michigan

Wife of Teacher Dies

Helen Elizabeth Roehler entered into this world on January 19, 1910, the daughter of Ernst Timm and Anna Weidenschneider. The Lord called her home to Himself on December 13, 1974, exchanging a lingering illness with the crown of life as a special Christmas gift. "Blessed are the dead which die in the Lord from henceforth."

Born in Milwaukee, she was baptized and confirmed at St. Lucas Lutheran Church. It was there also that she married Teacher M. Roehler on July 28, 1934. God blessed Mrs. Roehler with a special gift of teaching reading to younger children. For 18 years she put her talent to use in various Christian day schools of our Synod.

She is survived by her husband, Martin Roehler, who is principal of New Salem Lutheran School, Sebewaing, Michigan; two daughters, Helen Jean, whose husband Lawrence Marowsky teaches at St. John's School in Jefferson, Wisconsin, and Ardith who is presently teaching at St. Martin's, Watertown, South

Dakota; also five grandchildren and one sister.

On December 17 funeral services were held at New Salem Lutheran Church with Pastor Philip Huebner preaching on Luke 2:25-32. Pastor Richard Lauersdorf conducted the committal service on December 18 at Lake View Cemetery, Fort Atkinson, Wisconsin.

Dakota-Montana

Dedication at Spearfish

Every congregation has certain days which it remembers with fondness. A special day for Hope Ev. Lutheran Church, Spearfish, South Dakota, was last May 12, 1974, the day it was privileged to dedicate its new church.



For six years the congregation endured great inconvenience when it worshiped at the Rifle and Pistol Club. Growth was very slow, but because Spearfish had a good potential, the members of Hope persisted. They first met with an architect in the fall of 1972. After many delays, the groundbreaking ceremony was held on September 9, 1973, and dedication the following May.

Two services marked the day. The morning service was a dedication service at which the Lord's Supper was celebrated. The pastor, who at that time was the Rev. Donald Dengler, read the rite of dedication and in his sermon pointed out that this was to be a church not only for the members of Hope, but to bring the Gospel to the people of the community and the students of the local Black Hills State College.

In the afternoon a former pastor of the congregation, the Rev. Martin Hahm, was the guest speaker. The

A Holy Year

"valid or erring"

Time reported: "As in past Holy Years, pilgrims to Rome who visit St. Peter's and three other basilicas — St. John Lateran, St. Mary Major and St. Paul Outside the Walls — will receive a *papal* plenary indulgence: full remission of any temporal punishment (i.e., time in purgatory) they may have earned for their sins."

Even if purgatory were a Biblical teaching, which it is not, the question would still remain: Who appointed the pope as the dispenser of time-off in purgatory?

Rome has never forgiven Luther for October 31, 1517. It has never forgiven him for including among *The 95 Theses* some perceptive insights by the laity. Thesis 82 reads: "For instance: Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of souls — this being the most just of all reasons — if he redeems an infinite number of souls for the sake of that most perishable thing, money, to be spent on building a basilica — this being a very slight reason?" Or Thesis 88: "Again: How much greater would be the benefit to the Church if the Pope, instead of once, as he does now, would bestow these remissions and indulgences a hundred

times a day on any one of the faithful?" Good questions! They have never been answered.

What must be disturbing to faithful Catholics is that lately a change has been made in reckoning. Back in 1517, Luther could have visited the Castle Church in Wittenberg on All Saint's Day, prayed before its 17,443 relics, and gained 127,709 years and 116 days off in purgatory. Today Catholicism no longer speaks in terms of years and days, but leaves it all indefinite. Yet the Roman Church promotes this method of receiving grace, and the pope employs the Holy Year to award those who visit four shrines with a plenary forgiveness.

The papacy bases its claims on Jesus' statement in Matthew 16: "I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it."

In those words Jesus is supposed to have given the popes supreme authority over the church. Unfortunately, the passage says nothing about any successors of Peter, nor does it state that the Church is built upon Peter as a person. Jesus speaks of Peter as a rock-like person ("Petros": stone) and then of a rock ("petra":

Rev. Richard Strobel, first vice-president of the District, was the liturgist and the pastor of the congregation served as organist.

Hope's new building is very unconventional looking. Its interior design, however, is very functional, with the pews arranged in a semicircle facing the altar. The pastor's office does double duty as a cry-room.

Hope Congregation in its building program was a victim of the inflation spiral. When completed, the building cost approximately twice the original estimate of \$30,000. But knowing that it needed a building to continue in existence, the congregation cheer-

fully assumed the extra cost. Within the first six months after dedication, 14 new members were added to the church. For the first time in its history Hope Church had a Sunday school and a confirmation class. Another 13 persons became members in January, 1975.

Pastor Dengler in the meantime has accepted a call to Cornell, Wisconsin, and Hope is being served by Pastor Gerald Lemke.

Hope Lutheran of Spearfish extends a cordial invitation to all vacationers in that area to worship with them. The church is located on the corner of Jackson and Vale.

cliff) upon which Jesus builds His Church. There is indeed a connection with Peter, but the connection is the rock-content of Peter's confession: "Thou art the *Christ*, the Son of the living God." Furthermore, the claim of the papacy is set aside by Jesus' words: "One is your Master, even Christ; and all ye are brethren."

It is no wonder that, with a return to the Scriptures, Luther and the Lutheran Confessions teach that the papacy is the Antichrist of II Thessalonians 2, a doctrine many Lutherans would like to soft-pedal in this ecumenical age. In fact, discussions have been going on for some years here in the United States and in Europe to find a solution to this basic problem. No solution seems possible except a capitulation on the part of Lutherans.

A case in point is the action of Bishop Walter Kellenberg of Rockville Centre, New York. When two congregations in Wyandanch, one a congregation of the Lutheran Church in America and the other a Roman Catholic congregation, after a series of discussions, planned to seek permission for intercommunion, the bishop issued a statement which said that no intercommunion could take place unless Lutherans "affirm with us" the "integral Catholic faith."

The News Bureau of the Lutheran Council in the USA reports: "Bishop Kellenberg's response strongly suggests that Lutherans would have to affirm papal primacy before further fellowship could be authorized." Among other reasons why this remains a thorny problem, according to the News Bureau, is the fact that "in the 10 years since the Second Vatican Council, Pope Paul has been reasserting strong papal authority."

Have matters really changed since Luther's day? Has the Holy Year ushered in a new era? Let's not be misled by its pious pagentry. The fundamental differences still remain. The Apostle Peter spoke of Christ when he said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The salvation He brings is complete. That's the only valid door to heaven; every other way errs.

H. W.

Editorials (Continued)

importance. To God, faithfulness is more important than production totals. A faithful use of whatever gifts He has given, be they great or small, 10 talents or one talent, is all God asks. He does not demand impressive achievements of everyone. In faithful labor there is no defeat or failure or frustration; only eternal commendation.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Christian parents who rear their children by God's Book have the assurance that they are preparing them for the life to come, but they also know that they are nurturing in their children emotional and mental health that no Dr. Spock and Dr. Rubin can match.

Carleton Toppe

Northwestern College

Additional Concert Date

On Friday, March 28, 1975, the NWC Touring Choir will present its sacred concert at Grace Lutheran Church, Falls Church, Virginia. The time will be 8:00 P.M. Please add this to the schedule which was printed in the February 23 issue of *The Northwestern Lutheran*.

COLLOQUIES

The Reverend Harry Bartels, Glenshaw, Pennsylvania, formerly a member of the LCMS, passed a colloquy on December 11, 1974, and is eligible for a call in the Wisconsin Evangelical Lutheran Synod. He is at present serving a congregation in Glenshaw, Pa., which has made application for membership in the WELS.

Mr. John D. Claus of Glendora, California, formerly a teacher in the LCMS and at present a member of Our Savior Ev. Lutheran Church, Pomona, California, passed a colloquy on January 20, 1975, and is eligible for a call in the Wisconsin Evangelical Lutheran Synod.

George W. Boldt
Second Vice-President WELS

Ninetieth Anniversary Season

Dr. Martin Luther College Choir — New Ulm, Minn.

Saturday,	March 8	St. Paul, Roscoe, SD	8:00 PM
Sunday,	March 9	Trinity, Aberdeen, SD (service)	10:00 AM
		St. Martin, Watertown, SD	3:00 PM
Saturday,	March 15	Zion, Stetsonville, WI	8:00 PM
Sunday,	March 16	Trinity, Marshfield, WI (service)	9:30 AM
		St. Paul, Bloomer, WI	2:30 PM
		St. John, St. Paul, MN	8:00 PM
Friday,	March 21	St. Paul, Onalaska, WI	8:00 PM
Saturday,	March 22	St. Mark, Watertown, WI	8:00 PM
Sunday,	March 23	Salem, Milwaukee, WI (service)	9:30 AM
		Gloria Dei-Bethesda, Milwaukee, WI	2:00 PM
		St. John, Wauwatosa, WI	4:30 PM
		Epiphany, Racine, WI	8:00 PM
Monday,	March 24	First, Lake Geneva, WI	8:00 PM
Tuesday,	March 25	St. Andrew, Chicago, IL	8:00 PM
Wednesday,	March 26	St. Paul, Algoma, WI	6:00 PM
		St. Paul, Green Bay, WI	8:15 PM
Thursday,	March 27	Bethany, Manitowoc, WI	8:15 PM
Friday,	March 28	Trinity, Merrill, WI	2:00 PM
		Trinity, Minocqua, WI	8:00 PM
Saturday,	March 29	Mount Calvary, Kimberly, WI	4:00 PM
		Immanuel, Waupaca, WI	8:00 PM
Sunday,	March 30	Mount Zion, Ripon, WI	9:00 AM
		Grace, Pickett, WI (service)	10:30 AM
		Bethlehem, Oshkosh, WI	2:15 PM
		Faith, Fond du Lac, WI	4:45 PM
		St. John, Fox Lake, WI	8:00 PM
Monday,	March 31	St. John, Lewiston, MN	8:00 PM
Sunday,	April 13	St. Mark, Mankato, MN	8:15 & 10:45 AM
Sunday,	April 20	Dr. Martin Luther College	8:00 PM

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 1-2, 1975; 10 a.m. Communion service at Zion Ev. Lutheran Church.

Place: Northwestern Lutheran Academy, Moberge, S.D.

Preacher: D. Neumann (D. Neyhart, alternate).

Agenda: I Timothy 3, With Practical Application for the Ministry; P. Stuebs; A Pastoral Approach to Alcoholism; T. Schmidt; I Timothy 4, With Practical Application for the Ministry; D. Neyhart; Demonic Possession Versus Insanity, Epilepsy, and Other Similar Diseases; R. Weimer; Daniel; R. Kloehn; Historical Study and Evaluation of the Office of the Executive Secretary in the WELS; D. Malchow.

J. M. Engel, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Cross Ev. Lutheran Church, Rockford, MN; W. E. Neumann, host pastor.

Date: April 8-9, 1975; opening session on Tuesday at 10 a.m. and evening Communion service at 7:30.

Preacher: D. Begalka (W. Niermeier, alternate).

Agenda: The Proper Consecration of The Elements in The Lord's Supper; Prof. S. Becker; Alcoholism: Sin or Sickness? F. Kogler; Exegesis of I Timothy 1:1-20; Prof. L. Hahnke; Church Discipline Within the Congregation; E. Knief; various committee reports and routine business.

Registration: There will be a \$1.50 registration fee. Request cards for meals and lodging will be mailed. Visiting elders will serve as the Excuse Committee. Please send excuses to host pastor.

W. J. Henrich, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH CONFERENCE

Date: March 17, 1975; 9:00 a.m. Communion service.

Place: Redemption Lutheran, 5641 N. 58th, Milwaukee, Wisconsin; K. Kruck, host pastor, 466-5100.

Preacher: A. Koepsell (R. Krause, alternate).

Agenda: Exegesis of I Peter 4:7-11; C. Otto; The Lord's Word Concerning the Last Things, Parts II & III; W. Gawrisch; Ecclesiastes 1-6 and Its Meaning for Today; D. Clark; reports and questions of casuistry.

Note: Please excuse to the host pastor.

A. Koepsell, Secretary

METRO SOUTH CONFERENCE

Date: March 17, 1975; 9 a.m. Communion service.

Place: Messiah Ev. Lutheran, 2015 E. Fernwood Ave. Milwaukee (V. Vogel, host pastor; telephone 744-1549).

Preacher: P. Hartwig (R. Heins, alternate).

Agenda: Exegesis of Mark 4:35-41; R. Schulz; What is the "Due Process of Law?" Judge Victor Manion; Can a Christian Participate in a Lottery? C. Krug; reports, and questions of casuistry.

Note: Excuses are to be made to the host pastor.

R. Scharf, Secretary

WESTERN WISCONSIN

JOINT SOUTHWESTERN AND MISSISSIPPI RIVER VALLEY CONFERENCE

Date: April 8, 1975.

Place: First Ev. Lutheran, West Avenue and Cameron, La Crosse, Wisconsin; F. Miller and R. Sachs, host pastors.

Preacher: M. Schwartz (R. Siegler, alternate).

Agenda: The Biblical Canon and the Church History Surrounding Its Establishment; Prof. R. Balge; Study of the Words "Excommunication, Suspension, and Removal," with E. A. Breiling leading the discussion; Sermon Study on I Peter 2:11-20; G. Moldenhauer.

J. D. Liggett, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Gieschen, Norbert A., as pastor of Salem Ev. Lutheran, Loretto (Greenfield Village), Minnesota, on January 26, 1975, by W. E. Neumann (Minn.).

Schewe, John P., as associate pastor of Emanuel Ev. Lutheran, New London, Wisconsin, on January 26, 1975, by F. W. Heidemann (N. Wis.).

**Dr. Martin Luther College
Announces Second Study-Tour
Program in Europe**

As a part of the 1975 Summer Session, Dr. Martin Luther College is again offering a course in *European Civilization and Culture* which will give the student an opportunity to learn the travel-way. Many phases of classical, medieval, and modern European civilization will be unfolded in visiting and studying cultural and historical landmarks.

The 7-8 week tour will take you to England, France, Belgium, Holland, Austria, Switzerland, and Germany. This study-tour is open to anyone eligible to enroll in the college or the summer-school program. Prof. T. Hartwig and Prof. A. Koelpin, the tour guides, will present both "on-the-spot" lectures at historical places and preparatory lectures for visiting specific areas. Six semester-hours of credit can be earned.

The estimated cost for transportation, food, lodging, and tuition is \$1,650. The tour is being planned to begin about mid-June and end about mid-August.

All who may be interested — also those who have already expressed interest — should write for additional information and applications to:

DIRECTOR OF SPECIAL SERVICES
Dr. Martin Luther College
Box 417
New Ulm, Minnesota

COLLEGIAN CONVENTION

The 11th Annual Convention of National Lutheran Collegians will be hosted by the Brookings Chapter of Lutheran Collegians in Brookings, South Dakota, on April 4-6, 1975. The theme of the convention is "Jesus Christ, My Sure Defense."

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Gieschen, Norbert A.
Box 192
Loretto, MN 55357
Gorske, Ronald C.
203 East Byrd St.
Appleton, WI 54911
Pussehl, Henry E.
2319 N. Owaissa St.
Appleton, WI 54911

Teachers:

Eaton, John L.
944 Plainview Terrace
Lake Mills, WI 53551
Fenske, James
2972 Western Ave.
Jackson, WI 53037
Phone: (414) 677-2602

**ACKNOWLEDGEMENT
AND THANKS**

It is with gratitude to God that we acknowledge the following gifts toward the Lord's work given by Christians who through their wills made bequests to the Wisconsin Evangelical Lutheran Synod. The following were received in 1973 and 1974:

Estate of Ellen Gorke Church Extension Fund	\$ 500.00
Estate of Arthur R. Kirschenstein Swedish Confessional Conference Synod Administration Building Fund	3,000.00 9,470.86
Estate of Henry Bay Church Extension Fund World Mission Building Fund	13,321.46 13,321.46
Estate of Leona Klement Budgetary Fund for African Missions Church Extension Fund	500.00 6,917.91
Estate of Eleanore Kempfert Budgetary Fund for Home Missions Budgetary Fund for World Missions	500.00 500.00
Estate of Ellenore B. Kempf Church Extension Fund	1,210.64
Estate of Erdeen Quamme Church Extension Fund	52,595.85
Estate of Elsa Schmidt Aid for Sister Synods Fund World Mission Building Fund Budgetary Fund for Pensions	11,500.00 11,500.00 2,000.00
Estate of William Freitag Church Extension Fund	1,000.00
Estate of Bertha Schneider Church Extension Fund World Mission Building Fund	20,833.64 6,944.55
Estate of Elsa Oehlert Church Extension Fund World Mission Building Fund	11,261.67 2,753.89
Estate of William Wiedemann Church Extension Fund	64,532.00
Estate of Theodore F. Gehreke Church Extension Fund	2,029.22
Estate of Erna Christenson Church Extension Fund	854.66
Estate of Meta Alber Church Extension Fund	19,701.62
Estate of Paul W. Matzner Church Extension Fund	4,127.20
Estate of Louis E. Trepte Church Extension Fund Budgetary Fund for SE Wis. Mission	1,000.00 500.00
Estate of Paul F. Bittrich Church Extension Fund	1,129.60
Estate of Carl G. Leyrer Church Extension Fund	2,000.00
Estate of Herman G. Cibrowski Synod Administration Building Fund	8,044.76
Estate of Emma M. Habeck Church Extension Fund	1,640.48

Estate of Magdalena Harmening World Mission Building Fund for Cibecue Mission	4,597.92
World Mission Building Fund for San Carlos Mission	4,597.92
Estate of Arnold Goehring Church Extension Fund	1,000.00
Estate of Jack De Vora Church Extension Fund for California District Mission Wisconsin Lutheran Seminary Scholarship Fund	35,917.76 35,917.75
Estate of Erna Boettcher Educational Institution Building Fund	3,437.12
Estate of George Haack Church Extension Fund	500.00
Estate of Anna Schmidt Church Extension Fund	500.00
Estate of Martha Schmit Church Extension Fund — Central Africa Mission	500.00
Estate of Mildred V. Olshefski Church Extension Fund	7,018.27
Estate of Arthur O. Schley Church Extension Fund World Mission Building Fund	6,000.00 6,000.00
Estate of Hildegard A. Tank Church Extension Fund	1,000.00
Estate of Gunda Olson World Mission Building Fund	2,132.43
Estate of Alwin R. Burkhardt Church Extension Fund	1,000.00
Estate of Henry W. Krueger Church Extension Fund	5,254.59
Estate of Joseph Miksch Church Extension Fund	500.00
Estate of Emil Gray Praesidium expenses for Hong Kong dedication World Mission Building Fund Church Extension Fund Synod Administration Building Fund	2,000.00 4,045.10 10,635.30 16,180.43
Estate of Marie M. Tolzman Budgetary Fund for Aid to Indigent Students	200.00
Estate of Augusta Koch Church Extension Fund	500.00
Estate of Edith Liehe Church Extension Fund	2,599.93
Estate of Laura Schmitt Chinese Evangelical Lutheran Church Far East Limited	10,849.13
Estate of Emma Steudel Current Budgetary Fund	50.00
Estate of Oscar L. Mumm Funding Deferred Giving Counselor's work 400th Anniversary of Formula of Concord publications Student Service Committee Synod Administration Building Fund	5,000.00 5,000.00 2,000.00 35,000.00
Estate of Agnes R. Mitzner World Mission Building Fund Scholarship Fund	506.87 253.44

Norris Koopmann, Treasurer and Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alabama	Mobile*
Alaska	Fairbanks*
Arizona	Northwest Tucson*
	Paradise Valley*
California	Fremont
	Modesto*
	Sacramento
	Sierra Madre
	Stockton*
Colorado	Arvada/Westminster
	Greeley*
Florida	Beverly Hills
	Engelwood*
Illinois	Bloomington/Normal
	Crystal Lake
	Schaumburg*
	Springfield*
	West Chicago
Iowa	Dubuque
	Shenandoah*
Michigan	Gaylord*
	Grand Ledge*
	North Pontiac
	Romeo
	Taylor Twp.
Minnesota	Eagan Twp.*
	Owatonna
Missouri	Columbia
	North Kansas City*
	N. St. Louis County
	St. Charles County*
Nebraska	Scottsbluff*
Nevada	Reno*
New Mexico	Sante Fe*
New York	Long Island
	Syracuse*
	Western N. Y. State*
Ohio	Mansfield*
Pennsylvania	Altoona*
	Lehigh Valley*
South Dakota	Mitchell
Texas	Beaumont*
	Lubbock*
	Temple
Washington	Spokane Valley*
	Vancouver
Wisconsin	Ashwabenon*
	Middleton*
	Prairie du Chien*
Alberta	Edmonton*
Ontario	Pembroke*

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208

EXPLORATORY SERVICES

RENO, NEVADA

Exploratory services at Reno, Nevada, are being conducted at the Holiday Inn South in the Tahoe Room 5 at 11:00 a.m. The address is 5851 South Virginia, Reno. The group is being served by the District mission developer, the Rev. Hugo M. Warnke, 1220 Berrum, Apt. F. Reno, Nevada 89502; phone (702) 825-3292.

NORTH KANSAS CITY, MISSOURI

Exploratory services are being conducted in North Kansas City, Missouri, at the Englewood Elementary School, Englewood and N. Oak Trafficway. Services begin at 7:00 p.m., with Sunday school at 6:00 p.m. For more information, or to submit the names of prospects, please contact: Pastor Paul S. Soukup, 9530 Perry Lane, Overland Park, Kansas 66212; phone: (913) 888-6293.

SANTE FE, NEW MEXICO

Exploratory services in Sante Fe, Mexico, are being held at the Santa Fe Schools Administration Building, 610 Alta Vista. The services are being conducted every Sunday, with Bible class at 6:30 p.m. and worship services at 7:30 p.m. Send information to, or request information from, Pastor Wayne Vogt, 3905 General Bradley NE, Albuquerque, New Mexico 87111. His telephone is (505) 296-7008. A special invitation is extended to all traveling through New Mexico to visit the services either at Albuquerque or Santa Fe.

SYRACUSE, NEW YORK

Exploratory services are being conducted in Syracuse, New York, at the Holiday Inn on Buckley Road at exit 36 on the New York State Thruway and Interstate Route 81. Services are bi-weekly at 3:00 p.m. followed by adult Bible class. For more information call Mr. Kenneth Becker of Baldwinsville at (315) 635-3688 or Pastor Erich W. Waldek of Schenectady, New York, at (518) 399-3046.

NAMES WANTED

CAMBRIDGE, MINNESOTA

Please send names of any WELS members or prospects in the Cambridge, Minnesota, area to: Mr. and Mrs. John Luedtke, 423 NW 4th Ave., Cambridge, Minnesota 55008, phone (612) 689-4478; or to Mr. and Mrs. Harold Mead, 854 So. Birch St., Cambridge, Minnesota 55008, phone (612) 689-4350.

TIME AND PLACE

NORTON, KANSAS

Redeemer Ev. Lutheran Church, Norton, Kansas, is worshipping every Sunday at 111 Norton Street. Bible class and Sunday school meet at 6:30 and worship service at 7:30 p.m. Pastor of the congregation is the Rev. Edwin C. Fredrich, Jr., 1499 Railroad Ave., Phillipsburg, Kansas 67661; phone (913) 543-2008.

MARIN COUNTY — SAN RAFAEL — NOVATO, CALIFORNIA

Living Word Ev. Lutheran Congregation is presently being served by Pastor Gerald Geiger of Belmont. Plans are under consideration for a change of time and meeting place. Local people are asked to contact: Major Irvin Swett, phone 883-6707, or Mr. Bruce Marggraf, phone 456-8379.

RIO GRANDE VALLEY

Attention winter tourists to the Rio Grande Valley! You are invited to join us for worship at Abiding Savior Ev. Lutheran Church, Weslaco, Texas. Our Sunday service is at 10:00 a.m., with Bible class at 9:00 a.m. Presently we are worshipping in the Weslaco Civic Center located at 520 S. Kansas Ave. For more information, please contact Pastor Craig Weber, 901 S. Illinois Ave., Weslaco, Tx. (Phone: 512-968-5228).

OFFER

Apostles of Christ Ev. Lutheran Church, Wauwatosa, Wisconsin, has available the following: altar, pulpit, lectern, and baptismal font. Available to any WELS mission congregation free of charge, except for transportation. Write or phone: Pastor H. Witte, 11118 W. Wisconsin Ave., Wauwatosa, Wis. 53226; phone (414) 774-6469.

ONALASKA PASTORS' INSTITUTE

A Pastor's Institute will be held at Luther High School, Onalaska, Wisconsin, June 16-20, 1975. Prof. Gerald Hoenecke will present "An Exegetical Study of Selected Portions of 1 Peter." Prof. Carl Lawrenz will present a series of lectures on "Modern Interpretation of Genesis 3." The sessions will run from 9:00 A.M. to 11:45 daily.

A fee of \$12.00 will be charged each participant. Dinner will be available at additional cost.

Those planning to attend should send their registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

CHAPLAIN E. C. RENZ

HOME ADDRESS

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West Germany

Telephone: 06135-3249

MAILING ADDRESS

398-12-3568

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