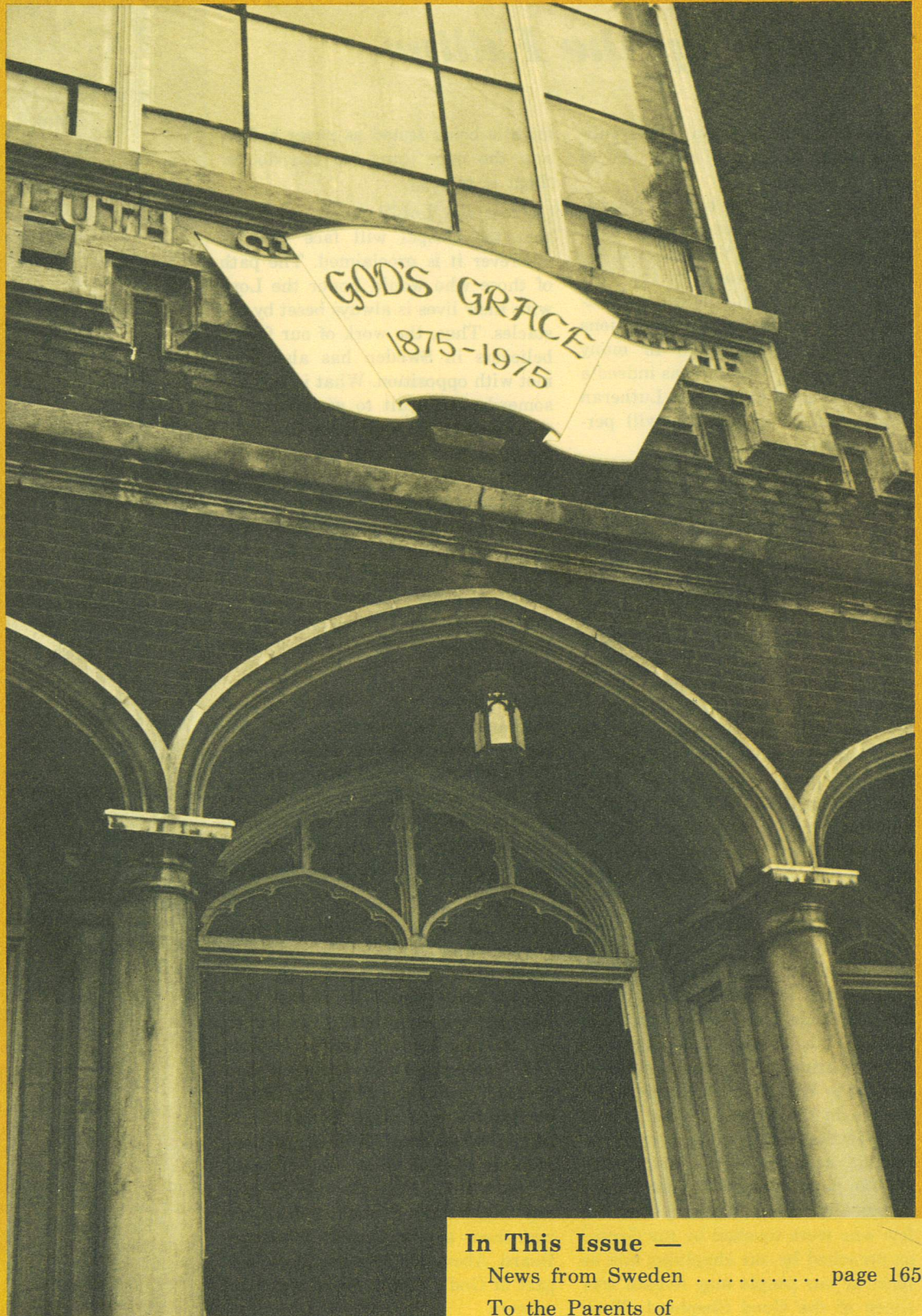


# *The Northwestern Lutheran*

June 1, 1975



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## Briefs by the Editor

These are days when God's children ought to spend a great deal of time in prayer.

During the last few months we witnessed the evacuation of all American personnel from Vietnam and the takeover of that country by the Vietcong. Over the years, the war in Vietnam divided our nation into factions and raised the question in many hearts whether this war was indeed a "just war" according to the Lutheran Confessions. The question will perhaps remain unanswered.

Wisconsin Synod Lutherans also were among those who served in Vietnam and among those who laid down their lives in this war. Many who returned still bear in their bodies the marks of that conflict. We pray that our Lord will comfort the families of those who did not return and will constantly assure them that the death of their loved ones will be undone on the day of resurrection. We ask that the bitterness in the hearts of others will be tempered as they, too, prepare for the day "when our redemption draweth nigh," knowing that wars and rumors of wars are among the signs of His coming. On that day the full truth will be known.

As we turn to the Lord in prayer for ourselves, we also need to pray for that conquered and ravished country. Whatever is left of the church there faces perilous times. A few years ago we had our own civilian chaplains there to bring the Word and the Sacrament to Wisconsin Synod men and women in the Armed Forces. It was at that time impossible to carry on regular mission work among the civilian population. Today the door is completely closed. We pray that the few who were touched by the Gospel as preached by our chaplains and as lived by our people may remain true sheep of the Good Shepherd. Their

faith is being tested as never before, and the only thing we can do for them is to pray.

From the Lord's words we know that the Gospel will face violence wherever it is proclaimed. The path of those who would honor the Lord with their lives is always beset by obstacles. Thus, the work of our fellow believers in Sweden has also been met with opposition. What is perhaps somewhat difficult to understand is that most of the opposition has come from such who bear the name of Christ. A note on page 166 calls your attention to a book written by our brethren in Sweden answering their critics. Reading it will cause your prayers to rise to the throne of God asking Him so to guide all matters that the way may be made smooth for the progress of the Gospel in that country, too.

*Looking at the Religious World* once again comments on the civil war raging in our former sister synod, The Lutheran Church-Missouri Synod. This situation also requires our prayers. We pray that faithfulness to the Scripture may win the day. In matters of faith there is no place for compromise.

As long as we are speaking of prayers for the church, let us not forget other unfortunates among us. Our church body would be remiss if it were not concerned about the retarded, for they too are God's children, and God expects us to meet their needs. The Special Ministries Board has given a great deal of attention to this problem. Some of its suggestions are embodied in an article beginning on page 167. If you personally have any suggestions to make, please direct them to the Special Ministries Board. Above all, let's not forget this part of God's family in our personal prayers.

*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

For 100 years men, women, and children of various races and languages have been passing through the portals of St. Marcus Lutheran Church and School. Within this church and school they have at all times met the Lord Jesus Christ, for He is wherever His Gospel is. We join St. Marcus in thanking God for the privilege of sharing that Good News for so long a period of time. (See page 169.)

THE NORTHWESTERN LUTHERAN

# Editorials

**A Human Heaven** "My wishes are a humble dwelling with a thatched roof, a good bed, good food, flowers at my window, and some fine tall trees before my door. And if the good God wants to make me completely happy, he will grant me the joy of seeing six or seven of my enemies hanging from the trees."

That's how Heine, the poet, described his idea of complete happiness. One detects something of that same perverse streak of meanness in the "heaven" of the Jehovah's Witnesses and other people of the 1000-Year-Reign and Rapture persuasion.

There is an element of fiendish delight in describing the tortures of those who do not belong to their sect. Like Heine, half their joy of "heaven" would be watching the Lutherans toiling in the sweat shops or cotton fields while they sit on a shaded veranda smacking lips over their own goodness.

It is an old error to pattern the life to come after the lusts of this life. The Indians spoke of a Happy Hunting Grounds, the Mohammedans of a Sensual Garden, the Vikings of an eternal Drinking Bout, Heine of his Hanging Trees, and today's sectarians, too, often paint heaven in carnal, vengeful colors.

The Sadducees told the story about a woman with seven husbands, wrongfully assuming, as Jesus pointed out, that conditions of this world apply to the next. Scripture tells us that heaven is *not* what we have on earth, tears, sorrow, pain, hunger, thirst and death.

Our Lord wept over the lost, and His true followers do not delight in their destruction. Looking to His company, not to the other, we can say: "In Thy presence is fulness of joy."

John Parcher

**Divorce Is Failure** Several women were asked to compare their former roles as wives and mothers with their lives as divorcees. They had few regrets for having terminated their marriages (adultery was not involved). One of the women recalled that once she was only Jim's wife and Susie's mother — dutiful, supportive, but "unfulfilled"; now she was independent, and she was a "fulfilled" person. All of them saw their divorces as positive gains.

None of them suggested that divorce represents failure. But divorce is failure, on the part of one spouse or of the other, or of both.

A divorce is a welshing on a contract. The marriage contract was entered into voluntarily; it was signed and sealed, but it was broken by one or by the other, or by both.

A divorce is a failure of honor. The husband who walks out on his wife, the wife who walks out on her husband, or both spouses walking out on their marriage have failed honor as conspicuously as does the person who walks out on his debts.

A divorce is a failure of character. The disgusting selfishness and the lack of ordinary human decency that

precipitate many divorces display an appalling absence of character, but the lack of forbearance and of the willingness to sacrifice, required in a marriage, are also character failures.

A divorce is a failure of morality. Even if cheating and adultery are not involved, the moral law is still in effect. Breaking up a marriage is a breach of that law.

Where Christian people are the marriage partners, divorce is a failure of the Christianity of one or of the other, or of both. Christian faith and love have yielded to sinful flesh.

No matter how sophisticated or casual their attitudes, those divorcees were not celebrating triumphs; they were recording failures. And they followed up the first failure with another: There was no repentance.

Christians who are guilty of contributing to the destruction of a marriage will repent of their sin and will seek reconciliation with their spouse, if possible, and the newness of life that God looks for in those whose sin He pardons.

Carleton Toppe

## To The One Who Has Everything

Deliveries of unsolicited mail at times include specialty catalogs featuring gifts for "the man who has everything." What do you give to a person who either has all the material things he wants or who can afford to buy them?

God doesn't need anything we can offer either. He states explicitly, "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine and the fulness thereof." One obvious application of this statement is that God does not need us to carry on the work of His kingdom, and He does not need our offerings.

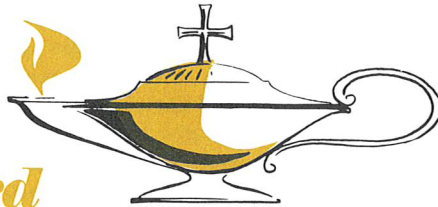
But the man who has everything appreciates expressions and tokens of love. So does God, and that is what we of our Synod are offering in the form of services of praise and special offerings in this anniversary year.

When the last amen has been sung at our anniversary services and the last nickel contributed to the anniversary offering, there are some things which will lend substance to our expressions of gratitude on a continuing basis. More diligent hearing and studying of that precious Word, for which we express such gratitude, is one of them. Sharing the Good News contained in that Word is another. Neglect of the Word and meager mission coffers make hollow flattery of the most fervent expressions of thanks. Empty pews and unread Bibles are poor memorials to 125 years of grace. A thank-you note will take care of the amenities, but the love which motivates it makes it acceptable.

The thank-you's are being given and the gifts brought throughout our Synod. Along with them we send up the ancient Psalmist's inspired prayer with all that it implies: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

Immanuel Frey

## Studies in God's Word



### The Christian and the Tongue — I

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Behold, also the ships, which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell (James 3:1-6)

"Show me your tongue," the doctor says. By looking at the tongue, he can tell something about our physical health. "Show me your tongue," Scripture also says. By listening to the tongue, people can tell something about our spiritual health.

In every chapter James says something about our tongue, but especially in this third chapter. In his *Course on Concrete Christianity* he now takes up the matter of "The Christian and the Tongue."

#### Teaching Tongues

After speaking in chapter two about idle faith, James proceeds to warn against idle words. Lack of faith can be shown by what we do with our lives and what we say with our tongues. James does not imply

that the gift of speech is sinful in itself, rather that it can be used in a sinful way. Like every part of man's body, the tongue is under the control of the heart.

Under this control the tongue can become a particular instrument of sin. In many areas we all "offend" or "stumble," but no sin is easier to fall into or has more frightening consequences than those of the tongue. In fact, the Christian who achieves "tongue control" can control his whole body. For tongue control is a sign of a "perfect," or mature, Christian and a symbol of self-control.

Those who teach God's Word on a full-time or on a volunteer basis especially need tongue control. Their words leave indelible impressions on young minds and levy impressive impact on adult lives. For that reason they will receive the greater "condemnation" or, as the word actually means, "judgment" from God. His judgment always matches responsibility and the teacher's tongue has great responsibility.

Thus James urges us not to be in a hurry to be "masters" or "teachers." He's not discouraging us from becoming teachers, just from adopting a casual attitude toward teaching. There's no room for those who desire to teach out of self-conceit or spiritual pride, no room for those who teach carelessly or lazily, but much room for teaching tongues which are sanctified by Christ and sharply aware of their responsibilities toward Christ and Christians. The teaching tongue needs to know by whom, of whom, and for whom it speaks — Christ.

#### Tiny Tongues

Two examples show what great effect the tiny tongue has. The spirited,

strong willed stallion is turned this way or that by the tiny bit in its mouth. The giant ship plows its furrow in the deep, going where the pressure on the tiny rudder indicates.

So with the tongue. It can compel the feeble and comfort the faint-hearted. Or it can crumple reputations and compound recriminations. It can make songs that lift up hearts and speeches that fire up heroes. Or it can wipe out human hope and leave whip marks on the heart. A few enticing words in Eden's Garden plunged the human race into sin, but a few triumphant words in Easter's Garden promised life to all believers. Who can measure the great power of the tiny tongue?

The believer's tiny tongue with the hand of the Spirit upon it has tremendous power for good. For our God there can only be glory when we use that tongue to sing His praise. For ourselves there can only be gain when we use that tongue to search His Word. For our neighbor there can only be good when we use that tongue to spread His story.

#### Terrible Tongues

Out of control, though, that tongue becomes a terrible fire, charring and consuming everything in its course. Out of control it becomes a world of iniquity, defiling the entire body and setting on fire the whole course of life. Even worse, the uncontrolled tongue is set on fire of hell. It is fueled by the never-dying flames of hell, leaving the terrible soot and smoke damage of hell on all it touches.

Nothing less than a miracle is needed! Only God can master and manage that terrible tongue. God must place more than bits on our tongues and rudders in our mouths; He must place new hearts behind them. Through Word and Sacrament He plants Christ in our heart and thus places controls on our tongues. Through faith which He gives, Christ becomes the Ruler of our hearts and then also of our tongues.

Only when our hearts have been reached by Christ's salvation will our tongues be restored to Christ's service.

Richard E. Lauersdorf

Under the headline, "Controversial Theologian Leads Church Revolt," Kantor Lars Norrlid of Karlshamn, writing in April, 1975, for the Swedish press, reported on the formation of the Confessional Lutheran Church in Sweden (*Lutherska Bekännelsekyrkan i Sverige*). Thus, the steps taken by our brethren in Sweden have become well known throughout their country. The readers of *The Northwestern Lutheran* will appreciate reading what he had to say. His words were frank, but not at all hostile.

"This newly-formed free church," Mr. Norrlid reported, "came into existence as a consequence of the long-standing, serious doctrinal disunity in the Church of Sweden. Responsible for the formation of the new church was a Bible-believing group which is connected with *Biblicum* in Uppsala. Organized at a convention in Uppsala in September of last year, the new church broke all ties with the official organizations of the Church of Sweden. It intends to work for a Biblical faith without compromise."

According to Mr. Norrlid, the history of the formation of this new body was "filled with drama and is a consequence of a long, intense debate within the conservative leadership of Bible-believing groups within the Church of Sweden for and against separation from the state church." He reported that when this group put its words into action, many who had earlier supported the movement — among them Dean G. A. Danell — beat a hasty retreat.

"There are three congregations," the article continues, "and four more are in the process of being formed. These congregations have called the seven pastors who are now active in the church. Three of these pastors have been ordained by Dr. Seth Erlandsson, naturally outside the order of the Church of Sweden and without the cooperation of any of its bishops. A number of pastors still within the Church of Sweden have expressed their support of the new church, and more resignations are expected."

Mr. Norrlid interviewed Pastor Per Jonsson at the youth camp conducted by the new church body in Yxenhult (see *The Northwestern Lutheran*,

## NEWS from SWEDEN

March 9, 1975, p. 73). Both the questions and the answers are revealing, and we would like to share some of them with you.

Question: "It is a serious step that you have taken. The Lutheran Christians in our country have up to now, with very few exceptions, chosen to stay in the state church and to battle there for their faith. Do you in the *Bekännelsekyrkan* think that this is no longer practical?"

Jonsson: "Yes. The doctrinal decay in the Church of Sweden has now reached the point at which the highest leadership of the church has time and again openly rejected . . . the Bible and the Lutheran Confessions."

Question: "But why just a Lutheran confessional church? Do you think that this is the type of church required by the Bible?"

Jonsson: "Just for the reason that it has the Word of the Bible as its highest norm. . . . Those who are now leaving the apostate church and are approaching a church with a correct administration of the means of grace are doing that in obedience to the Holy Scriptures, which forbid all fellowship with false teachers."

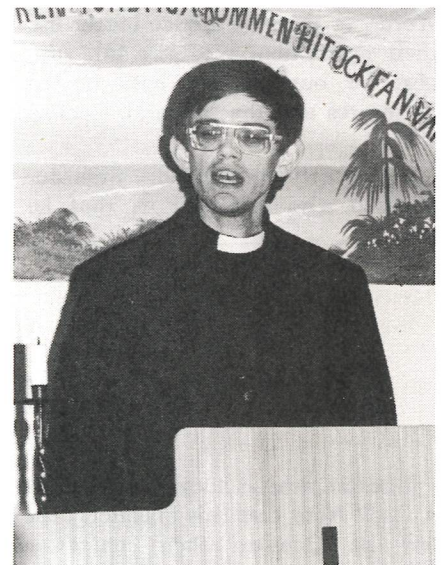
Question: "What do you, Per Jonsson, think is the future of this kind of church in our country, where the state church has a century-old hold on Lutheran Christians?"

Jonsson: "So long as the *Bekännelsekyrkan* preaches the unadulterated Word of God it has a future which is grounded on nothing less than the power of God's Word. . . . It is not traditions that produce conversion and faith."

Question: "Do you think that you in the *Bekännelsekyrkan* are better Christians than others who are staying in the Church of Sweden?"

Jonsson: "No, we do not think that. . . . It is just because we are so weak in ourselves that we cannot be without an unadulterated Gospel and without the correct administration of the sacraments."

Also interviewed was Pastor Sten Johansson. After completing his pastoral training at Uppsala University, Sten Johansson, for conscience reasons, found it impossible to seek service in the Church of Sweden. He was ordained in September, 1973, by Dr. Seth Erlandsson, and is a board member in the newly-formed confessional church.



Pastor Sten Johansson  
preaching at the youth camp.

Question: "Sten, you were fully prepared to serve as pastor and had the opportunity to secure a good living as a pastor in the state church. What was it really that persuaded you instead to choose an uncertain future in a little church organization?"

Johansson: "Above all, it was this that since I became a believer I came to see ever more clearly that a Christian pastor may not set himself over the Bible . . . (as) God's own Word to us men. During my student days under the theological faculty in Uppsala I gained a horrifying insight into how

(Continued on next page.)

far these men had departed from true Biblical instruction and replaced it with an arbitrary critical analysis of the books of the Bible and their origin. . . . To work as a pastor in a church of which I knew beforehand that not one of its bishops clearly confessed God's Word, that seemed to be completely impossible."

Question: "Are you really a pastor in spite of the fact that you have not been ordained in your office by any bishop in the Church of Sweden?"

Johansson: "There are only two prerequisites to becoming a pastor, namely, that one is rightly called and that one teaches what God's Word teaches. . . . When the bishops became the enemies of the Christian congregation, that is, when they no longer stood up in defense of God's Word . . . then we can no longer use their ordination. We have full support for our position both in the Scriptures and the Lutheran Confessions."

Mr. Norrlid concluded: "Sten Johansson also informed us that he

Our brethren in Sweden, attacked sharply by many who remained in the state church and by others, have recently written a book in defence of their Bible-based decision to establish an independent Lutheran church. The book traces the history of their movement and reveals how they grew in their understanding of what God's Word requires when a church body to which one belongs abdicates to false doctrine. The book was translated from the Swedish by Dr. Siegbert W. Becker and is available at \$1.50 per copy postpaid.

### **Biblicum's Battle for Biblical Faith**

Order from Dr. Siegbert W. Becker, 11808 N. Luther Lane 65W, Mequon, Wisconsin 53092

now gets his living from the congregation in Uppsala, which is regularly supported with mission collections from the Wisconsin Synod in the U.S.A. and from his service as research assistant at the Biblicum Institute."

The above excerpts demonstrate that the position of our brethren in Sweden is becoming well known, that

they are facing opposition from the state church, but that their confidence rests on the Lord's promises. May our readers continue to take them to the Lord in prayer! One hundred twenty-five years ago we too started with a small number, but God blessed us richly. The arm of His grace has not been shortened.

Dr. Siegbert Becker

## ***I am Joe's CONSCIENCE***

Does an atheist know that there is a God? Note that this question does not ask, "Does an atheist *confess* or *admit* that there is a God?" but, "Does he *know* that there is a God?" By definition an atheist is one who rejects all religious belief and denies the existence of a God. But this still does not answer the question, "Does an atheist know that there is a God?"

The correct answer is "Yes!" even though the atheist vehemently denies that this is so. He denies it because he does not follow the guidance of his reason. He denies it because he wishes that there were no God, for, thinking logically, he realizes that if there is a God, He will surely not look with favor upon one who denies His very existence.

An atheist, however, is a *fool*. "The *fool* hath said in his heart: There is no God" (Ps. 14:1). He is a fool because he refuses to recognize the fact

that "the heavens declare the glory of God; and the firmament showeth His handiwork" (Ps. 19:1). He is a fool also because he does not listen to the voice of his conscience. The Apostle Paul reminds us that "when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. 2:14,15).

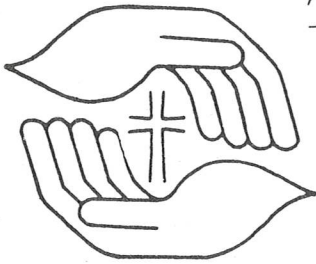
The conscience, therefore, is another proof of the existence of God, but the atheist does not accept that proof either. Nor does he believe that his conscience is the imperfect revelation of God's Law in his heart. But the fact remains that *everyone* has a conscience, and everyone should "let his conscience be his guide."

I am Joe's conscience. What I am here saying about myself applies also to the consciences of all Christians, for Joe is a Christian. I am what some have referred to as "a little voice" telling Joe what is right and wrong. I am the Law of God written in Joe's heart.

Before Adam and Eve became sinners, the conscience was in them the perfect revelation of God's will for men, but sin changed all that. Joe realizes too that I, by myself, am no longer a safe standard of what God commands or forbids. For me to be a correct guide for Joe's life, I need continually to be instructed concerning what the will of God really is as far as Joe is concerned. My "voice" must be in agreement with the voice of God, otherwise I could easily be leading Joe astray even while he was thinking that he was acting properly and in harmony with God's will.

Remember how zealous Saul of Tarsus was in arresting as many Christians as he could find in an attempt to wipe out Christianity? His conscience told him that he was serving the Lord in carrying out this kind of activity, but after his conversion to

# TO THE PARENTS OF A RETARDED CHILD



What can you say? Too bad — It could be worse — That's really a shame — You poor people — or, How could God do this to you?

Those are the things not to say!

## Take a Positive Approach to the Problem

Christians are not people who sit around feeling sorry for themselves. When problems arise, Christians by

the faith against which he had been "breathing out threatenings and slaughter," Paul the Apostle realized how wrong his conscience had been. The instruction which he received concerning the true will and Word of God corrected the erring conscience which had been leading him away from that truth.

## Conscience Needs Instruction

That is why the religious instruction which Joe has received and continues to receive as he reads and studies the Bible and worships his Savior-God is so very important for me also. I would not be able to serve Joe well if he had not been born again as a true child of God. But now that Joe knows that the Bible is God's Word, and since he accepts that Word as the absolute truth, he knows also that I will always be there to nudge him and to prick him if and when he does anything — or even *thinks* of doing anything — that is not in harmony with that revealed Word of God. Joe knows that the Lord does not want him to do anything that conflicts with what I say to him. Even if it should happen that

God's grace can look them right in the eye and do something. We begin by being positive about it.

So, God is not punishing you — understand that right away! God is not getting even with you for some sin you committed a long time ago. The fact is that God loves and blesses you.

Christians know that, for they know that Jesus took all punishment for sins upon Himself. The Scriptures assure us that God does not deal with us after our sins, nor reward us according to our iniquities. Again God promises, "There is therefore now no condemnation to them which are in Christ Jesus."

what I might say to Joe would not agree with God's will (perhaps because of some gap in Joe's religious instruction) — even then Joe should not act contrary to what I tell him. But if I am wrong, it is important that I be corrected promptly through further and more complete instruction from God's Word.

Do you see how important I am to Joe? Do you see how important your conscience is to you? I am there to remind Joe of what the Lord, his Savior, wants him to do. I am there to help guide Joe in his life of sanctification. I help Joe to live a life which is full of evidences of the faith which the Lord has given him. And I help Joe to say "No!" when he is confronted by Satan and his evil angels as they seek to draw him away from his faith and drown him in the sins and vices of this world.

Joe is thankful that I'm around. You ought to be thankful too that you have a conscience which is "in tune" with God's Word. Don't ever let anyone or anything cause you to "tune it out!"

Philip R. Janke

Another blessed fact Christians know is that God rules all things for us in love. Even when trouble comes, it is only if God permits it. He permits only that to come upon us which is for our good. If He didn't control it, we wouldn't have one moment of happiness in this world. Christians know that God is too loving and too wise to make a mistake. Rather, "we know that all things work together for good to them that love God."

Therefore see your retarded child as a gift from God — not a curse, but a blessing! In some way, God in giving you this child wants you to enjoy a blessing and be a greater blessing than you would have been otherwise.

So thank God for your retarded child. Yes, thank God! He doesn't give these special children to just anyone. He knows you will accept this child as His blessing and love this child with the love God has shown you in Jesus. And whatever you feel you still might lack in being able to take care of your child, know that God also knows that and will do what is necessary to help you. Stop right now feeling guilty, inferior, or inadequate! God is ever ready to help you.

## Understand the Problem

God is not picking on you. The fact is that one out of every 33 children born in America is retarded to some degree.

At first you probably felt what all parents feel when they learn that their child is mentally retarded. You probably felt that the doctors had made a mistake. You didn't believe them.

After they convinced you that there was no mistake, you maybe felt anger — at the doctors and the nurses, and

(Continued on next page.)

even at God, no doubt! Perhaps even at your husband or wife, or maybe other relatives, as though they were to blame. But do you realize that for most cases there is no known cause for retardation?

The depression which comes next can be even worse. It is easier for most people to accept the death of a child than the fact that their child is permanently retarded. Parents of retarded children often suffer what is called "chronic grief" because it is there to some degree all through the child's life on earth. We can endure such sorrow only "through Christ who strengthens us."

Finally, parents do learn to accept their child and its retardation as a fact of life. This child, with all its shortcomings, is theirs. They cannot hide it from other people. This is another member of the family, one who will take just a little longer to learn what is expected of it. And it doesn't take a lot of intelligence to show emotions, such as love!

God has handed this child to you. Accept your child as a blessing from your Lord, a very special blessing! The Lord will never let you be sorry you had the child.

#### **Do All You Can to Help Your Child**

God has given every person some talents — to some 10, to some 5, and to some 1. But all have some — your child, too! Since, with modern medicine, retarded children today live practically as long as other children, it is necessary that you help your child develop the talents he has. Parents can do more in this respect than anyone else. An institution is not always the best answer. Whatever expense and inconvenience it involves to keep your child at home, you will soon discover that it is well worth it.

Your child must learn what other children learn. He learns in the same way, by the same methods. It will just take longer. He must be taught by repetition, repetition, repetition!

Don't spoil or pamper your retarded child. Teach him to be independent. Help him do things by himself. Remember, you won't be around forever. Help him to get along by himself as best as possible.

But be generous in your praise. Retarded children easily become frustrated with themselves. This can easily lead to hostility and depression on the part of the child. Therefore encourage and praise his every accomplishment, no matter how small it may be!

#### **Seek Help for Yourself and Your Child**

Stay close to your pediatrician or family doctor. If they won't encourage you, find a doctor who will. Such doctors can give you much valuable information and help.

Seek help through local associations for retarded citizens in your community. They can guide you to academic help and schooling for your child, already in his preschool years. They can even help with teaching him to walk and talk.

Talk with other parents of retarded children. See how they solved their problems. They can share ideas and experiences that could be very valuable to you.

Above all, see your pastor for spiritual help for yourself and your child. He will assure you of God's helping grace in Jesus Christ. Encourage your church to give Christian education to retarded citizens of all ages.

#### **Trust in the Lord**

Your God says, "I have loved you with an everlasting love; therefore

with loving-kindness have I drawn you." He means that every day. He will not fail you. In this whole new experience, God will not fail to draw you closer to Himself and His helping grace.

Trust Him! He is too wise to make a mistake and too loving to be unkind. He is the Good Shepherd who laid down His life for you and your child!

When you think you can't take it any longer, remember what God promised Paul when he was troubled by illness, "My grace is sufficient for you! My strength is made perfect in weakness!" He will supply you with the necessary grace and strength to face your problems and faithfully to follow Him.

One day, in a little while, you and your child will enjoy endless glory with all the holy angels around the throne of Him who has loved you and given Himself for you. What you do not understand now, He will make clear to you then. Patiently wait for His aid! Use His Word and Sacraments regularly, for through these appointed means of grace God gives you all you need to serve Him in this child.

"Our help is in the name of the Lord!"

For further information, contact  
**Special Ministries Board — WELS**  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

## *FAL to Merge with WELS*

Hillsboro, Oregon — Delegates to a special convention of the 4,000 member Federation for Authentic Lutheranism (FAL), meeting at Grace Lutheran Church on April 15-17, 1975, voted to merge with the Wisconsin Ev. Lutheran Synod.

The merger is subject to a congregational referendum in which the affirmative vote of 2/3rds of the FAL congregations is required.

The FAL was formally organized in November, 1971. At the time of its organization, the Federation stated that it intended "to serve individuals

who for conscience reasons are withdrawing from synodical membership in heterodox Lutheran bodies and declaring themselves to be independent."

The Federation maintained that it was continuing the doctrinal position of the former Lutheran Synodical Conference of which both the Wisconsin Synod and The Lutheran Church-Missouri Synod were charter members. At the time the merger resolution was approved, all of the FAL members were former members of the Missouri Synod.



As told by Teacher Fred Hagedorn

## St. Marcus Celebrates Its 100th Birthday



Second of twelve Centennial services.

"Abide with Us" is the theme and continual prayer of St. Marcus Congregation as it commemorates the 100th anniversary of its founding.

The congregation was organized on June 13, 1875, in the branch school purchased from St. John's Congregation and located on the corner of Palmer and Garfield, Milwaukee,

Wisconsin. This building served both as school and church for five years. The first church building was erected in 1881, but already in 1905 money was being collected for a new and larger church. The present church was erected in 1914 and still serves well today. The congregation today has 330 communicants.

If the merger is approved by the congregations, the merger resolution states, no member congregation "shall be hindered by the FAL from seeking membership in either of our sister synods or becoming independent."

The two sister synods referred to in the resolution are the Wisconsin Synod and the Ev. Lutheran Synod, both of which declared fellowship with the FAL soon after it was organized.

According to Pastor Eugene P. Kauffeld of St. John's Lutheran Church, Watertown, Wisconsin, chairman of the FAL, the merger was voted "mainly for economic reasons." He said it was becoming increasingly difficult to fund the mis-

sions of the Federation. He cited in particular the FAL mission in Antigua. "The resources of our 11 congregations are just too limited to do justice to the mission possibilities in Antigua and several of our other missions."

"Our congregations are widely scattered throughout the United States," Pastor Kauffeld said, "and this poses severe administrative difficulties. Then, too, we find ourselves short of pastors with years to wait as we train our own. But these are less important considerations."

The merger resolution called for the referendum among the FAL congregations to be concluded by June 30.

James P. Schaefer

During these first 100 years seven pastors and four assistants have served St. Marcus. They are: Joseph Westenberger (1875-78), Prof. Eugene Notz (1878-80), George Reinsch (1880-91), August Pieper (1891-1902), Ernst F. Dornfeld (1902-11), E. Ph. Dornfeld (1911-55), Paul Knickelbein (1955-67), and Richard Seeger since 1967. Pastor Seeger was formerly missionary to Japan and Hong Kong. Assistant pastors were Adolf Zeisler (1921-23), Walter Gieschen (1923-26), Prof. J. P. Meyer, assistant preacher (1927-49), and John C. Jeske (1949-53).

From the time of its founding St. Marcus has always conducted a Christian day school which it considers a prime tool in bringing Christ's message of salvation to the community. During this century, 54 teachers have served the school. Since 1888 the staff has always consisted of four or more teachers, except from 1912-1915 when the congregation decided that since there were only 160 children in school, three teachers would be sufficient. The highest enrollment was 352 pupils in 1896. Today the enrollment is 88.

The present school building was erected in 1894. Its interior was extensively remodeled and modernized in 1963. It has five large classrooms, an auditorium-gym, a modern kitchen and dining area which seats 180, a school office and teachers' lounge, a church secretary's office, a duplicating room, and a nurse's station. In 1974 the lot directly north of the school was acquired, fenced, and surfaced to serve as a parking lot and playground.

Teachers who have served St. Marcus more than 15 years are: Rudolf Fritake, F. Nimmer, Henry Wagner, William Kirschke, Dorothy Gamm, Lenore Gamm, Christian F. Heine, Walter Denninger, and Walter Vater. The present faculty consists of Daniel Gartner, principal, Steven Hahnke, Carol Sbresny Niedfeld, Bonnie Lange, and Marie Sprengeler.

In this, our 100th year, St. Marcus is still a place where the Voice of the Friend of sinners is continually

(Continued on next page.)

heard. May it ever continue to be a place where Jesus comforts all who enter it!

Nommenson, Fred Bartel as organist; April 20: Choral Music Sunday: Prof. M. Albrecht and Martin Luther Aca-

the guest speaker. On August 17 Pastor E. Lehninger will present the cause of Wisconsin Lutheran Child and Family Service, and Mr. Ralph Muenckel will serve as organist.

The four final centennial services are scheduled for September 14, Organ Music Sunday, with Mr. Arnold Meyer presenting an organ recital; October 12, Wisconsin Lutheran High School Sunday, presenting Prof. R. Krause and the High School Choir; November 16, Synodical Sunday, featuring the Rev. James Schaefer and the Lutheran Chorale; December 25, German and English Song Service by the St. Marcus Choir.

Since the area surrounding St. Marcus Church has changed completely with the passing of a century, it is St. Marcus' special intention, as it has been at all times, to reach the people of the immediate neighborhood and community. It is making a special effort to invite the people of the neighborhood to attend its centennial services with the hope and prayer that ever more of its neighbors will join their hands with those of St. Marcus' members in making St. Marcus' next 100 years as blessed as the first century has been. For this we turn to the Lord and ask Him to bless us with His grace and love.



First and Second grades at St. Marcus. The Teacher is Miss Bonnie Lange.

### The Celebrations

The centennial celebration has been spread over the entire calendar year 1975, one Sunday being set aside each month. Dates, themes, and speakers are: January 19: St. Marcus and the Seminary: Prof. C. Lawrenz and the Seminary Choir; February 23, Church Building Anniversary: Prof. John Jeske, preacher, and organ concert by Bethel Zabell; March 16: Married Couples Sunday: Pastor W.

demy Choir; May 11: Institutional Ministry Sunday: Pastor R. Kleist, C. Bonow as organist.

The actual 100th Anniversary Jubilee Sunday is scheduled for June 15. At this service Pastor R. Seeger, shepherd of the congregation, will preach, and Mr. Henry Frank will serve as organist.

Continuing the centennial festivities, St. Marcus has set aside July 13 as Mission Outreach Sunday. Missionary R. Poetter of Japan will be

## SAINT CROIX LUTHERAN HIGH ADDS ON



On Sunday, April 20, 1975, ground was broken for the \$100,000 library-classroom addition connecting the two existing facilities at Saint Croix Lutheran High School in West Saint Paul, Minnesota. Pastor Mark Liesener, Bloomington Lutheran Church, Bloomington, Minnesota, preached the sermon and Pastor Donald Meier, Mt. Olive Lutheran Church, St. Paul, Minnesota, chairman of the Board of Regents served as liturgist. Assisting in the ground breaking were Paul Kock, Emanuel Lutheran Church, St. Paul, chairman of the New Building Committee, Principal

Left to right: Principal Robert Sievert, Student Council President Ellery Groth, Building Committee Chairman Paul Kock, and chairman of the Board of Regents, the Rev. Donald Meier.

# VIOLENCE

## The Christian in a Violent Society Part II

"Pastor, I'm really worried. I watch my kids growing up in a society which seems to have gone completely crazy. The worst part of it all is that I feel so helpless to do anything about it. I know you keep reminding us that the power of the Gospel of Jesus Christ is the only effective means of changing people individually or society in general — and I believe that. But isn't there something I, a Christian, can do?"

Whenever I hear a statement like that, I can't help feeling that what the person is really saying is: "Isn't there something I can do *even though* I'm a Christian?" We Christians sometimes have a habit of "copping out" on society and its problems by adopting an attitude pretty close to fatalism. We feel that with or without any action on our part all things will simply continue on to their ultimate conclusion. Or, that there are certain areas of life we are not supposed to get into *because* we are Christians.

### Dual Citizenship

It's a fact of Christian life that our primary purpose for being here and of being called to the knowledge of God's Truth *is* that we become ambassadors of His Gospel news to the world. But it is also a fact of Christian life that so long as we are on this earth, we hold a *dual* citizenship — citizens of the kingdom of heaven by the grace and mercy of God, but, by that very token, also special citizens of the kingdoms of this earth. And as Christians who are citizens of the kingdoms of this earth, we have a special responsibility to "as much as in (us) lies, do good to all men."

### Right to Vote

So what can I, a Christian, effectively do in my role as citizen of a kingdom of this earth in combatting the "violent society"? As a citizen of the United States, for example, I have a powerful weapon — my vote, locally and nationally. I can first of all use that weapon to see to it that

sound, effective, concerned public officials are elected to office. Once they have been elected, I can "push" for legislation which reflects my Christ-oriented thinking and way of life, legislation which will provide protection to society in general, the individual in society in specific, and, yes, even the violent in society.

### More!

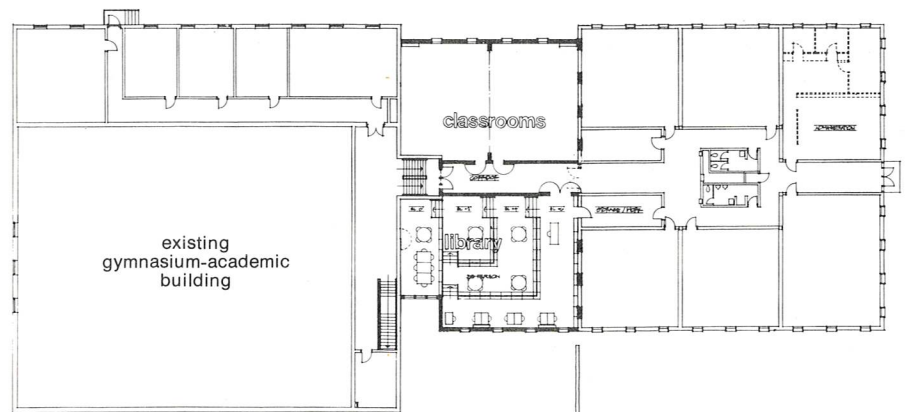
When such legislation has been effected, I can support those policies in word and action. I can assist those to whom have been delegated the responsibilities of maintaining peace and order in my society, the various law enforcement agencies, government at all levels. As a citizen of the kingdom of heaven, I have another powerful tool which I may use — the power of prayer. I have the privilege and responsibility of praying to the Father in heaven on behalf of, and for, the strengthening of those to whom the grave responsibility of governing has been entrusted. If God gives me the opportunity and the gifts, I can enter the political arena myself and exercise Christ's "Law of Love" from a position of responsibility.

(Continued on next page.)

Robert Sievert, and Ellery Groth, Student Council President.

In his sermon Pastor Liesener reminded the 220 persons in attendance that in the eyes of the world, especially at this point of time in history, our actions seem like utter foolishness. On the basis of his Scripture text, "For the foolishness of God is wiser than man's wisdom" (I Cor. 1:25), Pastor Liesener reminded us that "one some distant day, all mankind will agree that our foolishness is brilliant."

The additional 4,000 square feet of space will be used for a three-tier library, a corridor, and two large classrooms with a capacity of 42 students each, divided by a folding acoustical curtain which can open to provide one large classroom for over 95 students. The library area will seat about 40 students.



upper level plan phase 1  
gross area 3820 sq. ft.

new addition ← → existing classroom building

Prebudget subscriptions to the building fund totalled over \$13,000 for 1975. A \$1,000 per month payment is required for the \$100,000 loan. The old library-office area will be converted to offices and faculty and workroom facilities.

The Sweitzer Company has been selected as the general contractor. Construction is scheduled to begin May 5, with a completion target of September 1. Bentz/Thompson and Associates is the architectural firm.

R. Sievert

Doors are still open for  
Mission Work in the Dakotas



## Redeemer Congregation at Pierre Dedicates Church and Parsonage

Redeemer Ev. Lutheran Church of Pierre, South Dakota, observed a major milestone in its young life on November 24, 1974, with the dedication of its new parsonage and church. Now more than ever the congregation has the capability to do the Lord's work in central South Dakota and its capital city. For this we praise the Lord of the Church, and we thank our fellow Christians whose prayers and gifts have provided these buildings.

Rural decline in South Dakota has for decades brought the young to the cities, and has affected the work of our Wisconsin Synod there. The steady flow of WELS members into Pierre and Ft. Pierre, as well as the substantial numbers of people there with no church connections, led the Dakota-Montana District Mission Board to begin services in Pierre in December, 1967. Pastors from neighboring congregations 80 to 125 miles away held evening services for two years. In December, 1969, Pastor John Engel was installed as District Missionary, with Pierre as his first assignment. Five months later the congregation was granted mission status. In June, 1970, Candidate

Floyd Brand was installed as resident pastor, and in July the congregation organized with 20 communicants, 37 souls.

After considerable delay, land was purchased in January, 1973. Construction of the parsonage started in July, and ground was broken for the chapel on November 18. Early stages of construction went well, with the help of a mild winter, but difficulty in obtaining materials delayed completion over the summer and fall. The finishing touches were applied only the day before dedication.

The worshipers first gathered at the parsonage for the rite of dedication, then proceeded across the street to the church for the opening of the doors and the dedication service. About 100 worshipers heard the message based on Genesis 28:10-22, with the theme, "This is the house of God, the gate of heaven." Over 130 were present for the afternoon service, at which Pastor Wayne Schulz of Aberdeen, South Dakota, chairman of the Dakota-Montana District Board for Home Missions, spoke on "Lord, it is good for us to be here," based on Matthew 17:1-9. He spoke of the joy of being in Christ's pres-

ence through the Gospel, and of the further joy of going out to share the Gospel and its joy.

The parsonage is a split-foyer, with four bedrooms and garage. The chapel is the rather popular "Camelot," with its modified A-frame design, cedar shake-and-siding exterior, and natural fir interior. The nave seats 120, with room in the balcony for overflow. The balcony also contains the pastor's study and a multipurpose room. The parsonage was built by a local contractor; the chapel was designed by Duane Anderson and built by Cloutier Construction of Alexandria, Minnesota. Members of the congregation did the painting, varnishing, and cleaning. Pews were donated by First Ev. Lutheran Church of Elkhorn, Wisconsin.

We pray that God will continue to dwell in the hearts of His congregation in Pierre through the Means of Grace, and that He will extend and preserve His kingdom by means of the house erected to His glory.

Floyd Brand

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### Violence (continued).

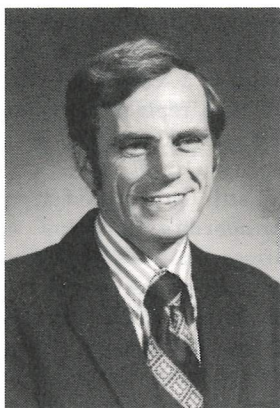
#### Letting the Light Shine

But, above all, I have the privilege of responding to God's great love for me by sharing that love on every occasion that presents itself. I have the privilege of extending myself in terms of my time, in terms of my talents, in terms of this world's goods for the benefit of my fellow men. It means taking an active role in the life of my community, my state, my nation. It means letting the light God has lit in me shine in every dark nook and cranny of society. It means living out every day in action what I profess each Sunday in church.

Will it change the "violent society"? Only God knows that. Only He can cause such a change. But He has placed us "in" the world as His instruments, His tools. He has chosen us, though weak and fragile vessels, to bring the Word of consolation and conciliation to a world determined on its own destruction. May He grant us all the strength of purpose and spirit to carry out this privileged responsibility!

William E. Staab

**Teacher Russell E. Griffin  
1936 - 1975**



A special memorial service, dedicated to the glory of God, was held on April 26, 1975, at St. John's Ev. Lutheran Church, Lannon, Wisconsin, for Teacher Russell Griffin, whom the Lord called to his eternal

rest on April 21. Mr. Griffin had been ill since last summer. Shortly after Christmas, his illness was diagnosed as cancer.

During the last weeks of his life, Mr. Griffin used the time to prepare himself for death. He requested that his father-in-law, Pastor Alfred T. Kretzmann, preach a memorial sermon on the text: "For me to live is Christ, to die is gain." Hymns which he learned to love during his teaching ministry were sung by the congregation, by St. John's and Faith (Sussex) choirs, and by a chorus of male teachers from the Milwaukee area. The undersigned served as liturgist.

Mr. Russell Griffin was born on October 16, 1936, in Tomah, Wisconsin. After finishing high school at Tomah, he enrolled in Dr. Martin Luther College, from which he gradu-

ated in 1956. He served schools in Princeton, Tomah, and Franksville. For the last 10 years he taught at St. John's, Lannon, Wisconsin. Mr. Griffin was 38 years old at the time of his death.

He is survived by his wife, Carol, his father, Russell, Sr., three brothers and seven sisters. Graveside services were held at Greenfield Cemetery, Tomah, on Wednesday, April 23. His pastor spoke to the group assembled at that rural cemetery on Job's triumphant words: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another."

Pastor Wilbert T. Krueger

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## *Looking at the Religious World*

### **A Month to Anaheim**

As its fifty-first general convention, scheduled for Anaheim from July 4 to 11, draws nearer, The Lutheran Church-Missouri Synod is revealing more and more the tensions and conflicts that make it a deeply troubled church body. Most of the recent developments seem to indicate that an "irrepressible conflict" at Anaheim is in the making.

The mid-April convocation at St. Louis produced the usual claims of "progress" and "consensus," but the discussions revealed sharp differences in the matter of Biblical authority and interpretation. One participant stated, "I meet too many people in the halls who tell me point-blank they do not accept the factual inerrancy of the Scriptures." About a third of the 300 convocation participants would not attend the closing Communion service. For the most part they were so-called "conservatives," who maintained that the service was improper in view of what they called "serious doctrinal differences" in the synod.

When Dr. John Tietjen in a *Christianity Today* article advanced the proposition that the Bible was not the issue in the Missouri conflict, the magazine's editor used the very next space to offer a refutation, an unusual procedure for such a periodical. What emerges, and what may well be an Anaheim tactic, is a Missouri "moderate" stand for something less than an inspired, inerrant, authoritative Bible but a desire to shift the issue to some safer ground, such as personalities or tactics.

When the time came for placement of seminary students as vicars, the new "Seminex" announced that its students would be placed in parishes and church-related agencies of all three major Lutheran bodies in North America. This includes the Lutheran Church in America with which Missouri is not in fellowship. The action represents a type of fellowship practice that is a departure from both "old" and "new" Missouri and adds to the present difficulties.

It remains our prayer, above all else, that at Anaheim Missouri will take a stand for Scripture and fellow-

ship that accords with what that Scripture says. That is the crucial issue.

### **Volunteering in the Church**

From May, 1973, to April, 1974, a study shows, 37 million Americans performed some kind of voluntary service. More than half of these were involved in religious or church-related activities. Placing a distant second on the list were educational and health activities, each of which enlisted the efforts of 15 per cent of the volunteers.

Prophets of doom frequently complain that religion is losing its hold on people and that church members don't care about their organizations. It is encouraging for once to see that by comparison church volunteers are a "mighty army" of choristers, teachers, ushers, and the like.

All of us will do well to appreciate such voluntary services, say thanks to the volunteers, and, best of all, join their ranks as we have opportunity.

### **CCC for ALC-LCA**

On May 8-9, 1975, six Lutheran Church in America members and six from the American Lutheran Church organized themselves into a joint Committee on Church Cooperation. On the agenda for this their first meeting were such items as a state-

ment of purpose, past merger experiences, present cooperation, future developments, and present stance of the two churches with regard to organic union.

As the agenda suggests, this Committee on Church Cooperation is concerning itself with matters that could have a major impact on the shape of Lutheranism in this country in years to come. The two church bodies involved in the CCC are already in fellowship and are cooperating in the Lutheran Council in the USA. A third LCUSA partner, The Lutheran Church-Missouri Synod, does not have representation in the new committee.

#### Fourth Vow

The recently concluded thirty-second General Congregation of the Society of Jesus indicated quite clearly that most Jesuits favor dropping their special fourth vow. However, Pope Paul VI let it be known that he is opposed to any such change, and this settled the matter.

The fourth vow of the Jesuits is special obedience to the Roman pope, and there was therefore no other Jesuit reaction possible than that the papal directive be "well received by the entire society," as the Jesuit leader, Father Arrupe, put it. All professed fathers of the order will consequently continue to accept assignments anywhere in the world as the pope orders.

If the Jesuits seem to be trapped in their fourth vow, it is an entrapment of their own making. It is true that vows are not to be broken lightly or carelessly. It is also true that vows are not to be taken lightly or carelessly. A vow of total obedience to the Antichrist ought never be taken.

#### Christian Church in China

Red China's charter was recently revised at a National People's Congress held in Peking. The new wording on religious matters in Article 28 is worthy of note. It is stated that "Citizens . . . enjoy freedom to believe in religion and freedom not to believe in religion and to propagate atheism."

This is the stock stance of Red countries toward religion. A "freedom to believe" is paired with a "freedom not to believe." This seems fair and makes for good propaganda. The difficulty is caused by the provision regarding "freedom to propagate atheism."

The omission of a balancing "freedom to propagate religion" is strictly intentional. There is no right to engage in Christian evangelism and education. Public worship can be rigidly curtailed. "Freedom to propagate atheism" can become a license to purge clergy and members and to nationalize church property.

What should our specific reaction to the China situation be? For one thing, it should be obvious that the Christian Church and the Christians in China need our prayers on a continuing and enlarged basis. For another, a Hong Kong holding on China's edge is a precious possession. It is a joy to know that another worker is on the way there.

What should our general reaction be? In a country where there has been unhampered freedom to propagate religion for two centuries, there is room and reason for heartfelt gratitude to God for such a national blessing and for a bicentennial observance on our part that includes increased efforts in evangelism and missions.

#### Colombian Concordat

In Colombia, where our church body recently began a mission venture, the government several months ago ratified a concordat with the Vatican that replaces an older version dating back to 1887. While this predominantly Roman Catholic country still shows favoritism, the new concordat contains certain stipulations that we regard as distinct improvements.

Chief of these is the revocation of the "Treaty on Missions," added in 1953, which gave Catholic religious orders exclusive rights in mission areas to educational and evangelism undertakings. Now others share in the rights.

Where the old concordat insisted, "The Roman Catholic Apostolic Religion is the religion of Colombia," the new wording speaks of "the traditional Catholic sentiment of the Colombian nation." However, this "sentiment" is still deemed strong enough to warrant continuation of state aid for Roman schools.

Perhaps the strongest indication of a waning of Roman influence in Colombian political arrangements is the new arrangement regarding a civil marriage. Roman Catholics may have a civil marriage without having to renounce their faith and can even be granted a divorce if they only had a civil marriage.

The Colombian Evangelical Confederation of Churches calls the new concordat "an infringement of religious liberty." With its continuing favoritism it is exactly that, but one can hope that the limited improvement will result in a better climate and an enlarged opportunity for our infant mission there.

Edward C. Fredrich

*Plan Your Summer Vacation Now!*

*Attend:*

**LAITY DAY**

August 9, 1975

Wisconsin Ev. Lutheran Synod Convention, Watertown, Wisconsin

#### CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Engel, John M.  
3512 71st Street  
Edmonton, Alberta  
Canada T6K 0M7  
Phone: (403) 462-0352

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1065 S.W. 53rd St.  
Corvallis, OR 97330

Lawrenz, John C.  
4618 N.W. 41st St.  
Gainesville, FL 32605

Schupmann, Otto G.  
926 S. Park Circle — No. 1  
Anaheim, CA 92804

Sturm, Harold W.  
Route 1 Box 43  
Arlington, WI 53911

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN DELEGATE CONFERENCE

**Date:** June 17, 1975; 10:00 a.m. (CDT) Communion service.  
**Place:** Zion Lutheran Church, Mobridge, South Dakota.  
**Preacher:** F. Brand (L. Schroeder, alternate).  
**Agenda:** Discussion of Reports and Memorials for the 1975 Synod Convention.  
R. Pless, Secretary

### MICHIGAN

#### DISTRICT PASTOR-TEACHER CONFERENCE

**Date:** June 10-11, 1975.  
**Place:** Michigan Lutheran Seminary, Saginaw, Michigan.  
**Agenda:** Conference Theme: "Many Members, Yet One Body"; Exegesis of I Corinthians 12:12-27; J. Brug; Called Workers Filly Joined Together (Pastor's Role in School, Teacher's Role in Church); D. Brohn; Called Workers and Laity Filly Joined Together; D. Tomhave; Reports by chairmen of District Boards (Lay delegates of the District to Synod Convention in August are to be present on second day of conference).  
**Communion Service:** Christ Ev. Lutheran Church, Saginaw, Michigan, 7:30 p.m., June 10 (G. Schroer, host pastor).  
**Preacher:** K. Roehl (H. Buch, alternate).  
**Accommodations:** Room and board available at Michigan Lutheran Seminary. If you do not receive information before end of April, please contact the undersigned.  
James Westendorf, Secretary

### MINNESOTA

#### RED WING PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** June 17, 1975.  
**Place:** St. John's Lutheran Church, Goodhue, Minnesota.  
**Preacher:** G. Horn (S. Kugler, alternate).  
**Agenda:** Discussion of the Book of Reports and Memorials.  
Frederick Mueller, Secretary

#### REDWOOD FALLS DELEGATE CONFERENCE

**Date:** Tuesday, June 24, 1975, 1:30 p.m.  
**Place:** St. Paul Ev. Lutheran, Seaforth, Minnesota (J. Stellick, host pastor).  
**Agenda:** The Book of Reports and Memorials; a report on the Redwood Falls Conference Mission Booster Association; Conference business.  
**Note:** Please send all excuses to the host pastor.  
L. Hohenstein, Secretary

#### ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** June 24, 1975; 9:00 a.m. Communion service.  
**Place:** Cross of Christ Lutheran, Coon Rapids, Minnesota; J. Zeitler, host pastor.  
**Preacher:** M. Liesener (W. Kirchner, alternate).  
**Agenda:** Concerning God's Grace In These 125 Years: D. Meier; dues and subscriptions for "The Lutheran Educator."  
D. Buch, Secretary

### NORTHERN WISCONSIN

#### WINNEBAGO DELEGATE CONFERENCE

**Date:** June 30, 1975; 7:30 p.m.  
**Place:** Martin Luther Church, Oshkosh, Wisconsin.  
K. H. Garwisch, Secretary

### PACIFIC NORTHWEST

#### DISTRICT DELEGATE CONFERENCE

**Date:** June 24-26, 1975.  
**Place:** Holy Trinity, Kent, Washington (Wm. Warnke, host pastor).  
**Time:** Sessions begin at 1:30 p.m. on the 24th; the Communion service is scheduled for 7:30 p.m. the same day.  
**Agenda:** A study of Prof. J. P. Koehler's essay, "Gesetzlich Wesen Unter Uns"; G. Frey; the Book of Reports and Memorials; election of circuit visitors.  
**Note:** Please send excuses and the need for lodging to the host pastor.  
Wm. Bernhardt, Secretary

### SOUTH ATLANTIC

#### JOINT CONFERENCE

**Date:** June 9-11, 1975; Communion service at 7:15 p.m. on June 9.  
**Place:** Vanderbilt University, Nashville, Tennessee.  
**Preacher:** R. Wendland.  
**Agenda:** "Stewardship" discussion, led by J. P. Meyer; "Pastor and Laymen Working Together in the Synod's Program," R. Wendland; Review of Book of Reports and Memorials.  
R. H. Stadler

### SOUTHEASTERN WISCONSIN

#### DISTRICT PASTOR-TEACHER CONFERENCE

**Date:** June 11-12, 1975.  
**Place:** Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wisconsin.  
**Opening Service:** Nain Lutheran Church, S. 57th & W. Mitchell Sts., West Allis: 9:00 a.m., Wednesday, June 11 (G. Snyder, host pastor).  
**Preacher:** W. B. Nommensen.  
**Conference Essay:** "By God's Grace A Confessing Confessional Lutheran Church," Prof. E. Fredrich.  
**Noon Meals** will be served in the cafeteria at WLHS.  
M. E. Kujath, Secretary

### WESTERN WISCONSIN

#### DISTRICT PASTOR-TEACHER CONVENTION

**Date:** June 11-12, 1975; first session begins at 10 a.m., Wednesday, June 11.  
**Place:** Northwestern college, Watertown, Wisconsin. Further information concerning agenda, lodging, and meals will be sent to all pastors and male teachers of the District.  
H. Winkel, Secretary

#### CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, invites the membership of the Synod to submit nominations for the professorship vacated by Prof. Robert Holtz, who has accepted the call to St. Matthew's Ev. Lutheran Church, Freeland, Michigan. Nominees should be qualified to teach in the field of English. It is important that all candidates have a sound theological background or are willing to obtain the same. Biographies of candidates should be as complete as possible.

Nominations and pertinent data should be in the hands of the undersigned no later than June 7, 1975.  
Mr. Milton Bugbee, Secretary  
206 S. Alp St.  
Bay City, Michigan 48706

#### APPOINTMENT

Mr. David C. Timm, 5410 W. Louise Place, Milwaukee, Wisconsin 53216, has been appointed to the Stewardship Board of the Southeastern Wisconsin District.  
George W. Boldt, President  
Southeastern Wisconsin District

#### CHOIR ROBES

Available free of charge 20 adult-sized choir robes from Zion Ev. Lutheran Church, Bristol, Wisconsin. For further information write to Pastor L. A. Nolte, c/o Zion Lutheran Church, Box 7, Bristol, Wisconsin 53104 or call (414) 857-7310.

### 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 I 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.

### CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., is sponsoring three weeks of Christ-centered camping for boys and girls, ages 8 to 12. The camp fee is \$35.00 per week per child. The dates for 1975 are July 13-19, July 20-26, and July 27-Aug. 2. We will be camping at Willerup on Lake Ripley near Cambridge, Wisconsin. For further information please contact C. V. Jones, Rt. 2 — Troy Terrace, Eagle, Wisconsin 53119 (Phone: 414-594-2317). STAFF members are NEEDED. Volunteers, 16 years old or older, interested in serving please contact the above.

### FALL PASTORS' INSTITUTE

The 1975 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 6. Two lectures will be presented on each of the Mondays, from 1:30 to 4:30, in the multipurpose room in the lower level of the Seminary library. The following are the topics and the lectures:

"The Wisconsin Synod's Relations with Other Church Bodies" — Prof. Edward Fredrich.

"Hermeneutical Problems" — Prof. David Kuske.

The registration fee is \$5.00. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092. Pastor Emil G. Toepel, Secretary Seminary Board of Control.

**CHAPLAIN E. C. RENZ**  
**HOME ADDRESS**  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
**MAILING ADDRESS**  
398-12-3568  
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APO NY 09185

#### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

June 16-17, 1975.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board no later than ten days prior to the meeting date.

Carl S. Leyrer, Secretary  
Board of Trustees

### INSTALLATIONS

(Authorized by the District Presidents)

#### Pastors:

**Allwardt, William H.** as pastor of St. Paul's, Valley City, North Dakota, on April 13, 1975, by W. E. Schulz (Dak.-Mont.).  
**Roehl, W. Keith**, as pastor of St. Paul's, Columbus, Ohio, on April 20, 1975, by D. Laude (Mich.).  
**Sturm, Harold W.**, as pastor of Zion Lutheran, Arlington, Wisconsin, on April 20, 1975, by R. Reede (W. Wis.).

## 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
	Dundee
	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*
	Scottsbluff*
Nebraska	Reno*
Nevada	Santa Fe*
New Mexico	Long Island
New York	Syracuse*
	Mansfield*
Ohio	Altoona*
Pennsylvania	Glenshaw
	(N. Pittsburgh)
	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

### BAYONET POINT, FLORIDA

Exploratory services are being conducted at Bayonet Point, Florida at the Gateway Executive Center, 200 Highway 52 (Room 202A). Time of services is 7:30 p.m. If you know of someone interested living in Port Richey, Hudson, Brooksville or Spring Hill, Florida, contact: Rev. Mark A. Goeglein, 4900 Arcadia Rd., Holiday, FL 33589 (Tel.: 813-937-5893).

## BEAUMONT-PORT ARTHUR-ORANGE, TEXAS

Exploratory services are held each Sunday at St. James Episcopal Church, Calder at Major, in Beaumont for that city, Port Arthur, and Orange. Services are at 7:00 p.m. and Sunday school and Bible study at 6:00 p.m. For information please contact Mr. John Muller at 160 Briggs, Beaumont, Texas 77707; Pastor Vilas Glaeske, 11303 Stroud Dr., Houston, Texas 77072 (phone: 713-498-4063); or Pastor William Gabb, 17125 Red Oak Dr., Houston, Texas 77090 (phone 713-444-8965).

## PETALUMA (MARIN CO.), CALIFORNIA

Preaching services are being conducted Sundays at the Seventh Day Adventist Church, 2695 Petaluma Blvd. Sunday school is scheduled for 9:00 a.m. and worship at 10:00 a.m. Pastor A. Young may be contacted by calling (707) 762-5386.

## RENO, NEVADA

Exploratory services at Reno, Nevada, are being conducted at Holiday Inn South, 5851 S. Virginia, in Tahoe Room No. 5. Sunday school meets at 10:00 a.m., followed by worship services at 11:00 a.m. The group is served by District Mission Developer, the Rev. Hugo M. Warnke, 1220 Berrum, Apt. F, Reno, Nevada 89502. Those interested may contact him by calling (702) 825-3292.

## NAMES WANTED

### BEMIDJI, MINNESOTA

Do you know a WELS member living in the Bemidji area? Do you have a friend or relative who lives in the area who would be a prospective WELS member? Send names to Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601.

## TIME AND PLACE

### SANTA BARBARA, CALIFORNIA

Martin Luther Congregation is meeting at 487 N. Turnpike Rd. Worship service at 8:30 a.m. Sundays, followed by Sunday school at 9:30. Pastor S. Degner may be contacted by calling (805) 687-1943.

### LOUISVILLE, KENTUCKY

Hope Ev. Lutheran Church, 730 Locust Lane (Ins. Building), Louisville, Kentucky, has recently adopted the following time changes: Sunday school and Bible class at 9:30 a.m. (EST), Sunday worship service at 10:15 a.m. (EST). Serving the congregation is Pastor James A. Castillo, 4003 Fern Valley Rd., Louisville, Kentucky 40219 (phone: 502-968-9735).

### NORTH ST. LOUIS COUNTY

Redeemer Lutheran Church of North St. Louis County, Missouri, is now holding its worship services at Black Jack School, 11230 Old Halls Ferry Rd., North St. Louis County (1/4 mile north of I-270). Time of service remains at 9:00 a.m. Rev. Peter Berg, 1830 St. Catherine St., Florissant, Mo. 63033; phone: (313) 837-7489.

### BEMIDJI, MINNESOTA

Vacationing in Northern Minnesota? Come visit us. St. Mark's Ev. Lutheran Church, a WELS mission, worships at 824 America Ave. (3 blocks West of Highway 2 on 9th Street) in Bemidji, Minnesota. The time of service is 9:00 a.m. from June to August. From September to May, the time of service is 10:15 a.m., with Sunday school at 9:00 a.m. For information contact: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601 (Ph. 218-751-6334).

### SACRAMENTO, CALIFORNIA

Saint Andrew Lutheran is meeting at the Southgate Day Care Center, 4508 Brookfield. Sunday school is at 9:00 a.m. and worship at 10:00 a.m. Pastor of the congregation is R. Hochmuth; phone (916) 392-2476.

### RAMSEY, NEW JERSEY Change in Worship Location

Triune God Lutheran Church, the WELS mission in Bergen County, New Jersey, is now holding its worship services at the Cavallini School, West Saddle River Road, Upper Saddle River, N.J. Sunday school and adult Bible class are at 9:30 a.m., and worship service at 10:30 a.m. Please send names of prospects in the metropolitan New York City area to Pastor David Pagel, 218 E. Crescent Avenue, Ramsey, N.J. 07446 (Phone 201-825-3816).

### VISITING CANADA?

Summer visitors to Canada's capital, Ottawa, are invited to worship with the following WELS congregations: St. Paul's Ev. Lutheran Church, celebrating 101 years of God's grace, corner of King Edward and Wilbrod (Pastor Thomas C. Pfothenauer — 234-0321) or Abiding Word Ev. Lutheran Church, celebrating one year of God's grace, at Ecole Secondaire Garneau off Belcourt Blvd. in Orleans (Pastor David E. Priebe — 824-2298). Time of service at both churches is 10:00 a.m.

### VISITORS TO GLACIER NATIONAL PARK

June 29, July 20, August 17.

The services will begin at 7:00 p.m. and will be held in the employees' cafeteria at Rising Sun Campground. For further information please contact Pastor Marvin Putz, 808 Sacajawea Dr., Great Falls, Montana 59404 (phone: 406-452-1286).

### STUDENTS AT FENNIMORE, WISCONSIN

Students attending the Southwestern Wisconsin Area Technical College in Fennimore, Wisconsin, are invited to attend worship services at Faith Lutheran Church, 132 South Tyler, Lancaster, Wisconsin. Services are held each Sunday morning at 9 o'clock. For further information please contact: Pastor Jeffrey Kutil, 522 South Adams, Lancaster, W. 53813 (Tel.: 608-723-2704).