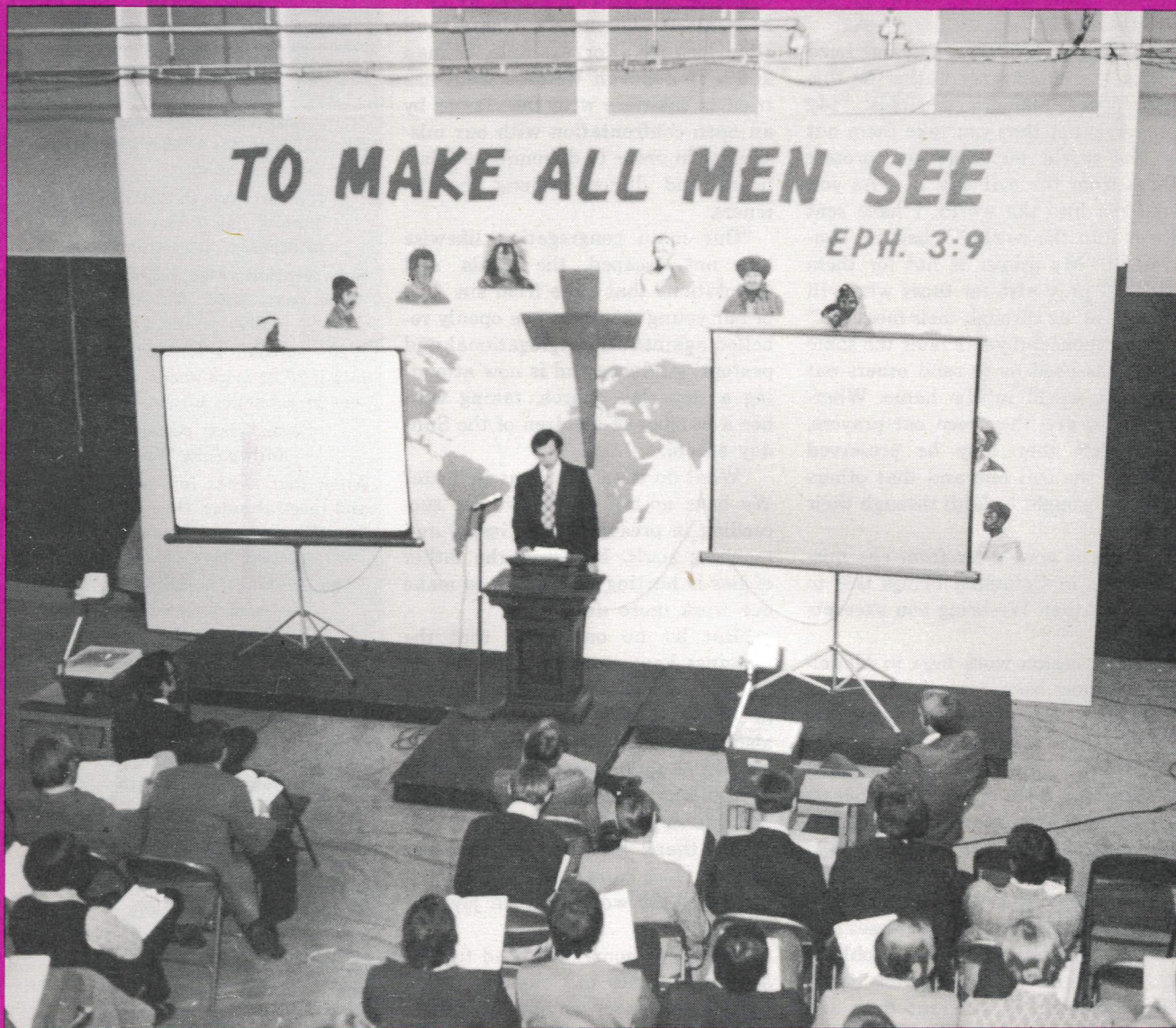


# *The Northwestern Lutheran*

April 4, 1976



## **In This Issue —**

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## Briefs by the Editor

Lent is a time for prayer. It was that for our Lord; it ought to be that for us. Not only ought we set aside time to take our own problems to the Lord in prayer, but we ought also pray for those whom we have sent out in His name.

In His highpriestly prayer our Lord spoke to the heavenly Father on this wise concerning His disciples: "My prayer is not that you take them out of the world but that you protect them from the evil one. . . . As you sent me into the world, I have sent them into the world." Then He continued: "My prayer is not for them alone. I pray also for those who will believe in me through their message."

Two thousand years later the same Lord has used us to send others out into the world in His name. Wherever they are, they need our prayers, both that they may be preserved against the evil one and that others may be brought to faith through their word.

A recent newsletter from our missionaries in Colombia brings this to our attention. We bring you excerpts from it.

"The mission work here in Medellin has now been carried on for two full years. For these two years the Gospel has been preached in this large city, calls have been made, homes have been opened, and hearts have rejoiced at hearing the wonderful news of their redemption through Jesus Christ.

"It is easy, therefore, for us to recount the blessings, the successes and results, and to ignore the problems and the failures. Lest anyone think that Medellin is different than any other area inhabited by sinners in this world, we also want to share some of our difficulties and obstacles with you. They too are part of the growth of any mission endeavor.

"We mentioned in one of our newsletters that we had started classes with a good number of children in a barrio (ward) called *12th of October*. The work in that area is no more, because the family where we were meet-

ing with these small children told us in no unclear terms that our presence was no longer welcome.

"In Envigado, where Pastor Sprain centers his mission activities, and where he has rented a locale, we have had interference at our classes and slide lectures. For example, a man and wife Jehovah Witness team has tried to interfere with the classes by an open confrontation with our missionary in order to disseminate falsehoods and discord among the listeners.

"Our main congregation likewise has not escaped the trials and temptations that arise from sin. One of our young members has openly rebelled against all congregational and pastoral guidance and is now attending a sectarian church, taking with her a number of children of the Sunday school.

"What do these problems indicate? We have no doubt that we are succeeding in preaching the Gospel and reaching souls. However, the father of lies is hurting and wants to make our work more difficult.

"But let no one think that the blessings have stopped. Just recently we have opened a fourth area of work in Belen Las Playas. Then we can also recount the visit made to the jungles of the Choco where some of the Indians of the Waunana tribe invited us to present the Word of God.

"We thank the Lord for His ever guiding love and presence in all phases of the work, both in joy and sadness."

And we at home? We need to take our missionaries in Colombia to the Lord in prayer for we have sent them out in His name. Likewise our missionaries in Malawi and Zambia, so near the new outbreak of trouble in Africa. Not to forget our ambassadors at Red China's doorstep in Hong Kong and Taiwan. In fact, let us pray for all our missionaries wherever they are and for all who are proclaiming God's Word. Let us use part of our Lenten hours for that even as our Lord did.

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

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## The Cover

The Epiphany Seminar is an annual event sponsored by the Seniors of Wisconsin Lutheran Seminary, Mequon, Wisconsin. Addressing the assembly at the session pictured was Eric Hartzell, speaking on the mission spirit evinced by the early fathers of our Wisconsin Synod. Read more about Seminar '76 on pages 105 to 106.

# Editorials

**Our Cross** Good Friday summons us to the cross of Christ. We are also invited to another Crucifixion — our own! “If any man will come after Me,” Jesus said, “let him deny himself, and take up his cross, and follow Me.”

We are used to hearing that Jesus died for us. We must also hear that we are bidden to die for Him. “We preach Christ crucified,” St. Paul said. He also said, “I am crucified with Christ.”

There is a cost involved for the disciple. Jesus never fooled anyone about that. We are not mere spectators to His crucifixion, but participants with our personal guilt, dying to sin and rising to new life in Christ.

We sometimes call adversity a cross, and so it is. An incurable illness, personal hardship, the struggle against the temptations of the Old Adam — all these are indeed a heavy burden to bear. But the Christian will bear them patiently and without murmuring, for Jesus' sake.

But the Christian cross also includes, in a very special sense, all that which we are asked to bear because of our faith. The world hates the Christian and will persecute him.

This cross calls for the sacrificial spending of one's self, the pouring out of one's life, as Jesus explained: “Whosoever will save his life shall lose it; and whosoever shall lose his life for My sake will find it.”

“I am crucified with Christ,” Paul said and saw in this the way to life. “Nevertheless I live; yet not I, but Christ liveth in me . . . I live by the faith of the Son of God, who loved me, and gave Himself for me.”

John Parcher

**Requirements For The Holy Ministry** Qualifications for the holy ministry, as established by God and reviewed in our traditional ordination and installation rites, are set forth chiefly in St. Paul's two Epistles to Timothy and in his Epistle to Titus.

Some congregations in the process of calling a pastor have a tendency to overshadow these divine requirements with some of their own. In the opinion of one who has had some opportunity for observation in these matters, these requirements, in more or less descending order, run something like this: “good mixer” . . . “dynamic personality” . . . “energetic missionary” . . . “good with young people” . . . “interesting speaker.”

On the other hand, such qualifications as scholarly ability (in the good sense of the term) do not sell very well. They tend to conjure up the vision of a pastor who sits in his office and studies all the time and doesn't “get out.” It appears also that two of the qualifications cited above are very limited in their scope. Without being cynical, one is inclined to suspect sometimes that the concept of “energetic missionary” envisions a salesman-like personality who brings people into the church in wholesale numbers while the members sit back and count the increased attendance and offerings. One who is “good

with young people” appears to be conceived of as a pastor who is adept at leading the youth in having fun and thus “keeps them with the church.”

Paul, the veteran pastor and missionary, had a bit of inspired counsel for the young pastor Timothy which does not touch specifically on any of these things. He admonished simply, in words that at one time graced one of the entrances to our Seminary campus, “Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.”

Our qualifications for pastors should conform to God's. While we, in our lack of divine wisdom, may wish it were otherwise, God has not seen fit to bestow every gift in exceptional degree on every pastor. He does, however, set forth one requirement, easily overlooked, which supersedes all others: “It is required in a steward that a man be found faithful.” God expects no more in those whom He calls into the holy ministry. We shouldn't either.

Immanuel Frey

**Moon Madness** Before their son left home to attend a college on the west coast, he was “Mr. Slob.” He left wet towels on his bed, and his room was a mess. When he returned home for Christmas vacation, he was neat and tidy in his habits; his housekeeping would have delighted any mother's heart.

But his mother is distraught and heartbroken. His personal habits were transformed, it is true, but at the cost of his becoming a “Moonie,” a disciple of the Rev. Sun-Myung Moon, the Korean “Messiah,” who is attracting thousands of young people to his weird religious cult.

One of Rev. Moon's basic teachings is that God will restore the world to its original perfection by creating a Holy Family, which consists of the reborn Jesus Christ in the form of a Korean Messiah (believed by his followers to be Moon) and his wife, the Holy Spirit. These are represented to be the real parents of his followers. The Jesus Christ of Scripture was not, he maintains, fully divine, nor did He complete the work of salvation. In general, elements of Christianity, sound moral principles (Moon's followers are clean-cut and well-behaved), Oriental beliefs, Americanism, and Satanism are ingredients of his religious potpourri, which, he states, will complete the salvation offered by Jesus Christ.

The loyalty of Moon's followers is fanatical. They have been mesmerized, or “brainwashed,” into renouncing their families, and spending up to 18 hours a day recruiting new members, praying to Moon and his wife, and raising funds. The funds are going chiefly to Moon, who lives on a 47-acre estate in Tarrytown, New York, and owns a limousine and a yacht.

“Normal, intelligent kids” of high-school and college age are being taken in by this and similar religious frauds. That is all the more reason for parents to give their children the soundest kind of Christian training, so that they will be able to recognize the false Christs who prey on our nation's youth, and be armed against their perversions of Christianity. The distraught mother of the “Moonie” admitted that she failed to provide that training.

Carleton Toppe



# Two Gardens



Looked at from a purely human point of view the events of Gethsemane spell failure. Think of it! One of the Twelve betrays the Master. Jesus is arrested, bound, and led away. All the disciples flee. Who can blame anyone for looking upon Gethsemane as a disaster for the cause of Christ!

They who know the story find the disaster elsewhere — in another garden, one that God Himself had planted. In it lived a man and a woman who were holy as God was holy. They were in daily communion with God. Who could have guessed that disaster would ever strike!

And then came Satan. Using a serpent and a fruit, Satan induced Eve to doubt the love of God and to disobey God's express command. In that moment she sacrificed faith in God to faith in the Deceiver. And when she had fallen, she misled Adam.

The result? Man and woman were now destitute of the holiness with which they had been created. God's commandment lay shattered. Man was afraid of God, and man and woman were at complete odds with one another. That was tragedy indeed!

But that tragedy had even greater dimensions. Sin was more than a personal failing. It was something handed down from generation to generation. From Adam down to our day, all men have been born sinners, unable even to atone for a single sin. That's the real tragedy! That tragedy began in the first garden.

It met its antidote, God's answer of grace, in a second garden — and on a hill and in a tomb. We make a great mistake if we interpret what we see in that second garden as another failure. It is the beginning of victory!

What we witness in Gethsemane is part of what Christ, the virgin-born, sinless Son of God, had come to accomplish. His life had begun without sin, had continued without sin, and now the question was: Would it end without sin? Or would He in the last moment back away from fulfilling

His task? Would Gethsemane be a repetition of Eden?

Eden became a tragedy when man and woman believed another voice rather than the voice of God. That voice called God a liar. It said: "Ye shall not surely die; for God doth know that in the day ye eat thereof,

---

## DARK GETHSEMANE

Do you comprehend the sorrow  
Of that Man from Galilee,  
As He prayed in the garden  
Of that dark Gethsemane?  
Do you know the pangs  
He suffered?

Or the tears that dimmed  
His eyes?

The trial He would yet endure  
Before that Paradise?

Did He know about the nails  
They would drive into His hands?  
The cross that He would carry  
Into that familiar land?  
A crown of thorns upon His head  
The vinegar and gall?  
His mother standing at His feet  
As drops of blood did fall?

Did He know about the spears  
That were soon to pierce  
His side?

The mockery, the shame,  
the scorn,  
Before that death He died?  
Yes, I comprehend the sorrow  
Of that Man from Galilee.  
O Lord, may I be worthy  
Of the price You paid for me!

Gretchen Harrold

---

then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The Lord too had heard that voice, early in His ministry in the Jordan wilderness. There He had successfully withstood it. "It is written!" was His answer. Would He succeed again, now that the hour had come when physical pain, mental anguish, terror

of soul, sufferings of hell threatened, and not just hunger?

Let us remember that our Lord was also truly human. This was not something He could simply shrug off. And then that greatest of all mysteries, that He, God's Son, would taste the full wrath of the Father's holiness. Could He face it?

We wonder as we hear Him pray in the garden: "O My Father, if it be possible, let this cup pass from Me." But His was not a plea to be fulfilled at any cost. Jesus adds: "Nevertheless not as I will, but as Thou wilt." In no way is He ready to set aside the will of His Father. That is where Gethsemane and Eden part company.

His next two prayers — identical words — dispel all doubt. He prays: "O My Father, if this cup may not pass from Me, except I drink it, Thy will be done." That was victory.

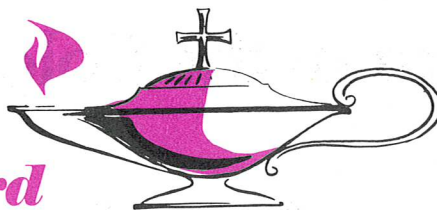
This saving will of God was already revealed in the first garden. It was the only bright spot in Eden's tragedy. Speaking to Satan, God said: "And I will put enmity between thee and the woman, and between thy seed and her Seed (Jesus Christ); it (her Seed) shall bruise thy head, and thou shalt bruise His heel." This is the will our Lord was praying about in Gethsemane. If in Gethsemane our Lord had not declared Himself ready to fulfill that saving will of God, then Gethsemane would have been a greater tragedy than Eden.

Thank God, Gethsemane was no tragedy. What happened there is an expression of the love of the Father and of the Son for us helpless creatures. Now we can rejoice as Jesus comes to His sleeping disciples and says: "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going. Behold, he is at hand that doth betray Me." The victory was in the making.

Gethsemane is part of God's answer to Eden.

H. Wicke

## Studies in God's Word



### The Twelve

And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles (Luke 6:12,13).

One of our hymns states, "Prayer is the Christian's vital breath." That should not surprise us when we realize that as children of God we are dependent on our heavenly Father for all our needs. What may be more surprising is the number of times that the Scriptures speak of Jesus, Himself true God, going to His heavenly Father in prayer. When Scripture makes special mention of prayer in Christ's life, it is regularly in connection with special incidents. Before His transfiguration Jesus spent the night in prayer. His highpriestly prayer on Maundy Thursday evening marks the end of His private ministry to the disciples. The hours of earnest prayer in the Garden usher in His Passion. Our Savior undoubtedly prayed much, but special mention of it in Scripture alerts us to special events in His ministry.

#### Twelve Chosen With Prayer

Obviously Luke is recording a special event for us when he tells us: "And it came to pass in those days that He (Jesus) went out into a mountain to pray, and continued all night in prayer to God." What our Lord was preparing Himself for,

Luke makes immediately clear: "And when it was day, He called unto Him His disciples; and of them He chose twelve, whom He also named apostles."

The distinction between "disciple" and "apostle" must be noted. Literally the term *disciple* means a *learner*. Included among the disciples were all those who attached themselves to Jesus' teaching. They needed not to quit their jobs or become full-time followers. Their discipleship rested on being *learners* of Jesus' teaching.

From this larger group of disciples Christ chose twelve to be apostles. Again, taken literally, an *apostle* is one who is *sent out*. The word soon came to mean an *envoy* or an *ambassador*, i.e., someone who was commissioned to represent a higher authority. Being apostles of Jesus Christ was obviously a very special calling.

#### Chosen For A Purpose

The choosing of the Twelve is recorded by the Evangelists Matthew and Mark as well as by Luke. Mark especially is helpful in outlining the twofold purpose for which the Twelve were chosen. He says that Jesus "ordained twelve, that they might be with Him, and that He might send them forth to preach" (Mark 4:14).

#### To Be With Him

Surely our Lord, being true man no less than true God, valued human companionship. In the upper room Jesus acknowledged these Twelve with the words, "Ye are they which

have continued *with Me* in My temptations" (Lk. 22:28). But it was a higher motive than companionship that moved Him to choose the Twelve. It was that He might impart to them His Word. Before they could preach to others, they needed first to be taught themselves. They needed to hear His preaching and to witness His resurrection. Only by being *with Him* could they become "the Master's men." Significantly, after Pentecost their enemies "took knowledge of them that they had been *with Jesus*" (Acts 4:13). Such men, under the Holy Spirit, could be sent out to evangelize the world.

#### Sent To Preach

Jesus wrote no books. He left behind no model constitution for founding congregations. Instead, He sent out the apostles. Just how important these men were to our Savior becomes apparent again from the words of one of His prayers, this one spoken on the night of His betrayal. There He prays to His Father, "I have given them Thy Word; and the world hath hated them. . . . I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. . . . As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:14-18).

And go into the world they did! From Jerusalem to Judea to Samaria and to the outermost parts of the world — to places where today we are members of congregations that are likely to bear their names. But the apostles are more than just names. They are our base. As Christians we are all "built upon the *foundation of the apostles* and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. 2:20). Scripture urges us, "Remember them . . . who have spoken unto you the Word of God" (Hebr. 13:7). If our reaction is that we don't know much about the apostles and that we might perhaps be embarrassed even to try and recall the names of the Twelve, then let that be an invitation to return in subsequent issues to these *Studies* where, God willing, we shall examine briefly what Scripture tells us of the Twelve whom our Lord chose.

Armin J. Panning

# Lutheranism in the Colonies

## IV. Where Do We Go From Here?

### Colonial Conference



### Bi-Centennial

1976

"One hundred and twenty-five years of grace!" So proclaims the banner regarding the past history of the Wisconsin Evangelical Lutheran Synod. The Lord has indeed showered His grace upon us. And nowhere is God's grace to us more in evidence than in the 13 original Colonies of our nation. As a Synod we entered the field in the Northeast in 1963, and during the 13 years which have passed it is clear that God's face

has been, and is, shining upon us and our work. From one fledgling mission in Washington, D.C., the Colonial Conference has grown into a Mission District encompassing some 20 churches in every stage of development.

In this year of our nation's Bicentennial, it is proper, however, that we turn our eyes from the blessings of the past to the blessings of the future. Where do we go from here? Is there a future for our Synod in the Northeast?

#### The Lutheran Situation

To answer this question, we must first have a clear picture of what the "Lutheran" situation is in the Colonies at the present time. The most obvious thing that comes to the attention of anyone looking at Lutherans in the Northeast is that they are in extremely short supply. Unlike other areas of our country, Lutherans here form a very small minority in a religious community dominated by Roman Catholicism. And because of this fact, there has developed a kind of "common consensus" among the various Lutheran churches in the Northeast that unless they band together, they cannot hope to survive.

In accordance with this way of thinking, many of the Lutheran churches in the Northeast have adopted the philosophy that "a Lutheran is a Lutheran" regardless of what he may happen to believe. All that matters to the people who espouse this outlook is that you believe that Jesus is your Savior and that you call yourself a Lutheran.

This way of thinking has produced some rather startling changes in the Lutheran churches in this part of the country. For example, it is not at all uncommon to find a Missouri Synod

congregation and a Lutheran Church in America congregation merging. It does not matter to these people that their two synods are supposedly widely separated on doctrinal issues. After all, they say, a Lutheran is a Lutheran.

#### Doctrine and Fellowship

This philosophy has brought with it a general trend away from the doctrines of the Bible as God records them. Today you are likely to find that many of the Lutheran pastors in the Northeast do not believe in the Creation account as it is recorded in the book of Genesis. They instead lean toward a more "evolutionary" explanation. These same men have their doubts as to whether all of the miracles which the Bible credits to Jesus were actually performed by Him. And with this general de-emphasis on the doctrines of the Bible, some rather remarkable changes have also occurred in the practice of church fellowship across denominational lines other than Lutheran. Today in the Lutheran churches in the Northeast you can find Catholic priests and Congregational ministers preaching from the pulpits of Lutheran churches. Such is the state of Lutheranism in the Colonies today.

It is little wonder that concerned Bible-believing Christians have been forced to go to great lengths to hear the pure Word of God. An example of this can be found in Pittsfield, Massachusetts. There, for over a year, three families formed a car pool and took turns driving the hour and a half it took to get to worship services in Hartford, Connecticut. Other Lutheran churches were closer, but none offered the message of the Bible from their pulpits. Today by the grace of God, these people have their

own Wisconsin Synod church in their own home town.

### Need For Workers

Pittsfield is not an uncommon example. Almost every church in the Colonial Mission District can claim at least one or two families who travel 45 minutes to 1 1/2 hours one way just to attend services. And these people are the lucky ones. There are people in the Northeast at present whom we have not as yet been able to serve although they have requested us to, simply because the distances are too great. Others we are able to serve only in a very limited way. For example, in Vermont we have a group of four Wisconsin Synod families who gather once a month for worship when the Wisconsin Synod pastor from Pittsfield, Massachusetts, makes the 3 1/2-hour journey to serve them with the message of the cross. And in West Virginia, there is a group of Bible-believing Christians who are being served by the pastor from Virginia Beach, Virginia. Since he is located so far away from this group, this pastor is forced to fly there several times a month. In Maine we currently have 10 families located around the state which we have not been able to serve at all due to the distance involved. These are just a few of the many situations which could be cited demonstrating the need for more workers in the Northeast.

### The Future

Is there a future for the Wisconsin Synod in the Colonies today? Based on the cries coming from people pleading with us to come and serve them, and based on the state of the Lutheran Church in the Northeast in general, we must answer this question with a resounding "Yes." By the grace of God we have a bright future here. We have something to offer as a church which the hungry souls of the Northeast are unable to find elsewhere. We offer people the Bible. It is in that blessed book that we find the best of all assurances as to what the future holds here for us. God tells us: "My Word shall not return unto Me void." It is on this promise that we stake our future in the Colonies.

David R. Scherbarth

## DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

### SUMMER SCHOOL CALENDAR

1976

June 13 —	3:00 — 5:00 p.m.	
	7:00 — 9:00 p.m.	Registration
June 14 —	8:00 a.m.	Opening Service
	10:15 a.m.	First Classes
June 30 —	3:00 — 5:00 p.m.	Second Term Registration
July 5 —	Monday	Holiday Break
July 10 —	Saturday	Classes in Session
July 16 —	10:15 a.m.	Graduation and Closing Service

### ADVANCED STUDY PROGRAM

#### First Term: June 14 — June 30

7:50 — 9:35

10:15 — 12:00

Rel. 515: Isaiah as Witness to Jehovah's Judgments (1.5) — Hartwig

Mus. 532: Chorale Preludes of Bach: Clavieruebung (1.5) — Backer

Edu. 591: Ethics of the Christian Teacher (1.5) — Schulz

SSt. 540: Thought and Religions of India (1.5) — Olsen

#### Second Term— July 1 — July 16

7:50 — 9:35

10:15 — 12:00

Rel. 516: Isaiah as Herald of Jehovah's Salvation (1.5) — Hartwig

SSt. 555: Historical Geography of Bible Lands (1.5) — Heckmann

Mus. 542: Instruments for Lutheran Worship other than the Organ (1.5) — Engel

Edu. 581: The Family in Christian Education (1.5) — Schulz

Hours to be Arranged — Organ, Piano, All Workshops

### WORKSHOPS — ON CAMPUS 1976

June 14 — 25	Production and Utilization of Supplementary Reading Materials — 2 weeks (3 cr.) — Lanphear
June 14 — 25	Learning Packages and Learning Centers — 2 weeks (3 cr.) — Jaehnig
June 28 — July 2	Math Laboratory Activities for Primary Grades — 1 week (1.5 cr.) — Yotter
June 28 — July 2	Parish Music Program — School Music — 1 week (1.5 cr.) — Moldenhauer
July 6 — 10	Parish Music Program — Church Music — 1 week (1.5 cr.) — Moldenhauer
July 6 — 16	Elementary School Administration — 2 weeks (3 cr.) — Arras
July 6 — 16**	Audio-Visual Materials — 2 weeks (3 cr.) — Fischer

\*\*This workshop may also be taken for Advanced Study Program credit.

Registration for each workshop will be held on the night before the workshop begins from 8:00 to 9:00 p.m. in OLD MAIN.

### WORKSHOP — OFF CAMPUS — Appleton Area — 1976

July 19 — 23	Workshop for Supervising Teachers — 1 week (1.5 cr.) — Wessel
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**Additional Information** and applications may be secured by writing:

Director of Special Services  
Dr. Martin Luther College  
New Ulm, Minnesota 56073

## REFLECTIONS ON

# Sweet Sixteen



When the 1975 convention adopted the Synod's \$16 million budget for the next two years, the chairman of the convention's Financial Matters Committee called it "a record budget which we face with fear and trembling."

"But even more important," said the chairman, Pastor Walter F. Beckmann of Annandale, Virginia, "is that we face this record budget with joy and gladness, for these are \$16 million worth of opportunities to serve the Lord in His kingdom which really makes this budget Sweet Sixteen."

We are now one-quarter of the way through that record two-year budget, and the first challenge has been successfully met. In December a record offering of \$1,336,000 helped raise the level of giving 5.6 per cent above 1974. The year closed with congregations meeting their annual subscription goal by 101.7 per cent.

The 1975 offerings of \$7,164,252 were all the more remarkable in a period when many church bodies were recording a downward trend. And added to that in 1975, congregations remitted \$1.7 million for the Synod's 125th Anniversary Thankoffering.

Since the Synod is required by its Bylaws to adopt a balanced budget (no deficit spending), the 1975 convention had to peer into the future to estimate the offerings of congregations for 1976 and 1977. The convention estimated that congregational offerings would increase by 6 per cent in 1976 and by 10 per cent in 1977.

The 1976 subscriptions from congregations, therefore, were the second hurdle in the \$16 million two-year budget. Anything less than the 6 per cent increase anticipated by the convention would find the budget in serious trouble.

But once more — shaming our fears — God showed His goodness. When all the subscriptions were in from our 1,038 congregations, they promised a 6.6 per cent increase over 1975. And the second checkpoint in the biennium was, under God, successfully passed.

The District subscription totals — printed elsewhere on these pages — are interesting. In 1966, just 10 years ago, the average annual giving per communicant to the Synod was \$13.23. In 1976 the average per communicant promises to be \$25.63, and it will probably be nearer \$26.00 when the year ends. By any church-

giving standard this is a respectable advance in stewardship in the 10-year period.

Without disparaging this grace of giving, however, it should be noted that the average communicant in the Synod contributes about fifty cents per week to educate the congregations' future pastors and teachers and send out the Gospel to 45 states in our country and four other continents of the world. Some say that fifty cents doesn't go very far these days . . . is that right?

There is also quite a disparity in District averages, ranging from a high of \$36.76 to a low of \$21.09. Since family income varies from region to region (although, on the average, family circumstances do not), there can never be such a thing as *equal* giving. But there can be *equitable* giving. If the lowest District only reached the Synodical per communicant average in 1976, there would be an additional \$268,541 for the world-wide ministry of our congregations.

A budget seems to be such a cold, impersonal thing: averages, per cents, goals. It is not. Our budget is a student at Northwestern College, heading for the preaching ministry. A

### 1976 SUBSCRIPTIONS

DISTRICT	Subscription 1975	Subscription 1976	Per cent Increase	Communi- cants	Increase	Average P/C
ARIZONA-CALIFORNIA	\$ 317,213	\$ 351,776	10.9	10,961	669	32.09
DAKOTA-MONTANA	209,992	218,873	4.2	8,498	228	25.75
MICHIGAN	1,059,169	1,115,796	5.3	38,686	598	28.84
MINNESOTA	1,110,369	1,174,243	5.8	45,680	580	25.71
NEBRASKA	208,329	221,420	6.1	8,391	91	26.39
PACIFIC NORTHWEST	86,485	99,040	14.5	2,908	112	34.06
SOUTH ATLANTIC	59,461	71,860	20.9	1,955	199	36.76
NORTHERN WISCONSIN	1,183,160	1,247,451	5.4	59,150	325	21.09
SOUTHEASTERN WISCONSIN	1,434,614	1,542,708	7.5	58,927	1,166	26.18
WESTERN WISCONSIN	1,373,571	1,465,523	6.7	57,828	2,050	25.34
TOTALS	\$7,042,363	\$7,508,690	6.6	292,984	6,018	25.63



fourteen-year-old lass at Martin Luther Academy, bound for the teaching ministry. Forty people gathered under a tree in Zambia, hearing about the Savior for the first, very first, time. A family in Alaska gratefully receiving the Word and Sacraments under a confessional Lutheran banner. It's always people — from Africa to India, from Alaska to Florida — always people. And always the Bread that perishes not . . . the Bread of Life. That's the budget.

The next hurdle — and it will not do to underestimate it — is the 10 per cent increase needed in 1977. In projecting that size increase, the convention reasoned that the 125th Anniversary Thankoffering of \$3.4 million will end in mid-1976. If we could contribute an extra \$1.7 million per year in this special two-year effort without suffering unduly, at least some grateful souls could continue this level of giving for the operating budget. The convention instructed the Conference of Presidents to give particular attention to this matter.

On May 24 and 25 the Conference of Presidents will hold a workshop for all the Synodical circuit pastors. Part of the time will be devoted to considering ways to encourage congregations to meet the 10 per cent increase in 1977. Unless we move together under God, it cannot be done.

As we enter the 126th year of the Synod's life, it is sweet sixteen. There is little evidence of old age. There is vigor with God's strength. There is the joy and gladness of youth as we move through the doors He is opening for us. And another year of grace. That's what is important.

Rev. James P. Schaefer  
Stewardship Counselor



## To Make All Men See

To make all men see the vast riches of Christ,  
How He died on a tree, once for all sacrificed,  
And freed every soul from the clutches of sin,  
God gives us His grace, hearts of hundreds to win.  
To us, though the least of the saints, comes the call  
To share the Good News bringing freedom for all.  
On wide rural plains and in dark urban heights  
God's Word leads blind men to the true Light of lights.

Mark Bitter

"TO MAKE ALL MEN SEE" is not the motto of an association for optometrists, nor is it the slogan of the Lions' Eye Bank. Rather, as the poetry above would indicate, Christians pursue a far more important goal than improved physical vision. We who have seen the Lord Jesus uplifted on the cross of shame for all men want all men to hear that Good News. In keeping with this goal, the Seniors of Wisconsin Lutheran Seminary chose to make the theme for this year's Epiphany Mission Seminar "To Make All Men See."

What can a group of less than 200 theology students do "To Make All Men See"? Isn't it a little unrealistic to place such a goal before them? If the Apostle Paul were around today, he would disagree. His words in Ephesians 3:8,9 were the source of the Seminar theme: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. . . ."

The Seminary students, like Paul, are painfully aware of their own failings and faults. But with God's help, every Seminary student can preach the Gospel, teach, and evangelize, with all the zeal of one thoroughly convinced that the whole world desperately needs the Light of the Gospel.

Mission Seminar '76 took place at Mequon, Wisconsin, on January 27-29. The annual event actually takes the place of a course which would concentrate on missions. The purpose

of the three-day, student-run affair is both to inform as to mission needs and methods, and to inspire.

### Worship

What makes a Mission Seminar? Many things. Worship commands a sizeable portion of time and emphasis. The Seminar worshipers heard three moving sermons by Pastors Wayne Mueller (Crete, Illinois), Richard Lauersdorf (Jefferson, Wisconsin), and Carl Otto (Milwaukee, Wisconsin). Seminarians Timothy Meier and Mark Bitter used their talents to create two hymns based on the Seminar theme. Mission litanies, prayers, and chants also helped to heighten the worship of those present.

### "Experts"

"Experts" also play a big role in a Mission Seminar. Pastor Norman Berg and Pastor Edgar Hoenecke, the executive secretaries of our Synod's boards for home and world missions, served as advisors and also provided comments from the floor on points of discussion. Pastor Hoenecke also wore another hat as he provided "color commentary" for a new film on Colombia shown at an evening session. Pastor Charles Clarey and his wife, Shannon, of Inver Grove Heights, Minnesota, told the audience about some experiences they had encountered in their brief careers in the home-mission field. A Seminarian with foreign mission experience in Hong Kong, Howard Festerling, gave a slide lecture in another evening session. Mr. Festerling made

(Continued on next page)

the point that our missions may be global in scope, but we have a long way to go. If we wanted to flood our foreign mission fields with as many workers per capita as we have in Wisconsin, Michigan, or Minnesota, we would need 8690 more missionaries, or 270 times the number we now have. And that's not even counting Mexico and India, since only national missionaries can work in those lands. Another "expert" was Prof. Joel C. Gerlach, who addressed the student body and guests on the topic "Paul's Mission Goals and Methods." Prof. Gerlach's decision to zero in on Paul was no accident. Each day of the Seminar sought to examine different points of the theme "To Make All Men See" by comparing Paul's missiology (mission theology) with our own.

#### Student Reports and Discussions

Student reports are also a part of many Mission Seminars. At Seminar '76 Eric Hartzell presented some surprising facts about our much maligned early mission history. Our forefathers, it seems, were more mission-minded than many of us had thought. In another report Wayne Fischer took a typical home-mission congregation and showed step by step how and why its final site was chosen. On the last day of the Seminar James Tauscher and Charles Learman conducted a brief tour and history of WELS foreign missions.

Discussion can often be a valuable teaching tool. Consequently, the entire student body was asked to discuss two methods which are being used today in some churches. Students were asked to consider whether our mission work would be more successful if WELS were to employ "tent-making" missionaries, or if we would divide our churches automatically when they reached a certain number of members. A panel tried to construct the portrait of an ideal mission man. To do this, two panel members reacted to 17 propositional statements regarding points to consider when choosing a missionary. A third member of the panel then presented what Paul might have said about each debated point. A very interesting look at the chaff taught as

theology in many modern seminaries (Social Gospel, Third World theology, Charismatic movement) helped to reinforce our joy in the precious Gospel theology we are privileged to bring to all men.

Various artistic talents are put to good use in a Mission Seminar. Seminar '76 was no exception. How not to do mission work in the congregation was driven home by a humorous tape recording/cartoon featuring Pastor Blewette (blew it). But perhaps the stage backdrop will be the visual effect which will remain for the longest time with all those who heard the sermons, readings, prayers, hymns, lectures, discussions, and reports at

this year's Mission Seminar. The scope of our mission needs was represented by an orange-peel globe fixed on a huge light-blue field. Over the globe was a rainbow of faces — faces symbolizing the people of all lands who need to hear the message of life before it is too late. That message of the Savior was pictured by a three-dimensional, blood-red cross which cast its shadow over the whole world. And high above all of this stood the urgent, forceful letters which spelled out the words of Paul which the Gospel makes every Christian want to adopt as the goal of his life: "TO MAKE ALL MEN SEE."

Joel Schroeder

The mission we have no longer can wait,  
Though least of the saints, our privilege is great.  
The Spirit abides with us, making us bold,  
As unto all people Good News we unfold  
To make all men see. Hallelujah!

Timothy Meier

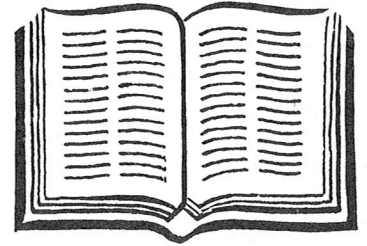
#### WISCONSIN LUTHERAN SEMINARY CHOIR TOUR INTO TEXAS



Wednesday, April 14	Baraboo, WI, St. John	8:00 p.m.
Thursday, April 15	Norfolk, NE, St. Paul	8:00 p.m.
Friday, April 16	Overland Park, KS, Mt. Olive	7:30 p.m.
Sunday, April 18	Duncanville, TX, St. Mark	9:30 a.m.
Sunday, April 18	Dallas, TX, Calvary	2:00 p.m.
Sunday, April 18	Ft. Worth, TX, Immanuel	7:30 p.m.
Monday, April 19	Austin, TX, Holy Word	7:30 p.m.
Tuesday, April 20	Houston, TX, Abiding Word	7:30 p.m.
Wednesday, April 21	Oklahoma City, OK, Gethsemane	7:30 p.m.
Thursday, April 22	Plymouth, NE, St. Paul	8:00 p.m.
Friday, April 23	Omaha, NE, Good Shepherd	7:30 p.m.
Saturday, April 24	Savanna, IL, St. Peter	7:30 p.m.
Sunday, April 25	Fort Atkinson, WI, St. Paul	2:30 p.m.
Sunday, April 25	Kenosha, WI, Friedens	7:30 p.m.



# Mining the Treasure of God's Word



Begin with a brief review. Read the introductory paragraphs in the lessons of March 7 and March 21, and then review what we learned about the covenant with Abraham in Genesis 12:1-4 last week: 1) that God was going to give him and his family a certain land; 2) that He would make his family into a great nation; and 3) that the promised Savior would be born into this nation, and would be a blessing for all the nations of the world. This was an extremely important covenant, for it furnishes the outline for everything else in the Old Testament. Memorize it well.

## Then Read Genesis 12:5-8

Here is the fulfillment of the first part of the covenant with Abraham. The last part of verse 5 gives us the name of the land which God gave to Abraham and his family. Underline the name and put a star in the margin. Verse 8c also calls attention to something Abraham built wherever he went, and something which he did regularly. Can you think of a more familiar word to describe what Abraham was doing? If not, read Psalm 86, verses 5 and 7, and compare with verse 6. This shows us what kind of a man Abraham was; and in this respect he should be our example (see Rom. 15:4a). This is how we profit from our prospecting.

## Now the Second Part of the Covenant

Skim through chapters 13-20, noting particularly how often the first two parts of the covenant are referred to: 13:15-17; 15:18; and 17:2-8.

The main thing in chapters 15-17 is Abraham's one great problem (see

15:2-3 and 16:1) and God's answer to this problem (13:16; 15:4,5; 17:2,4-7, and particularly 17:15-21). Note also how old Abraham was when God repeated His promise the third time (17:1), and how long it had been since God made His promise the first time (12:4). This is one way God tested Abraham's faith. And this contains an important lesson for us, for sometimes God may test our faith in the same way.

A nice little nugget is 15:6. Read it again, carefully. Then read what God has to say about Abraham at this time through the Apostle Paul in Romans 4:13-25, and how He applies this great principle to us and the matter of our salvation (compare Rom. 3:28). Romans 4:22 and Genesis 15:6 are saying the same thing, but Genesis 15:6 is easier to understand. But we can make it much clearer than that. "Abraham believed God, and God gave him credit for being perfect." That's the way of salvation. When the Holy Spirit has brought us to believe that Jesus is our Savior, God sees that faith and gives us credit for being perfect! That is, He looks upon us as people who have kept the Law perfectly and have never sinned, because Jesus never sinned and because He kept the Law perfectly. All during His life Jesus was acting for us, as our Substitute (II Cor. 5:21). We claim and receive His righteousness by faith!

And now read 21:1-3 again. This records the first step in the fulfillment of the second part of the covenant with Abraham. Underline verses 2 and 3, and put a star in the margin at verse 3, so that you will remember the name of the son God gave Abra-

ham in a miraculous way. What principle was God following in 21:9-14?

## Next Read Chapter 22

This whole chapter is summarized in verse 1, where it tells us what God did to Abraham; but here the old English used in the KJ version obscures the meaning. God never tempts anyone to sin. The chapter makes it clear that God was testing Abraham's response (verses 3, 9, and 10). Verse 12 tells us that Abraham passed the test with "flying colors." God's final solution to the whole incident is given in verse 13, which is exactly what Abraham had anticipated (verse 8).

Now compare verse 13 with Matthew 20:26. Here God was teaching the people in the Old Testament things about the coming Savior by using "symbols" or pictures. The interesting thing is that here there are two pictures. The second one is in verse 16. Compare this with Romans 8:32. Remember that this is another way we learn things about Jesus in the Old Testament, and be on the watch for other instances of such symbolism as we dig.

## And Then the Last Shovel-full

Read chapters 23 and 25:1-10, noting that chapter 23 is just an interlude, recording the death of Sarah. We will save chapter 24 for next time. Notice how old Abraham was when he died, 25:7. Thus ends the account of this great man of faith, a man who spent a great deal of his life waiting for God to keep His promise.

Julian G. Anderson

# Looking at the Religious World

## W.C.C. Assessment

Ample time has passed for observers to assess the 5th assembly of the World Council of Churches held at Nairobi, Kenya, late last year. Evangelical observers at the sessions continue to fault the W.C.C. for involving the church in politics. They note, however, that the assembly's political judgments were less strident than in the past, and that attempts were made to demonstrate an increasing concern for spiritual matters and for evangelism.

Some observers have expressed the opinion that the W.C.C.'s sudden new interest in spiritual matters reflects the assembly's worry over the success of the Lausanne Congress and the influence of the Lausanne Covenant on the Christian world.

Critics also faulted the W.C.C. for its vociferous protests against political repression in places like South Africa and other free-world nations while remaining strangely silent about similar repression in Communist-bloc nations. After a majority vote in favor of a resolution which would have rectified the obvious inconsistency, it was set aside by the Russian delegation's parliamentary maneuvering.

The W.C.C. still fails to see the centrality of the Gospel in the message, the life, and the work of the Church. In the W.C.C., according to Dr. David Hubbard, president of Fuller Seminary in Pasadena, "The line between those who knowingly and freely worship God through Jesus Christ and those who do not is obscured if not erased."

In short, the W.C.C. is still more interested in the social gospel than it is in the saving Gospel of Jesus Christ.

## Missouri Meanderings

Many Missouri watchers were hopeful that following the Anaheim convention of the LC-MS, Missouri leaders would take steps to put their house back in order. The convention had adopted resolutions for that very

purpose. So far the resolutions have turned out to be paper tigers.

Convention delegates made it clear they wanted their president to bring the intrasynodical squabble to a definite conclusion. One resolution authorized President Preus to declare vacant 60 days prior to a district convention the office of any district president who continued to sanction the placement of Seminex graduates in Missouri Synod congregations. Seminex is the opposition's rebel seminary. Eight district presidents announced at Anaheim that they intended to defy the convention resolution.

According to resolution 5-02A, President Preus was required to remove Dr. Herman Neunaber, president of the Southern Illinois District, from office in December, 60 days prior to the February 20 convening of the district. Instead of carrying out the Synod's directive, President Preus opted to leave Neunaber in office and to arrange regional forums in Neunaber's district for another study of the issues in the controversy.

At the February district convention in Belleville, Illinois, delegates took two apparently contradictory actions. On the one hand they endorsed the position of the synod by refusing to consider a resolution which would have authorized ordination of Seminex graduates. On the other hand they placed themselves in opposition to the synod's position by voting 85 to 70 to support Neunaber and to retain him in office.

Thus the district said in effect: We refuse to recognize the right of Seminex graduates to serve as pastors in our churches, but we support our district president who authorizes their ordination and installation in congregations of our district.

That action is typical of others which have taken place under the Preus administration. An opposition leader, Dr. Martin Marty, recently asserted that the two positions in the synod are irreconcilable. President Preus has repeatedly asserted the same thing. Yet synodical leaders

continue the vain effort to try to reconcile irreconcilables.

The sad situation reminds one of Lot's predicament. God intervened at Sodom to offer Lot and his family a place of refuge at Zoar. But Lot was reluctant, hesitant to separate himself from those who threatened his faith. As with Lot, God has favored Missouri in recent years with an offer of a Zoar. But Missouri appears to be displaying the same reluctance Lot did. We continue to hope and pray that Missouri is not making the same mistake Lot's wife made when escape and safety were within reach.

## Seminex Rebuffs Synod

Another Anaheim resolution (3-03A) authorized the establishment of a committee to interview former faculty members from Concordia Seminary, most of whom are now teaching at Seminex. Purpose of the interviews was to determine whether the doctrinal position of the former faculty members is in agreement with the doctrinal position of the synod.

The five-man committee met in January with members of the Seminex faculty. In that meeting, faculty members declared themselves unwilling to meet individually for personal interviews as required by the convention resolution. Instead they proposed meetings to discuss the possibility of "a more excellent way" of dealing with the issues in the doctrinal dispute.

Because of the faculty members' refusal to participate in the interviews as prescribed by the convention, the committee has asked President Preus to discharge it. In a letter addressed to each of the former members of the faculty, the committee said, "We are persuaded that the interview process recommended by the Anaheim convention . . . could have served as a ministry of healing in the Church. . . . In all kindness and candor we cannot accept your implication that we have prejudged you, or that the interview process would have been an act 'contrary to the Word and will of God, and a clear disservice to His Church,' as you have said."

Chairman of the committee was Dr. Roland Wiederanders, a retired first vice-president of the synod.

Joel C. Gerlach

## St. Luke's, Jackson

One of the most exciting steps in the physical growth of a mission congregation is the dedication of its house of worship. St. Luke in Jackson, Michigan, had the rare privilege of dedicating two churches in less than four years. The first was a portable chapel dedicated in July, 1971, and the second was its first permanent church building dedicated on March 16 of last year.

In both of these instances St. Luke Congregation rejoices and thanks God for the generosity and loving concern of fellow believers in our Synod. The portable chapel, which served the infant church well, was a gift from Lola Park Congregation in Detroit. After Lola Park Congregation had burned its own mortgage, it looked for a mission congregation to help, and raised over \$15,000 for the purchase of the portable chapel. It is a continuing gift since it now serves Christ Lutheran in Holland, Michigan, and after that will probably serve some other mission church.

For its permanent church building, St. Luke along with many other mission congregations expresses its gratitude to the people of our Synod who

## Thoughts A Year Later



Fellowship Hall and Nave

have put their savings to work in the Church Extension Fund. From this fund the congregation borrowed \$143,000 for the total building project. These monies in turn will continue to work for other mission building projects as St. Luke repays them during the next years. Now, a year later, we know just how invaluable your generosity was.

We had two services when we dedicated our new building. In the morning service, the Rev. Edward Zell of Lola Park Lutheran Church addressed the congregation. The speaker in the afternoon service was the Rev. Elton Huebner, chairman of our Synod's Board of Trustees. Guest liturgist in the afternoon was the Rev. Andrew Bloom of neighboring St. Jacob Lutheran Church, Grass

Lake. The majority of the nucleus that organized St. Luke's originally belonged to St. Jacob.

The longer we occupy our building, the more we realize how functional it is. The building consists of two wings, joined by the entry way. The nave seats 162. The other wing contains fellowship and Sunday-school space, a pastor's office, and a kitchen. Total floor space is 4,300 square feet. The building is designed in such a fashion that it can be readily expanded.

A building is only a means to an end. Aim of the congregation is to up-build God's kingdom by a constant strengthening and winning of souls. May the members of St. Luke use their building wisely and faithfully for this purpose!

Pastor Paul Seiltz

## *Direct from the Districts*

### Michigan

#### 50 years of Faithful Service

On Sunday, February 15, 1976, St. Paul's Lutheran Church of Saginaw, Michigan, joined its honored teacher, Mr. Edgar Backer, in expressing gratitude to the Lord. Mr. Backer has been privileged to spend 50 years in the Christian instruction of the young. Of this long teaching career he spent 37 years at St. Paul's, 29 of them as principal.

Mr. Backer was born at Essig, Minnesota, on November 12, 1906. In 1926 he graduated from Dr. Martin Luther College. He and his wife, the former Ethel Hoenecke, whom he



Mr. Edgar Backer

married in Saginaw on July 5, 1932, have one son and two daughters.

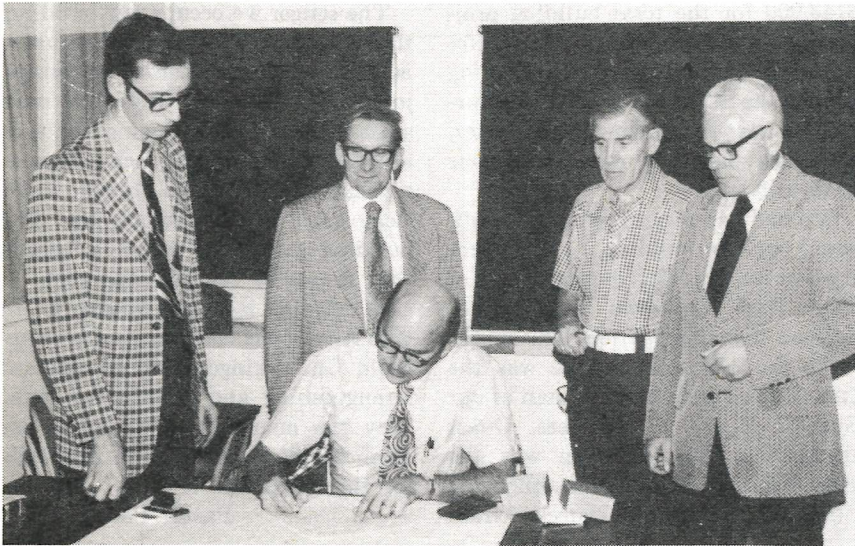
Called to St. Paul's in 1939 to teach the intermediate grades, he took over the seventh and eighth grades four years later together with the duties of principal (1943-1972) and continued to teach full time until 1975. He still assists in the classroom.

During all these years, Mr. Backer also served the congregation as choir master and organist. He continues to be chief organist to this day. He assisted with the work of the Sunday school, youth and athletic programs, and in the planning of the present school edifice.

A congregational dinner followed the service of thanksgiving. The congregation prays that the Lord would continue to grant Mr. and Mrs. Backer good health and rich spiritual blessings.



Twelve Presidents of Trinity, Caledonia, with Pastor Wm. Hein (right).



Executive Committee of the California Lutheran High School Association. (L-R) Rev. Gerald Geiger, secretary; Mr. Erling Yvisaker, vice-president; Mr. Brouwer, notary public; Rev. Milton Burk, president. Mr. Alfred Nelson, treasurer, signing Articles of Incorporation.

## California

### High School for California

A Wisconsin Synod high school in the state of California came one step closer to reality when Articles of Incorporation were signed on January 24, 1976. It is the goal of the California Lutheran High School Association to open a high school in this state by 1977.

The association was formed in 1974 and adopted a constitution last September. It is made up of individuals and one congregation which span over 800 miles from north to south in the state. Members of the association are confident that God will continue to guide and bless their efforts in providing for the spiritual welfare of the high-school student.

With the continuous expansion experienced in California by the Synod, a high school is considered an important part of the Lord's work. It is the prayer of all involved in this venture of faith that God would give them the strength to surmount every difficulty and grant them a high school according to His will.

## Southeastern Wisconsin

### Twelve Presidents Help Celebrate 120th

Twelve men, each of whom had served as president of the congregation, were present on December 7, 1975, when Trinity Congregation of Caledonia, Racine County, Wisconsin, observed the 120th anniversary

of its organization. They are pictured at the left. Pastor of the congregation is the Reverend William Hein, far right in the picture. The congregation, founded in 1855, today numbers 640 communicants.

Trinity Congregation founded a Christian day school back in 1864, when it was only nine years old. A kindergarten was added in 1972. The congregation actively supports Christian secondary education, and is a member of the conference of congregations that support Wisconsin Lutheran High School in Milwaukee.

Three festival services were held on December 7. Guest preacher for the occasion was Rev. Winfred Koelpin of Livonia, Michigan, a son of a former pastor of Trinity. The special offering brought on that Sunday will be used to renovate the present church building, erected in 1911.

Because the Lord's command "Feed My lambs!" has become deeply imbedded in the hearts of the members of Trinity, the congregation in September of its anniversary year purchased a nearby home as a residence for its second male teacher. This was 112 years to the month since the congregation established its Christian day school.

Trinity Congregation, employing the Word and the Sacraments, is one of many appointed by the Lord to work in His kingdom. It is He who gives the increase; we are but to labor. Remaining true to God's Word in doctrine and practice, Trinity will continue to grow as she has grown in the past.

### Calvary Dedicates Organ

Completing its church building project, Calvary Ev. Lutheran Church, Thiensville, Wisconsin, dedicated its new Wicks pipe organ in the morning services on Sunday, February 8, 1976. Prof. Martin Albrecht of the Wisconsin Lutheran Seminary, Mequon, served as guest organist.

The new organ was designed by Prof. Edward Meyer of Dr. Martin Luther College, New Ulm, Minnesota. It presently consists of 10 ranks. Plans call for a future expansion to 26 ranks.

Pastor of Calvary Church is the Rev. L. J. Lindloff.

## ARIZONA-CALIFORNIA

### CALIFORNIA DELEGATE CONFERENCE

**Date:** April 30-May 1, 1976; 9:30 Registration (Fee \$3.00 per congregation); 10:00 a.m. Communion service.  
**Place:** Gethsemane Lutheran Church, 3734 Centinela Avenue, Los Angeles, California.  
**Agenda:** Special Ministries Program of WELS: Mr. A. Woldt; Scriptural Directives for Special Ministries: A. Clement; Organizing and Implementing Special Ministries Activities in Local Congregations: A. Woldt; R. Roth Essay: Promoting Practical Evangelism Among our Church Members: read by R. Jensen; Elections and reports.

H. John

## DAKOTA-MONTANA

### DISTRICT PASTORAL CONFERENCE

**Date:** April 20-21, 1976; Communion service at 10:00 a.m., M.T.  
**Place:** Apostles Lutheran Church, Billings, Montana; Harold A. Wood, host pastor.  
**Preacher:** D. Neyhart (R. Pless, alternate).  
**Agenda:** I Timothy 4, with Practical Application for the Ministry: D. Neyhart; Baptism by the Spirit (Including I Cor. 14 as a Basis for the Charismatic Movement): D. Shook; Demonic Possession versus Insanity, Epilepsy, and Other Similar Diseases: R. Weimer; Put LIFE into the "Life of the Christian," theme of the Trinity Season: L. Schroeder; Daniel: R. Pless.

J. M. Engel, Secretary

## MICHIGAN

### MICHIGAN DISTRICT PASTOR'S INSTITUTE

A Pastor's Institute will be held at Long's Banquet and Convention Center in Lansing, Michigan, on April 21-22, 1976. Prof. Carl Lawrenz will present lectures on "Genesis 3 and Modern Interpretation," and Prof. Edward Fredrich will lecture on "The Wisconsin Synod's Interchurch Relations."

A fee of \$10, which includes two meals, will be charged each participant and should accompany your registration. The cost of motel accommodations is extra. Registrants will receive information on motel costs and reservations.

Those planning to attend should send their registration and fee to: Michigan District Pastor's Institute, c/o Rev. Ronald Waterstradt, 1002 McEwan Street, Clare, Michigan 48617.

### NORTHERN PASTORAL CONFERENCE

**Date:** April 26, 1976.  
**Place:** Trinity, Lincoln, Michigan.  
**Preacher:** J. Rockhoff (H. Sauer, alternate).  
**Agenda:** Exegesis of Hebrews 12: P. Press; A Study of the *Augsburg Confession and Apology*: J. Ehler; The Position of Women In God's Order of Creation: G. Schroer.

E. Schmelzer, Secretary

## MICHIGAN

### SOUTHEASTERN PASTORAL CONFERENCE

**Date:** April 26-27, 1976: 10:00 a.m.; Communion service on Monday at 7:30 p.m.  
**Place:** Mt. Olive Lutheran Church, Detroit, Michigan; E. Frey, host pastor.  
**Preacher:** G. Lenz (J. Westendorf, alternate).  
**Agenda:** Isagogical Presentation of Daniel 1: P. Alliet; Organizing Around the Great Commission: G. Jahnke; How Essential Is Church Attendance to the Survival and Growth of Faith? G. Cares; Discussion of the Revised Enchiridion: D. Gieschen; Conference Elections, Reports, and Other Business.

E. Fredrich, Secretary

### OHIO CONFERENCE

**Date:** April 26-27, 1976.  
**Place:** Apostles Ev. Lutheran Church, Toledo, Ohio; E. Bickel, host pastor.  
**Preacher:** T. Bartz (K. Roehl, alternate).  
**Agenda:** Exegesis of Romans 15: J. Ibsich; A Study of *Gesetzlich Wesen Unter Uns*: M. Ahlborn; A History of Alcoholics Anonymous and Its Work With the Alcoholic: E. Bickel.

L. Prahl, Secretary

## MINNESOTA

### DISTRICT PASTORAL CONFERENCE

**Place:** St. James Ev. Lutheran Church, West St. Paul Minnesota; Pastors I. Johnson, R. Stadler, and C. Bolle.  
**Date:** April 27-28, 1976; 9:30 a.m.; Communion service on Tuesday evening.  
**Agenda:** The Consecration of the Elements in the Lord's Supper: Prof. W. Gawrisch; Alcoholism: Sin or Sickness?: F. Kogler; Exegesis of I Timothy 2, with emphasis on Women in the Church: T. Henning; Scriptural Principles of Fellowship and Their Practical Application: D. Ponath; Reports and Conference Business.  
**Note:** Registration and request forms will be mailed to all pastors of the District; Circuit Pastors will serve as the Excuse Committee.

W. Henrich, Secretary

## SOUTH ATLANTIC

### Florida Pastoral Conference

**Date:** April 26-27, 1976; 10:00 a.m.  
**Place:** Bethany Ev. Lutheran Church, North Ft. Myers, Florida.  
**Service:** Communion service on Monday evening at 7:00; preacher, J. Aderman, alternate, J. Anderson.  
**Agenda:** Doctrines and Beliefs of the Mormon Church: K. Molkentin; Exegesis of James 1:9-15: D. Lemke; The Historical Background Which Prompted Koehler's Paper, *Gesetzlich Wesen Unter Uns*: L. Lemke; Biblical Definition of Words Referring to Sexual Sin: J. Vogt.

D. Lemke, Secretary

## WESTERN WISCONSIN

### JOINT MEETING OF THE MISSISSIPPI RIVER VALLEY AND SOUTHWESTERN CONFERENCES

**Place:** First Lutheran, La Crosse, Wisconsin.  
**Date:** April 26, 1976; 9:00 a.m. Communion service.  
**Preacher:** E. Toepel (C. Weigand, alternate).  
**Agenda:** The Woman's Role in the Church: R. Siegler; A Comparison of the Essence and Scope of the Call into the Preaching and Teaching Ministry: M. Bartling; A Sermon Study on Ezekiel 34:11-16: J. Mumm; Questions of Casuistry; Conference Business.  
**Note:** Excuses are to be sent to either of the host pastors, R. Sachs or F. Miller.

J. Liggett, Jr., Secretary

### ONALASKA PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 14-18, 1976. Two essays will be presented: Liturgy in the Lutheran Church from 1517 to the Present: Prof. Martin Albrecht; Oriental Religions: Prof. Erwin Scharf. The sessions will run from 9 to 11:45 A.M. daily. A fee of \$12.00 will be requested from each participant. If you plan to attend, we would appreciate your registration in the near future for the sake of planning. Send your registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

### THIRD ANNUAL WELS INTERNATIONAL YOUTH RALLY

St. Paul's Lutheran Church, Saginaw, Michigan, will serve as host for the Third Annual WELS International Youth Rally on August 17-19, 1976, with registration taking place on August 16. Eligible applicants will include all Wisconsin Synod Youth presently in the eighth grade or older.

Rally registration will be limited to 500 WELS Youth on a pro-rated basis from each District, plus 50 leaders. Registration information will be sent to all congregational pastors, and applications should be made through them prior to May 1, 1976.

Werner Rosenbaum, Publicity Chairman  
3rd WELS Int. Youth Rally

### NOTICE

The date of graduation at Northwestern Lutheran Academy in Mobridge, South Dakota, has been changed to Friday, May 28, at 10:30 a.m. The commencement concert will be held the previous evening, May 27, beginning at 8:00 p.m.

President Daniel W. Malchow

## REQUEST FOR COLLOQUY

Rev. Keith Bender of Ocheyedan, Iowa, who has come to the conviction that he can no longer for doctrinal reasons serve as pastor in The Lutheran Church-Missouri Synod, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Pastor G. A. Horn, President of the Minnesota District.

## REQUEST FOR COLLOQUY

Mr. Richard E. Muller, a theologically trained man and a member of our Peace Ev. Lutheran Church in King of Prussia, Pennsylvania, has requested a colloquy with a view to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence relative to the request may be addressed to the undersigned.

W. J. Zarling, President  
Michigan District, WELS

## FREE

to any mission congregation for the cost of transportation: maroon-colored kneeling pads (twelve feet long, in three sections). Available at St. John's Centuria, Wisconsin. Contact Pastor L. Kaminski, Box 157, St. Croix Falls, Wisconsin 54024.

## COMMUNION RAIL AVAILABLE

Available to any mission congregation for the cost of moving: one hardwood, traditional 6-person, upholstered communion kneeling rail. For information, contact Pastor John C. Lawrenz, 4618 N.W. 41st Street, Gainesville, Florida 32605; phone: (904) 376-9940.

## AVAILABLE

Available from Salem Lutheran Church, Owosso, Michigan, for the cost of shipping to the recipient, the following items of brassware: 6 collection plates (12"), 2 candle lighters (2 ft. in length), 2 altar candelabra (22" in height), 2 matching floor candelabra (67" in height). Write to Pastor R. P. Mueller, 1845 Woodland Blvd., Owosso, Michigan 48867.

## PEWS WANTED

Martin Luther Ev. Lutheran Church, Santa Barbara, California, is a mission congregation in need of used pews for its chapel to be built soon. When replying, please supply the following information: number of pews, size, style, finish, color, general condition, date available, and price. Address replies to: Byron Krause, 7289 Fordham Pl., Goleta, California 93017.

## WINONA AREA CAMPING

The Winona Area Councilman's Conference will again sponsor two weeks of Christ-centered camping for the young people of the Winona area this summer. Dates for the two one-week sessions are: Younger Children's Camp (ages 9-11), July 11 through July 17; Teenager's Camp (age 12-up) July 18 through July 24. Registration begins at 3:30 on July 11 and 18. The children may be picked up at 12:00 on July 17 and 24. The cost for this year's camp is \$25.00, with a \$5.00 registration fee. Please send all registration forms and fees to Gerald F. Kastens, 418 So. Baker, Winona, Minnesota 55987.

### CHAPLAIN E. C. RENZ

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

**MAILING ADDRESS**  
398-12-3568  
Box R  
APO NY 09185

## 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 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	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley
California	East Anaheim Modesto* Petaluma Sacramento Sierra Madre
Colorado	Greeley
Florida	Clearwater* Daytona Beach* Engelwood Sarasota*
Illinois	Springfield* West Chicago Westmont*
Indiana	LaFayette* Merrillville
Iowa	Burlington Dubuque Shenandoah*
Michigan	Gaylord Grand Ledge Lake Orion Port Huron* Romeo
Minnesota	Cambridge* Lakeville Northfield* Owatonna
Missouri	North Kansas City
Nebraska	Fremont* Norfolk* Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos* Las Cruces*
New York	Long Island Syracuse
North Carolina	Charlotte*
Ohio	S.E. Columbus* Wooster*
Pennsylvania	Altoona* Glenshaw (N. Pittsburgh) Lehigh Valley*
South Carolina	Charleston*
South Dakota	Mitchell
Texas	Beaumont* Lubbock Temple
Virginia	Roanoke*
Washington	Pullman
Wisconsin	Hudson* Middleton Prairie du Chien (Preaching Station)
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

### ASHLAND, MANSFIELD, WOOSTER OHIO

Exploratory services are being conducted in Montgomery Elementary School in Ashland, Ohio, just off I-71 at Hyway 250, Sundays at 4:00. Please send names of prospects to Pastor Kurt Grunewald, 328 Kathron Ave, Cuyahoga Falls, Ohio, 44221.

### CHARLESTON, SOUTH CAROLINA

Exploratory services are being conducted in Charleston, South Carolina, at the Sheraton Inn, Rivers and Aviation Avenues. The weekly services begin at 7 p.m. Names of prospects and requests for information may be sent to Pastor John Guse, 429 Shag Bark Trail, Lexington, S.C., 29072, phone (803)-356-0471.

### CONCORD, NEW HAMPSHIRE

Exploratory services are being held the second and fourth Sunday evenings of each month at the Wonolancet Club, 1 North State Street, Concord. Worship is at 7:00 p.m., Bible study at 7:45 p.m. Send referrals to Pastor David Clark, Naticook Road, Merrimack, N.H. 03054; telephone: 1-603-889-3027.

## TIME AND PLACE

### MIDLAND, MICHIGAN Change in Location

Good Shepherd Evangelical Lutheran Church, the WELS mission congregation in Midland, Michigan, is now holding its worship services in its own church located on the corner of Washington Street and Wheeler Road in Midland. Worship service is at 9:00 a.m. Sunday school and Bible class follow at 10:15 a.m. For more information, or if you have names of WELS members or prospective members in the area of Midland County, please call or write Pastor John C. Seifert, 4301 James Drive, Midland, Michigan 48640; phone: (517) 835-4127.

### PITTSBURGH, PENNSYLVANIA (BETHEL PARK)

#### Change of Worship Location

Divine Charity Ev. Lutheran Church is now conducting its worship services at the Woman's Club of Upper St. Clair, 2541 Edgewood Drive, Upper St. Clair, Pennsylvania. Services begin at 9:30 a.m. followed by Sunday school and Bible class at 10:30 a.m. These facilities will be used until the time when a chapel can be erected on the congregation's permanent site in Bethel Park. Divine Charity serves the southern half of the greater Pittsburgh area. For information, or if you have the names of WELS members or prospects in the area, please contact Pastor Duane Erstad, 700 McMurray Road, Bethel Park, Pennsylvania 15102; phone (412) 835-6212.

### GREELEY, COLORADO Change in Worship Location

Shepherd of the Hills Ev. Lutheran Church, a WELS mission congregation, is now holding its worship services in the Governor's Room of the Farm Fare Cafeteria, located at 1024 9th Avenue in Greeley. Sunday school and Bible study begin at 9:00 a.m., followed by Sunday service at 10:15 a.m. We invite you to come and worship with us. For information, or if you have names of WELS members or prospects in our area, contact Pastor Larry Lemke, 2202 10th St. Rd., Greeley, Colorado, 80631; phone (303) 352-7320.

### NASHUA, NEW HAMPSHIRE

If visiting the East (Boston area) during this summer's Bicentennial, note that St. Paul Lutheran of Nashua, New Hampshire is now worshipping at the Greenbriar Terrace Healthcare Center — Chapel, 55 Harris Street, Nashua. Worship is at 9:30 a.m., Sunday school and Bible study at 10:30 a.m. For more information contact Pastor David Clark, Naticook Road, Merrimack, N.H. 03054; telephone: 1-603-889-3027.

### NORTH KANSAS CITY, MISSOURI Change of Location

Rock of Ages Lutheran Church is now meeting in the community room of the Metropolitan Savings and Loan, 7101 N. Oak St. The time of worship is 7:00 p.m. with Sunday school at 6:00 p.m. The pastor is the Rev. Paul S. Soukup, phone (913) 888-6293.

### GAINESVILLE, FLORIDA Change of Location

Zion Ev. Lutheran Church of Gainesville, Florida, is holding worship services at 10:30 a.m. each Sunday on the third floor of the J. Wayne Reitz Student Union on the University of Florida campus. To reach the University, take the middle Gainesville exit east off I-75 for four miles. For information, call Pastor John C. Lawrenz at (904) 376-9940.

## CALL FOR NOMINATIONS

Prof. Marcus Buch has accepted a call to Trinity Ev. Lutheran School, Crete, Illinois. The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, requests the voting members of the Synod to submit names for this professorship. The man should be qualified in the field of music, capable of teaching formal music classes, conducting choirs, and guiding the piano keyboard program.

Nominations and detailed pertinent data should be in the hands of the undersigned no later than April 23.

Mr. Milton Bugbee, Secretary  
206 South Alp Street  
Bay City, Michigan 48706

## NOTICE

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

May 3-4, 1976.

Business to be acted on is to be submitted to the executive secretary of the board, with copies to the chairman of the board, no later than ten days prior to the meeting date.

Norval W. Kock, Secretary  
Board of Trustees