

The Northwestern Lutheran May 13, 1979



In This Issue —

- Luther's Catechisms in World Missions page 150
- Martin Luther Preparatory School . . . page 152
- World Mission News page 153



The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57

Briefs by the Editor

Although this issue, dated Mother's Day, the second Sunday in May, does not feature mothers, there is a mother involved in each of its articles, even in the one concerning our Lord Jesus Christ in the role of servant. It was Mary, equally as much as Joseph, who set the tone for the family in Nazareth and met the needs of the young Jesus. His filial love for her is nowhere more evident than when He hung on the cross and, in the very hours when He bore the penalty for the sins of all, took time out to provide for His mother.

The cover and one of the editorials call attention to Northwestern College. Though neither mentions mothers, a previous editorial by Northwestern's president called attention to the great influence mothers have in sending their sons and daughters to the worker-training schools of our Synod. In the April 29 issue President Toppe in his editorial, *Recruit Parents Tool*, reported on a questionnaire asking seminary students to describe various factors that influenced their decision to study for the ministry. Sixty-nine first-year students at Wisconsin Lutheran Seminary also completed the questionnaire. Scoring highest were: Mother: 88 — Minister: 86 — Father: 85. There is no way we can overestimate the influence of believing mothers.

Paul writing to his young coworker Timothy once put it this way: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded that in thee also" (II Timothy 1:5). We ask the mothers in our Synod when they in this issue read about Northwestern College or about Martin Luther Preparatory School to keep in mind the part Lois and Eunice played in Timothy's life.

In *News from the World Mission Fields* we read about a day which must have brought joy above joy to a grandmother in our Synod. The article referred to is about Pastor Robert Meister's commissioning as missionary to Taiwan. Present at the rite was his grandmother, Mrs. Elizabeth Frey, widow of the first general missionary of the Colorado Mission District, the late Pastor Immanuel P. Frey. The service undoubtedly recalled for her the joys and problems of being the wife of a missionary for some 25 years. We can be sure that if anyone remembers the missionaries in Taiwan in prayer it will be this aging grandmother.

But we do not want to forget the other women who appear on these pages. There is Mrs. Franklin Walter who taught Sunday school for 50 years (page 156). On the same page, Mrs. Henry Kowalke, church organist for 60 years. The editor doesn't know whether they had families or not, but certainly their contributions were a mothering of the church's children and the church's worshipers. Miss Rosalind Joecks also has a great deal of mothering to do in her assignment as nurse at the Mwembeshi Dispensary in Zambia.

A very special "burden" rests on the wives of our world missionaries — women like Mrs. Nora Meister, originally of Mexico City and now accompanying her missionary husband and daughter to Taiwan, and Mrs. John Kurth with her family of four children, two of them teenagers, in Malawi, Africa. Remember all of them in your prayers.

And then let us include a special prayer of thanks for our own mothers, whether still on earth or already in heaven, and for the mothers of our children. God has used them to bless us all.

The Northwestern Lutheran

(ISSN 0029-3512)

Volume 66 Number 10
May 13, 1979

Official Publication
Wisconsin Evangelical Lutheran Synod
Published biweekly by
Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE is to be directed to:

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

Subscription rates, payable in advance:
One year, \$4.00 Three years, \$10.50
Five years, \$16.25

\$2.75 per subscription if 25 or more undressed copies are sent in a bundle to one address. Blanket subscription at \$3.25.

Second-class postage paid at Milwaukee, Wisconsin. POSTMASTER: Send address changes to **The Northwestern Lutheran**, 3624 W. North Ave., Milwaukee, WI 53208.

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

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

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —

Rev. Harold E. Wicke, Editor
Rev. Walter W. Kleinke, Assistant Editor
Prof. Wilbert R. Gawrisch
Prof. Armin W. Schuetze

— CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf I. G. Frey
E. Fredrich T. Franzmann J. Gerlach
A. Panning J. Anderson

Northwestern's Bell Tower — Dr. Elmer Kiessling writes about the bell and its tower in *Centennial Memoir*: "Designed by a 1959 graduate of the prep school, Thomas G. Bast, a Madison architect, the bell tower is the Centennial gift of the Alumni Society to the alma mater. The bell, originally presented to the college by the Ladies' Aid of St. Mark's in 1895, is now activated by an electric mechanism. Student Larry Olson, writing in the December 1977 issue of *Northwestern Today*, expressed the sentiments of students and alumni: 'It will be a joy to hear the bell which rang out for so many years from old West Hall once again calling students to chapel or hailing another Trojan or Hornet victory.'"

Editorials

A School to Celebrate Fifty years ago Sinclair Lewis made a contemptuous remark about "a ten-room Lutheran college in the cornfields." He would have included Northwestern College in that category. Northwestern College is still a very small school; compared with an educational colossus like its neighbor 40 miles to the west, it is a diminutive college.

But a big celebration is to be held on its grounds on May 22. The Alumni Society of the college will observe the centennial of the society's organization with day-long festivities. The campus will be prepared to welcome several thousand alumni and friends of the college. Past, present, and future will be represented by the graduates, by the students of today, and by the children who will enroll at Northwestern tomorrow. There will be remembrance and thanksgiving, dedication and commitment. The alumni centennial promises to be a gala event.

Does a little college merit such a celebration? In the eyes of those who love it, it does. Even in the eyes of Americans it should.

By the grace of God, Northwestern College has maintained its educational integrity while other colleges have been forfeiting theirs. It has not followed the destructive course of trying to make unequals equal. It does not deceive its students by rewarding C-minus work with B-plus grades. Its curriculum will not impress the educational world, but its educational standards are exposing the debased educational coinage of much of higher education.

By the same grace of God, Northwestern College has remembered its obligation, not only as an institution of learning but also as a college that serves its country, to uphold the standards of righteousness that exalt a nation. God's Law is still in effect on its campus. It has not been dethroned by man's self-serving and deluded notions of what is right.

Above all, Northwestern College has reason to celebrate because it is still an institution in the service of God. By the grace of God it is still preparing young men to preach an uncompromised Word and an unadulterated Gospel. "Thus saith the Lord" is still the chart and compass of its instruction. Under His favor it has not gone the compromising way of pseudo-Lutheranism.

God has preserved Northwestern's heritage. For that its alumni will be grateful on centennial day.

Carleton Toppe

The Bad News and The Good News The bad news is that the world seems to be going to the dogs. The nations are at one another's throats. Corruption in high places is epidemic. Integrity in business is hard to find. Crime is increasing. The quality of education is deteriorating. Marriages and homes are breaking up at an alarming rate. Immorality is not only practiced but defended. The Scriptures are sneered at openly.

The Christian, disheartened by the rampant ungodliness surrounding him, is apt to feel as lonesome as ancient Elijah under the juniper tree and to wail with him, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left."

Now the good news. Just as God had 7,000 left in Elijah's day who had not bowed the knee to Baal, so there may be more believers around in the world today than one might think. The Christian Bible Society in a recent nationwide survey came up with some surprising findings. In a survey which included samplings among the unchurched as well as samplings among members of all denominations, a whopping 44.6 per cent affirmed the Bible to be "the inspired Word of God and completely true."

Even allowing for the weaknesses and inaccuracies common to statistical information of this kind, this is astounding. If the results of this poll among the American people are at least reasonably accurate, this is as surprising to us as the news was to Elijah that 7,000 faithful remained in Israel. This pleasant surprise might also lead us to reexamine and reapply the Lord's promise: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It might also lead us to approach our work with renewed faith and hope and zeal.

Immanuel Frey

The Word Does Not Return Void "I put my trust in Jesus Christ."

Certainly that's the kind of confession Christian parents, pastors, and teachers love to hear coming from their children. That's the kind of confession we hope would be made daily by every member of our Wisconsin Evangelical Lutheran Synod. Actually those beautiful words appeared in a newspaper article describing an American correspondent's recent contact with a 57-year-old Chinese man in Shanghai.

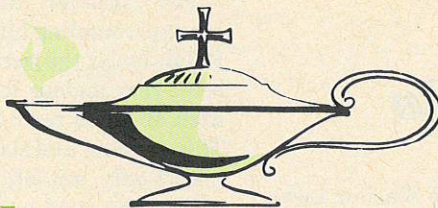
That man's life has been very difficult. Because he visited the United States before the Communist takeover and sometimes spoke up favorably about America and Western ways, he was arrested and jailed for the crime of free expression, reading too many Western books and magazines, and allegedly following the capitalist road. Even after his release from prison he was confined for years at home under house arrest, allowed to go out only to attend political "rehabilitation" meetings.

When the reporter asked him if he was not afraid that the current period of greater personal freedom in China might soon end, he replied: "No, I never afraid. . . I educated at St. John Baptist (Catholic) School. There I learn motto: Trust without fear. I say trust without fear, and I look plainclothes police right in eye and say, 'Put your trust in Jesus Christ!' " . . . "I put my trust in Jesus Christ!"

What an excellent example of the boundless mercy of God and the tremendous power of God's Word! What a vivid illustration of the truth proclaimed by the Prophet in Isaiah 55:11 where the Lord declares that His Word "shall not return unto Me void, but it shall accomplish that

(Continued on page 157)

Studies in God's Word



Jesus Christ, Servant

Jesus knowing that the Father had given all things into His hands, and that He was come from God and went to God, He riseth from supper, and laid aside His garments; and took a towel and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded. . . . Peter saith unto Him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with Me." . . . So after He had washed their feet, and had taken His garments and was set down again, He said unto them, "Know ye what I have done to you? Ye call Me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:3-5,8,12-15) .

In the preceding portrait, recorded in the 12th chapter of John's Gospel, the Evangelist gave us a glimpse of Jesus as King, riding into Jerusalem on Palm Sunday. We saw the Lord of the universe, the One who could say, "All power is given unto Me in heaven and in earth," bringing to His capital city the priceless gift of salvation. But to deliver it He rode in on a donkey, in lowliness and meekness, just as the Prophet Zechariah had said He would (Zech. 9:9).

Though the picture is totally different, yet the contrast is equally stark when John today portrays for us a Savior who comes in the form of a servant.

In Jesus the awesome power of God stoops down to serve sinful men.

Footwashing, a Menial Task

The setting is the Upper Room on the evening of Maundy Thursday. The Passover meal is ready to begin, but no one as yet has done the menial task of washing the guests' feet. In Jesus' day travel was commonly on foot and over hot, dusty roads. Hence it was a standard courtesy for the host to station a servant at the door who was to wash the feet of the guests as they arrived. The privacy of the Upper Room apparently ruled out such a servant, and none of the disciples were about to volunteer for the job. In fact, they argued about it. Luke tells us, "There was also a strife among them, which of them should be accounted the greatest" (Luke 22:24). The real question seemingly was who was the *least* and should therefore do the footwashing. It was under these circumstances that "Jesus, knowing that the Father had given all things into His hands, and that He was come from God and went to God, . . . riseth from supper . . . laid aside His garments . . . took a towel . . . and began to wash the disciples' feet." God's Son took off His coat to do what the disciples would not do!

A Picture of Christ's Saving Work

As Jesus, girded with a towel and washing the disciples' feet, was making His round, Peter objected to the "indignity" Jesus had taken upon Himself. "Thou shalt never wash my feet," Peter says. And then Jesus indicates that there is much more involved here than merely observing proper etiquette. The footwashing is a picture of the abso-

lutely necessary work that Jesus came down from heaven to accomplish, namely, to cleanse men from their sins. Hence He responds to Peter as sharply as He does: "If I wash thee not, thou hast no part with Me." Christ points out that He came to be a servant in order that He might be the Savior.

The footwashing was not teaching something new. Jesus had referred to His servant role already during the days of His public ministry when He declared, "The Son of man came not to be ministered unto (not to be served), but to minister (serve) and to give His life a ransom for many" (Matt. 20:28).

And that is precisely the role in which the Prophets also describe Him. Recall Isaiah's references to the "suffering Servant." Note that in his great Lenten chapter Isaiah says, "By His knowledge shall my righteous Servant justify many" (Isa. 53:11b). We might paraphrase: "By knowing and believing in this righteous Servant countless sinners will be declared just before God." We too, thank God, have been numbered among those justified and cleansed sinners.

A Picture of Christian Service

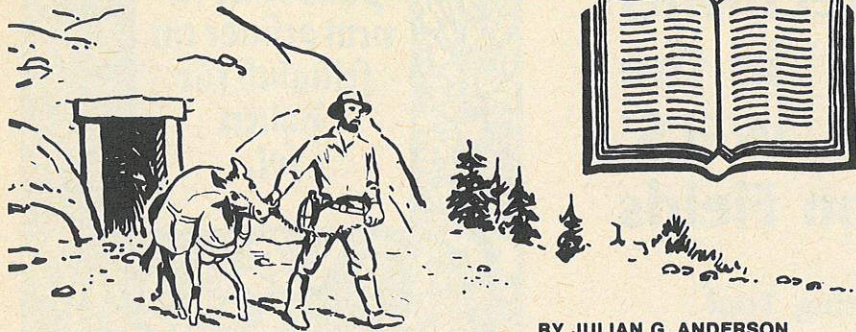
We know how Peter reacted to Jesus' footwashing. But what is to be *our* response? Also on that matter Jesus instructs us when He says, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

We are to follow Jesus' example. But in everyday terms, what does "footwashing" mean? It is nothing else than living the life of Christian service that flows from a heart filled with appreciation and love for the Savior. It's the word of comfort spoken to those who grieve, or the word of forgiveness to the penitent. It's the welcoming smile to a newcomer. It's the help given to the sick or needy neighbor. In short, it's doing what St. Paul urges when he says, "Bear ye one another's burdens" (Gal. 6:2a). Bearing burdens and washing feet may not seem very glamorous — until we recall our Savior's words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40b).

Armin J. Panning

Mining the Treasure of God's Word

Malachi



BY JULIAN G. ANDERSON

Glance quickly over the last lesson, and keep in mind that Malachi appeared a bit later, around 400 B.C.

Now Read Chapters 1-2

Note in the top margin that Malachi means "My messenger," a most fitting name. Hi-lite "burden" in 1:1, which tells us this was a difficult message to deliver.

Chapters 1:2-2:9 are a conversation between God and His people. God's feelings about His people are beautifully expressed in the first sentence of 1:2 (underline), but the people show their unbelief by questioning His love (v.2b, underline). God's reply is given in verses 2c-5.

In chapters 1:6-2:9 God speaks to the priests (hi-lite in v.6b and chapter 2:1), whom He accuses of despising Him. Underline the opening statement and the two following questions in verse 6. When they question Him about this (vv. 6d,7b, underline), God gives His reasons (vv. 7a,7c,8a, and 13c). God's first plea comes in verse 9a (underline), but His present feelings are expressed in verse 10 (underline v. 10b). Note how He rebukes them in verse 11 (underline and hi-lite the phrase "among the Gentiles"). Then He censures them for their indifference (v. 13a, underline) and pronounces a curse on the people who bring such unacceptable sacrifices (v. 14).

Next, note God's warning to the priests in chapter 2:1-4, (underline v. 2), and how He uses Levi as an example of a faithful priest in verses 5 and 6. In verse 7 He sets forth His requisites for

the priesthood, and in verses 8 and 9 He rebukes the priests again.

Next, Malachi speaks to the people of Judah in chapter 2:10-12, opening with three questions (underline v. 10). His third question focuses on a problem, which is elaborated in verses 11-14 (underline v. 11, beginning "for Judah . . ."). It was an old problem (see Gen. 6:1,2 and Exod. 34:15,16). In verses 15 and 16 Malachi gives his answer, warning against divorce (vv. 15c-16). In verse 17, he uses the same conversational style as in chapter 1:2-7 to rebuke the people for hypocrisy, for thinking of themselves as good, holy people despite their abominable sacrifices and family lives. Now turn to

Chapters 3-4

Here Malachi continues his appeal for repentance, but with a new sense of urgency. They must repent (change their ways) because the Day of the Lord is coming soon — the main theme of the book. Remember that we know from the other Prophets that the Day of the Lord is simply the period of the Messiah's reign, which would begin when He appeared and occupied the throne of David. But since His kingdom is eternal (II Sam. 7:13), this "Day" has no end. But the prophecies do not distinguish between the two comings, one in humiliation to make atonement for sin and one in glory to set up a new heavens and earth, with a gospel period in between, the period in which we are now living.

In chapter 3:1-6 we see how these two comings are run together, for verse

1 speaks of Jesus' first coming, and verses 2-6 of His second coming. The first coming will be immediately preceded by another Malachi (My messenger) to prepare the way of the Messiah (compare Matt. 3:1-17, and underline Mal. 3:1. Also hi-lite "My messenger, prepare the way, and behold, He shall come"). Note that here Jesus is speaking directly. Verses 2-6 speak of the second coming. Underline verse 2 and hi-lite "judgment" in verse 5, and note that the emphasis is on making everything *clean* in His kingdom, as well as the fact that the believers need not be afraid of the judgment (v. 5b). Chapter 3:6 is a reminder of God's unchanging love.

Verses 7-9 and 13-15 resume the conversation between God (Jesus) and His people, in which He reviews their past history of disobedience. But they refuse to see any need to repent or to acknowledge the fact that they are robbing God of the honor due Him. In fact they grumble about their service to the Lord. Chapter 3:10a is a call to repentance, and verses 10b-12 contain God's promise of countless blessings in the Messiah's kingdom (underline v. 10). On the tithe, see Nehemiah 10:36,37. Malachi 3:16 pictures the response of the faithful, and in verses 17 and 18 God renews His covenant with them.

Chapter 4:1 repeats the thought of 3:1-6. Underline, and hi-lite "behold, the Day cometh," noting that this refers to the second coming. For the believers, however, that Day will be one of rejoicing (underline v. 2a and compare Luke 21:28). Note the beautiful picture language the Lord uses to make His promise to them in verses 2 and 3.

Chapter 4:4 takes us back to the days of Moses (compare Deut. 4:23 and Josh. 1:13), and in verses 5 and 6 Malachi pens the final words of the Old Testament Prophets with a specific prophecy of the appearance of John the Baptist, the second Elijah, the first scene in the New Testament (underline v. 5 and see Mal. 3:1 and compare Luke 1:17 and Matt. 11:14).

Thus the Old Testament closes on the same note on which it opened in Genesis 3:15 — a promise that the Messiah is coming. And since we are still awaiting His second coming, the New Testament closes on the same note also (see Rev. 22:17 and 20).

Luther's Catechisms in the WELS' World Mission Fields

Part I — A Teaching Tool



In his exposition of Psalm 117 Luther stated: "If the heathen are to hear God's Word, preachers who proclaim the Word of God must be sent to them." In his lessons on Exodus 12 he exhorted: "We must also go to those to whom Christ has hitherto not been proclaimed." In one of his hymns we sing:

*"And also to the heathen show
Christ's riches without measure
And unto God convert them."*

(TLH 500)

In spite of the fact that Luther himself was mission-minded, Lutheran missionaries put in a late appearance in many areas of the world. Several factors played a part in this. Admittedly some of Luther's later followers took the strange position that the great commission of Christ to disciple all nations pertained only to the first Apostles, and that if later generations were without the Gospel, it was their own fault. And we dare not forget that countries which were predominantly Roman Catholic, such as Spain and Portugal, were doing most of the exploring and colonizing in the Reformation era. Whether we like it or not, colonialism and planting Christianity in new areas went hand in hand during those years. That's why Lutheranism was indeed late in coming to many parts of the world.

This is regrettable. As Lutherans we should feel this way not because it hurts our pride. It is rather because we as a church have always had something wonderful to share, an unconditioned Gospel, beautifully summarized

in teaching aids which go back to Luther's day, and ideally suited for guiding the uninformed into the chief teachings of Scripture. We refer, of course, to Luther's catechisms, particularly his Small Catechism. Luther anticipated the missionary use of his little handbook when he said, "Catechism is an instruction whereby heathen who desire to become Christians are taught and shown what they must believe, do, not do, and know in Christianity; hence the name catechumens was given to pupils who were accepted for such instruction and who learned the Creed previous to their baptism" (from Luther's *Deutsche Messe*, 1526).

An Adapted Use

Luther, of course, thought of "catechumens" chiefly in terms of children. His Small Catechism was to serve

as a guide for their instruction, a work in which parents were to play a leading role. The Large Catechism, on the other hand, was intended to refresh the knowledge of pastors in the principal parts of Christian teaching, an area in which many pastors of his day were found to be woefully inadequate.

In our world mission fields today we find the immediate needs for instruction to be somewhat different from those of sixteenth-century Europe. In most situations as first encountered in remote areas it is "the head of the family" who needs the instructing before he can be expected to "teach in all simplicity to his household." Instruction classes in preparation for membership in the body of Christ are therefore initially held for adults.

On our African mission field, adult classes do not begin with lessons from

This series of two articles on the use of Luther's Small Catechism and his Large Catechism on the world mission fields of the Wisconsin Evangelical Lutheran Synod is an adaptation of an article that first appeared in the April 1979 issue of the *Wisconsin Lutheran Quarterly*, a periodical published by the faculty of Wisconsin Lutheran Seminary. The April issue of the *Quarterly* was sent to all of the Synod's pastors and teachers. Among the articles in that issue, one by Ernst H. Wendland is of more than common interest also to all of our lay people and is therefore being reprinted in this issue and the next of *The Northwestern Lutheran*. Perhaps a reading may whet the spiritual appetite of more of our lay people to subscribe to the *Wisconsin Lutheran Quarterly*. Subscriptions are \$5.00 per year and remittances are to be sent to the Northwestern Publishing House, 3624 West North Avenue, Milwaukee, Wisconsin 53208.

Author of the article, Ernst H. Wendland, is professor of Old Testament and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin. For many years he headed the Bible Institute and Seminary of our mission in Central Africa. In this article he incorporates information furnished him by 14 of our world missionaries and by Dr. Seth Erlandsson of the Lutheran Confessional Church in Sweden.

the catechism. The stress first of all is rather upon a study of Bible stories. Beginning with the Genesis account, God's plan of salvation for sinful mankind is historically unfolded through the Old Testament time of promise. This presentation reaches a climax in the stories about the life and work of Jesus Christ. Final lessons show how the Savior commanded His followers to proclaim this good news of salvation to people of all nations, and conclude with a presentation of the doctrine of baptism as God's means of bringing people into His kingdom of grace. This preliminary course of instruction leads to a baptism service for new converts with their children.

In the instruction for adults which follows baptism, the chief parts of Christian doctrine as outlined by Luther are taught, with special emphasis on the doctrine of the Lord's Supper. Again Scripture stories are drawn upon heavily in this instruction which leads to confirmation.

In most of our world mission fields children's confirmation classes as we know them in the United States are still very much in a process of development. The first thrust as mentioned above is to plant congregations made up of Christian homes and families. Experience shows that if the parents are not gained, the children drift away. But as our congregations continue to develop, the need for simplified catechism courses for children will grow as well. In Africa, for example, a much greater emphasis is now being placed upon children's instruction classes based on Luther's Small Catechism than previously.

In countries like Japan, Sweden, and Latin America, where our missionaries meet a higher level of literacy, adult instruction classes have been worked out which incorporate a study of both Bible and Small Catechism. Lessons adapted and translated from *What Does the Bible Say* by Oswald Riess or *The Wonderful Works of God* by Paul Eickmann are finding a good response. In Africa a similar combination Bible-Catechism course entitled *Go and Teach* is used in urban areas. These courses, while set up somewhat differently from the Small Catechism itself, emphasize the same basic truths which Luther considered an essential requirement for anyone who wished

to "be numbered among the Christians," and use the catechism for a summary statement of whatever lesson has been taught. Many a missionary has had reason to be thankful for Luther's gift of explaining the chief teachings of the Bible in such a simple way. Luther's explanations of the Ten Commandments and his explanation of the Second Article beautifully summarize the heart of our Law-Gospel message as we proclaim God's truth in all parts of the world.

Catechisms in this way. Bible Institute graduates do their work of preaching and teaching in local areas under the supervision of pastors. Similar instruction programs are being used for the indoctrination of local lay leaders, who often for want of manpower must assist with teaching and preaching in their congregations.

In our world mission seminaries (Japan, Africa, and Latin America) where we train men for the pastoral ministry, the students are taught how to use Luther's Small Catechism as a

Ifunde lyalenga fitatu

IBUKISHO BUSHIKU BWE SABATA NO KUBUSUNGA
UBWA MUSHILO.

Bushe ici cilepilibula shani?

Tufwile ukucindika, no kutemwa Lesa, pakuti twilasalulo
kufunda ne shiwi lyakwe. Lelo tufwile ukulyumfwisha ne
nsansa no kulisambilila.

The Third Commandment in Bemba (Central Africa)

A Worker-Training Tool

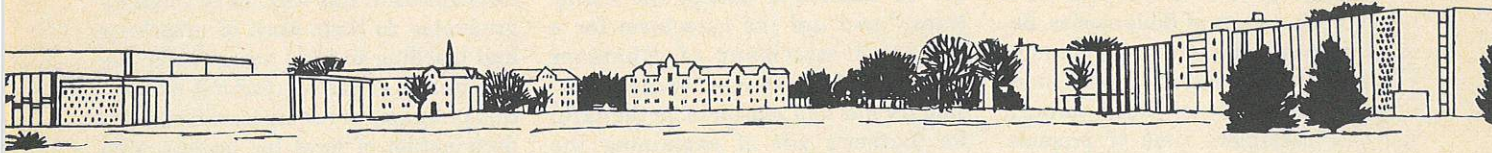
We in the United States would not ordinarily consider Luther's Small Catechism, with explanatory materials as we use them in children's confirmation classes, to be on a high enough level for use as a basic course in doctrine for training men as workers in the public ministry. In those world mission fields where we have set up Bible Institute programs as a pre-seminary form of theological education, both Luther's Small and Large Catechisms have been worked into the curriculum. The first-year course in basic doctrinal study is arranged according to the Small Catechism. The additional material for this course is about on the level of our Synod's Gausewitz edition of the catechism. Students are expected to memorize the chief parts of the catechism in the language in which they will preach and teach.

In their second year of Bible Institute work the students become acquainted with the Large Catechism as a part of their study of the Lutheran Confessions. Here one finds Luther's bold manner of presenting and explaining doctrinal truths to be just as effective today as it was 450 years ago. Both African and Latin American Bible Institute programs make use of Luther's

tool for instructing children and adults, preparing their own lessons on the basis of it. Our national pastors must be trained to work independently, and we can certainly be thankful that we can place into their hands these catechetical guides which we have been privileged to use for so many years. In Southeast Asia the worker-training program is presently in process of development. The missionaries there expect that the use of Luther's catechisms will certainly be emphasized, since they are already being used in youth and adult instruction classes. In Sweden, of course, Luther's catechisms have been in use since the time of the Reformation. Our work among the Apaches in Arizona, where we have many Christian day schools and a Lutheran high school, follows much the same general pattern as in other parts of our work as a Synod in the United States. Our Apacheland missionaries tell us that the problem is to get students to answer questions, and various methods are being developed in an effort to get more response through the use of worksheets.

Next:

Catechism Translations



Martin Luther Preparatory School

Progress Report

On Monday, April 2, 1979, construction crews started work on the new campus in Prairie du Chien, Wisconsin, to prepare for the opening of Martin Luther Preparatory School in September. This was preceded by eight months of intensive studies and planning after our Synod's July 1978 decision to purchase the campus. One of the planning goals was to prepare a campus for an eventual enrollment of 550 to 600 students to supply the need for pastors and teachers which our Synod will soon be facing.

Among the decisions which had to be made before actual remodeling could be started were the engaging of an architectural firm to assist in the planning and of a business manager to take up residence in Prairie du Chien as soon as possible. The firm of Boettcher & Ginnow, Inc., Architects, Neenah, Wisconsin, was chosen, and Mr. Karl Kuckhahn was engaged as business manager.

Business Manager

The choice of Mr. Kuckhahn as business manager for Martin Luther Preparatory School was particularly fortunate since, as a colonel in the U.S. Army, Mr. Kuckhahn had considerable experience in long-range and short-range financial planning, programming, and budgeting. Before moving to Prairie du Chien with his wife in early October 1978, Mr. Kuckhahn was serving as professor of Military Science and head of the department in charge of the U.S. Army Reserve Officer Training Corps at the University of Washington, Seattle.

Classroom Library and Administration Building

During the fall and winter months that followed, a host of other questions had to be answered and decisions

reached. Perhaps the most difficult and far-reaching decision had to do with the question of which campus building to utilize for classroom, library, and administrative purposes. The building which had previously been used for classroom and library purposes happened to be the oldest major building on campus, having been constructed in 1909. Following a detailed examination of this building, with special emphasis on so-called energy efficiency — a factor which became an increasingly frequent consideration in all our plans for the various campus buildings — it was decided to choose another somewhat larger building, constructed in 1955, for classroom, library, and administrative purposes.

Music Facilities

Another problem which had to be met was the matter of providing adequate music facilities for a school where two-thirds of the student body, as future teachers of our Synod, will be engaged in piano or organ practice as well as choral work. Still another problem dealt with converting a former boys' school into a coeducational facility. And then, of course, there was the matter of providing housing for the MLA faculty members moving to Prairie du Chien during the summer of 1979. Some of the questions raised have been deferred pending resolution by our Synod in convention. But we are happy to state that the major phase of remodeling has been started with a completion goal of early August 1979.

Thank You!

Of particular help to those of us involved in this undertaking have been the special gifts and donations coming from many different parts of our Synod, gifts intended to aid in the prepara-

tion of the new campus. At the same time we have been encouraged by the number of applications that have been received to date from students from various parts of our country planning to enroll at Martin Luther Preparatory School in September. Throughout it all, it remains our prayer that our Heavenly Father will bless our efforts in the training of more and more pastors and teachers for the Lord's work.

Oscar Siegler
MLPS Interim Committee

Centennials

Two WELS congregations, one in Michigan and the other in Minnesota, are observing their centennials.

Of special interest in the yearlong celebration by **St. Matthew's Lutheran Church of Freeland, Michigan**, will be a Confirmation Reunion Service on Sunday, May 20, at 10:00 A.M. The guest preacher will be Pastor Harold Zink. A chicken barbecue will be served at noon. For details contact Pastor Robert W. Holtz, 6105 Hospital Road, Freeland, Michigan 48623; phone 517/695-9758.

Emanuel Ev. Lutheran Church of Wellington Township, rural Fairfax, Minnesota, is observing its centennial on June 10. There will be a German service at 9:00 A.M. and English services at 10:30 A.M. and 2:30 P.M. All former members, teachers, and other friends are cordially invited to attend. If you wish to attend the noon dinner, please inform Mr. Lawrence Kiecker, Fairfax, Minnesota 55332; phone 507/426-7369.

News from the World Mission Fields

Meister Commissioned for Taiwan

Forty years ago, the "frontiers" of mission work for the Wisconsin Synod still were to be found here in our own country. The men who carried the saving message of God's Gospel to the frontiers of that age were, in a real sense, mission pioneers.

One of those pioneers was the first general missionary for the Colorado Mission District, Pastor Immanuel P. Frey. For 25 years Pastor Frey carried on the mission ministry in the Denver, Colorado, area that he began there in May of 1939.

Forty years later, on March 25, 1979, Denver became the scene of another beginning. The occasion was the commissioning of a new mission pioneer. The missionary is Pastor Robert W. Meister, grandson of that same Pastor Frey. His frontier will be our Synod's newest world mission field — the Republic of China/Taiwan.

The Commissioning

A mission-minded assembly of relatives, friends and colleagues gathered on that day at Christ Our Redeemer Lutheran Church in Denver to thank God for the many blessings that have allowed His church to grow in such a way. Their voices joined to praise our Lord in the words of Psalm 96: "Sing unto the Lord a new song . . . for the Lord is great and greatly to be praised!"

With thought to the challenges facing a mission pioneer, Pastor Immanuel G. Frey, president of the Arizona-California District, drew his sermon message from the words of Isaiah 41:8-10: "But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee: Thou art My servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." By pointing

out God's call to His servants and also His promise to them, Pastor Frey encouraged, comforted and edified Missionary Meister and all present.

The rite for the commissioning of Missionary Meister was read by Pastor Kurt Koeplin, chairman of the Executive Committee for Southeast Asian Missions. Assisting in the blessings were Pastor Frey, Missionary Marcus Manthey who will be Missionary Meister's coworker in Taiwan, and brother pastors Douglas Bode of Zion Lutheran in Denver, Mark Cares of Peace Lutheran, Boulder, Colorado, Joel Jaeger of King of Kings Lutheran, Scottsbluff, Nebraska, and Wallace Westphal of Our Savior Lutheran in Longmont, Colorado.

The service was beautified by the choral work of the Christ Our Redeemer church choir directed by Miss Mary Kuehl and by the organ music of Miss Margaret Rutschow. The ladies of Christ Our Redeemer Congregation served a delicious fellowship meal following the service.

The Missionary

Missionary Robert W. Meister was born in Denver on May 27, 1949. Completing his elementary and secondary education in the Denver area, he enrolled at Northwestern College in Watertown, Wisconsin. In 1971 he was granted his BA degree and then entered Wisconsin Lutheran Seminary, Mequon, Wisconsin, to complete his ministerial training. His vicar year was spent working in our Synod's world mission in Puerto Rico.

Upon graduating from the Seminary in 1975, Missionary Meister was ordained and installed as pastor of Paul the Apostle Lutheran Church in Detroit, Michigan, where he served until answering the call into foreign service. As a part of his ministry in Michigan, Missionary Meister also served as vacancy pastor of Zoar Lutheran Church in Detroit for 18 months.

On May 8, 1976, Missionary Meister was united in marriage with Nora Rodriguez of Mexico City, Mexico. The

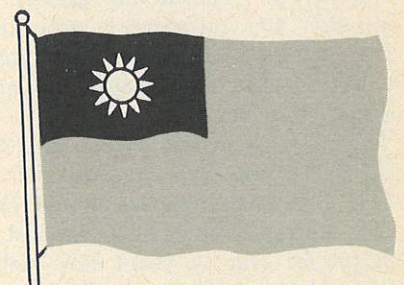


Missionary R. Meister, his grandmother, Mrs. Immanuel P. Frey, and Mrs. Meister

Meisters have one child, Deborah, born on October 1, 1977.

As mission pioneer Robert Meister journeys to his new frontier, he goes as an ambassador of Jesus Christ. He goes, also, as *our* representative. He will speak God's Word but his voice will speak it for us. Remember Missionary Meister, his fellow mission pioneers, and their families constantly in your prayers, generously in your offerings. Lend your fullest support to these our representatives in the frontiers of missions so that their work may reflect our best efforts for the kingdom and our highest praises to God.

M. Manthey

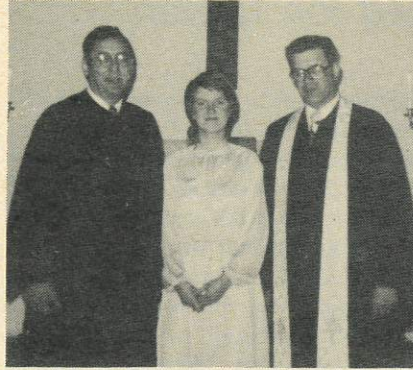


Flag of Taiwan

Nurse Rosalind Joecks Now Serving at the Mwembezi Dispensary

Nurses in our African Medical Mission provide a real Christian ministry of love to over 25,000 patients a year. Two nurses are placed at the Salima Mobile Clinic in northern Malawi, and two nurses operate the Medical Dispensary at the Mwembezi Station, 60 miles north of Lusaka in Zambia. Each nurse's tour of duty is 30 months.

The most recent member of the staff at Mwembezi is Miss Rosalind Joecks. She arrived there early last summer as a replacement for Miss Gail Nischke. Rosie was commissioned in a special service at her home church, St. John's Lutheran of Lannon, Wisconsin. Her pastor, Rev. Wilbert Krueger, encouraged her for her work as nurse in a country 10,000 miles away from home. Choosing Philippians 4:3 as his text, he spoke on the theme, "Help Those



Pastor Wilbert Krueger, Miss Rosalind Joecks, and Pastor D. E. Kock.

Women Which Labor in the Gospel." The commissioning rite was read by the secretary of the Executive Committee for the Lutheran Church of Central Africa, Rev. D. E. Kock. Miss Carol Hartwig provided the organ playing for

the service and directed the choir in singing "In Thee, Lord, Have I Put My Trust." The thoughts of this hymn have been visibly reflected by Miss Joecks as she carries on her nursing duties in the very area where much unrest exists due to the activities of "freedom fighters" in Central Africa. Family and friends joined at St. John's Congregation in a reception for Rosie after the service.

Miss Joecks is the daughter of Mr. and Mrs. Leonard Joecks of Lannon, Wisconsin. Her Christian education was received at St. John's Lutheran Day School and the Wisconsin Lutheran High School of Milwaukee. She received a BA in Science after finishing nurse's training at the Milwaukee County General Hospital School of Nursing and at the University of Wisconsin, Milwaukee. She served as Milwaukee County Health Nurse before going to Africa. We thank and praise God for Rosie's efficient and fruitful service in our African Medical Mission.

Missionary John Kurth and Family at Work in Malawi

Pastor John Kurth has been serving as a missionary in The Lutheran Church of Central Africa since early December 1978. His field of labor is Malawi, Africa, where he lives in the city of Blantyre with his wife, Baniata, sons Paul (14), Peter (12), Joseph (9), and daughter Karen (5). Since arriving in this foreign mission field of the Wisconsin Ev. Lutheran Synod, he has been associated with the veteran missionary, Pastor John Janosek, in serving over 20 congregations of The Lutheran Church of Central Africa. Learning Chichewa, the official language of Malawi, during the past months has enabled him greatly to broaden his missionary activities among the African people, in addition to serving the English-speaking congregation in Blantyre.

The commissioning service for Pastor Kurth took place on November 5, 1978, in Bethel Lutheran Church, Bay City, Michigan, which he had served as pastor for over 11 years. Rev. Keith Schroeder, present pastor of Bethel, arranged and conducted the service while Rev. D. E. Kock, secretary of the

Executive Committee for the LCCA, preached the sermon and read the commissioning rite. The sermon and the entire service emphasized the thought of "Bring Mercy to Africa," based on the words of John 5:1-14. Special encouragement for the missionary labors of the Kurth family came from choirs singing appropriate anthems. The Bethel Junior Choir sang "Tell It Out Among the Heathen." A joint choir of area congregations sang "Jesus Shall Reign Where'er the Sun." The Bethel school choir sang "Dear Savior, Bless the Children," and Bethel's church choir sang "Eternal God Whose Power Upholds."

Following the service, a large assembly of relatives, friends, and members of Bethel and surrounding congregations gathered for a dinner and reception sponsored by the Ladies' Aid. Pastor Duane Tomhave served as master of ceremonies for the reception.

Pastor Kurth graduated from the WELS Seminary in 1964. Besides Bethel, he served a parish in Butterfield and Darfur, Minnesota, for three years.

Recent correspondence from Pastor Kurth speaks of a busy and rewarding missionary life in our fastest-growing mission field. May the mercy he brings to Africa through the preaching of God's Word bear rich fruit for God's kingdom!



Left to right: Paul, Missionary and Mrs. Kurth, Karen, Joseph, and Peter

Rubble and Debris, but also Grace

It is Good Friday. It is one I shall long remember. This afternoon I visited the tornado-stricken city of Wichita Falls, Texas. Congregations of the Dallas/Ft. Worth area were offering to help the victims. Calls were arriving at my desk asking about our people there. We could get no calls through the crowded telephone lines into the damaged city. Then Pastor John Westendorf of our Synod's Committee on Relief asked me to relay the offer of assistance to our brethren and the city. So this afternoon I drove to Wichita Falls to help deliver an automobile to Pastor Thomas Valleskey, the gracious offer of one of our members at Calvary in Dallas.

It is hard to explain the feeling of desolation when in the midst of the rubble and debris. Tonight, as we sang Hymn 166, the words of that Good Friday hymn brought tears of reminder of what I had seen only hours before: "by the gloom that veiled the skies." That gloom left behind a swath eight miles long and in some places a mile wide where people could not sleep, unless their sleep was eternal.

The Lord was gracious. Pastor Thomas Valleskey and his family were soon to move to another rented parsonage and were allowed to move in early. Their former home was badly damaged, yet it was the only house on the block with the roof intact and no exterior wall knocked down. They lost very few personal belongings other than their car.

Three other WELS families lived in the stricken area. The president of the congregation literally lost all, the family surviving without a scratch by huddling in the bathroom under pillows. Again we have reason to be most grateful that under the watchful eye of our Lord none of our brethren were even injured.

Our Synod's Committee on Relief has offered to help all of these families and wherever else dire needs exist. Those who wish to help are asked to contribute through their congregations to the WELS Committee on Relief.

Pastor Myrl Wagenknecht
Ft. Worth, Texas



The Valleskey parsonage following the tornado



The
Harlass
Home,
Wichita
Falls,
Texas



Typical of eight miles of the S.W. Parkway

Direct from the Districts

DAKOTA-MONTANA Reporter Thomas Schmidt

50 Years of Feeding Jesus' Lambs

For 50 years Mrs. Franklin (Ruth) Walter taught Jesus' lambs in the Sunday school of her church. Ever since she and her husband became members of Redeemer Congregation in 1937 she has also been on its Sunday-school staff. On January 21, 1979, that congregation, The Lutheran Church of the Redeemer of Mandan, North Dakota, gave open and frank recognition to the Lord for her long and unselfish services. After the regular morning service on that day, a special fellowship hour was arranged to give her recognition. Members and friends, many of them her former students, presented Mrs. Walter with a gift of appreciation and expressions of personal best wishes.

Surely, we need to be grateful to the Lord for providing His Church with such willing and dedicated Sunday-school teachers like Mrs. Walter who feed His lambs with His word!

MICHIGAN Reporter Edward Schaeewe

Connection in Connecticut

Since 1968 the Wisconsin Evangelical Lutheran Synod has served its people in Connecticut through Messiah Congregation of South Windsor. However, during those years tremendous growth has occurred in the southern, coastal region of the state. Both commuting workers and large companies have chosen this area instead of New York City.

A gap of 100 miles existed between Messiah, South Windsor, and our congregations in the New York City area. Our people transferred to the southwestern Connecticut area were required to travel to New Jersey, Long Island, or South Windsor for worship. To solve this problem, the David Mathwig family and Pastor Karl R. Gurgel of Messiah, South Windsor, requested exploratory services for this region. The first service was held in September

1976 in the Mathwig home in Fairchild, Connecticut.

Movement and change characterized 1977 and 1978 for the group. When several other families moved into the region, facilities were rented in Fairchild. When an area of outreach was sought, it was determined that the growth area was to the north, so the location was changed to Trumbull. After four forced changes of location, the worship services are still held in rented facilities in the town of Trumbull.

Change also dominated the pastoral scene. Pastor Gurgel became involved in developing a Christian day school at Messiah, South Windsor. Pastor Schweppe from Long Island came until he became involved in a building program. Pastor Scherbarth from Rhode Island came for an extended period in 1977 and 1978. These men traveled 125 miles to conduct worship services on Sunday evenings. Pastor Arndt from Pittsfield, Massachusetts, provided help when needed. Pastor Muetzel, who by this time had replaced Pastor Gurgel in South Windsor, took over in June of 1978. Amidst all this change of location and personnel, the only thing that stayed the same was the only thing that every really stays the same — the Lord, His Words and Promises.

The summer-vicar program from Wisconsin Lutheran Seminary and the Lutheran Collegian canvass-witness program provided a resource of workers who canvassed the Trumbull area during the summer of 1978. Mission status and the right to call a pastor were granted by the General Board for Home Missions at the September 1978 meeting. Pastor Kieth Kuschel was installed on January 21, 1979, as the first resident pastor. A parsonage has been rented at 44 Rocky Ridge Dr., Trumbull 06611. Worship can now be held in the forenoon — at 9:30 — for the first time in the two-and-one-half-year history of the group.

By this time the nucleus consists of names well known to the Midwestern mother churches of our Synod: Brucker, Plymouth, Michigan; Busack, Echo, Minnesota; Ernst, Appleton, Wisconsin; Fehlauer, Milwaukee, Wisconsin;

Hoffman, Jefferson, Wisconsin, and Algoma, Wisconsin; Mathwig, Milwaukee, Wisconsin. As this group of your fellow Christians in New England pinpoints its location and organizes its program of outreach for the future under the name of Christ Redeemer Evangelical Lutheran Church, it realizes that it is to serve as the connection in our network of churches in the East between New York City and New England. May the Lord lead it to carry out this purpose!

K. Kuschel

MINNESOTA Reporter Del Begalka

60 Years an Organist



For the past 60 years, Mrs. Henry Kowalke has served as church organist and choir organist at Immanuel Ev. Lutheran Church, rural Buffalo, Minnesota. She began playing for services in February 1919 and continued until she retired at the end of 1978. The congregation expressed its appreciation at a service and a reception held in her honor on February 25, 1979. The lesson from Scripture was "Hitherto hath the Lord helped us" (1 Sam. 7:12). Our gracious Lord is the One who makes 60 years of service possible and worth doing.

The pastor of Immanuel Congregation is Stephen A. Smith.

MILWAUKEE FEDERATION OF WELS CHURCHES CHILDREN'S SUMMER CAMP AT WILLERUP

Two one-week camp sessions for WELS boys and girls ages 8 through 12 years will again be sponsored by the Milwaukee Federation. The dates are July 29 to August 4 and August 5 to August 11 (from 2:00 p.m. on Sunday to 11:00 a.m. on Saturday). The cost is \$45.00 per week per child (less if parents serve on the camp staff).

We need volunteers to staff the camp: pastors, teachers, nurses, lifeguards, handicraft instructors, and counselors are needed.

For camper and/or staff application forms please contact the Camp Managers.

Mr. & Mrs. Melvin Koss
7117 W. Thurston Avenue
Milwaukee, WI 53218
Phone (414) 461-3190

Wisconsin Lutheran Adult Band



The WLAB began as a modest group of 15 in September 1973. It has since grown to a workable and balanced group of 50 to 60 members. The band gives a goodly number of WELS instrumentalists an opportunity to continue to use their abilities after high-school graduation and to enjoy Christian fellowship at the same time. Two years ago the Adult Band entered a new phase of growth by launching a summer marching program.

If you live somewhere in eastern Wisconsin, all the way from the Kewaunee-Two Rivers area down to Marriott's Great America in Illinois, you may already have seen or heard the band. During the past two summers it has participated in over 40 parades. The band is also available for congregational picnics or other congregational events.

The Wisconsin Lutheran Adult Band is sponsored by the Milwaukee Federation of WELS Churches. It

draws its membership, however, from a large area of the state, all the way from New London Wisconsin, over to Madison, and down to Evanston, Illinois.

Whenever the summer band marches, it carries a banner proclaiming its name and the Synod it represents. The members are also reminded that their playing must always give the Lord due glory. This is kept in mind even in the choice of music played, lest anyone be offended. Hundreds of listeners have expressed their pleasure at what they have heard.

Many congregational areas sponsor area choruses; why not afford instrumentalists a similar opportunity? The Wisconsin Lutheran Adult Band offers just such an opportunity. For more information call or write: Wisconsin Lutheran Adult Band, 330 N. Glenview Avenue, Milwaukee, Wisconsin 53213; phone: 414/453-4567 Ext. 45, or 414/466-3685.

How many other totally Christian bands do you know of? Give it a thought!

Editorial (from page 147)

which I please, and it shall prosper in the thing whereto I sent it." What a reassuring reminder that God's Word will prosper and bring forth fruit even when it is taught and preached in heterodox churches and schools, where we often have reason to fear that the truth will be snuffed out by scores of unscriptural errors! What a dramatic demonstration from the life and confession of one anonymous courageous Chinaman that arrogant dictators like Mao and their atheistic Communist empires are ultimately doomed and cannot silence the still, small voice of the Gospel! What a powerful incentive for us in WELS to zealously "preach the Gospel to every creature" and not to be discouraged when our efforts at personal witnessing for Christ or our mission endeavors do not seem to be blessed with immediate, spectacular success! For wherever and whenever the Gospel is shared, the Holy Spirit is assuredly there to move people to confess, "I put my trust in Jesus Christ."

Reuel Schulz

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Meister, Robert W., as missionary to Taiwan at Christ Our Redeemer, Denver Colorado, on March 25, 1979, by K. Koeplin (Mich.).
Ristow, August K., as pastor of Paul the Apostle, Detroit, Michigan, on March 18, 1979, by D. Schulz (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Ahlers, Bruce E.
 P.O. Box 403
 Bandung, Java
 Indonesia
Degner, Steven C.
 1128 Via Regina
 Santa Barbara, CA 93111
Kappel, Kenneth A.
 4276 Gemini Path
 Liverpool NY 13088
 Phone: 315/652-7951
Kuske, Norman C.
 P.O. Box 83
 Salima, Malawi
Ristow, August K.
 1707 Springwells Ave.
 Detroit, MI 48209

Teachers:

Bales, James A.
 1124 Paul Street
 Ann Arbor, MI 48104
Draeger, Alan
 1304 9th Ave. SE
 Aberdeen, SD 57401
Festerling, Roger
 3173 N. Linden Rd.
 Flint, MI 48504
 Phone: 517/732-5342
Fink, Robert L.
 524 Tobin Dr., Apt. 101
 Inkster, MI 48141

CLOSING EXERCISES AT THE SYNODICAL SCHOOLS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Closing Concert — May 29 at 7:30 P.M.
 Graduation Service — May 31 at 10:00 A.M.

Northwestern College Watertown, Wisconsin

Northwestern Day — May 22
 Service of Thanksgiving — 10:00 A.M.
 Alumni Meeting — 3:00 P.M.
 Barbecue — 4:00 P.M.
 Program & Belltower Dedication — 7:00 P.M.
 Graduation Exercises — May 23 at 10:00 A.M.

Dr. Martin Luther College New Ulm, Minnesota

Alumni Meeting — June 6 at 4:00 P.M.
 Commencement Concert — June 6 at 8:00 P.M.
 Graduation Exercises June 7 at 10:00 A.M.

Northwestern Preparatory School Watertown, Wisconsin

Commencement Program — May 22
 at 7:00 P.M.
 Graduation Service — May 23 at 1:30 P.M.

Martin Luther Academy New Ulm, Minnesota

Commencement Concert — June 5 at 8:00 P.M.
 Graduation Exercises — June 6 at 10:00 A.M.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 25 at 7:30 P.M.
 Graduation Exercises — May 26 at 10:30 A.M.

Northwestern Lutheran Academy Mobridge, South Dakota

Commencement Concert — May 23 at 8:00 P.M.
 Graduation Exercises — May 24 at 10:30 A.M.

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:

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

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	.....	Sitka/Ketchikan*
Arizona	.....	Sierra Vista
Arkansas	.....	Little Rock
California	.....	Placer County
		Santa Clarita
		Santa Maria
		S. San Diego*
Connecticut	.....	Trumbull
Florida	.....	Ft. Walton Beach*
		Leesburg
		Melbourne*
		Zephyrhills*
Georgia	.....	Augusta*
Illinois	.....	Decatur*
		Effingham*
		Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant*
		Perry/Laingsburg*
Minnesota	.....	Fairmont
		Fergus Falls*
		Northfield*
		Plymouth/Maple Grove
Missouri	.....	Joplin*
Montana	.....	Helena*
Nebraska	.....	Fremont*
		O'Neill
New Mexico	.....	Gallup*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	N.W. Dayton*
		Strongsville
Pennsylvania	.....	Harrisburg
South Dakota	.....	Hot Springs
Texas	.....	Kerrville*
		Midland/Odessa*
		Wichita Falls
Washington	.....	Moses Lake*
West Virginia	.....	Bekley*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genesee/Wales
		Holmen
		Plymouth
		Prairie du Chien
		Rice Lake
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa
		Toronto*

*Denotes exploratory services.

TIME AND PLACE

SANTA CLARITA VALLEY AREA SAUGUS-NEWHALL-CANYON COUNTRY- VALENCIA

A new mission of the Wisconsin Lutheran Synod is serving our members in the booming and rapidly expanding Santa Clarita Valley just over the pass north of the San Fernando Valley. We meet each Sunday morning, with worship at 8:30, and Sunday school at 9:30, at the Courtney Club, 26525 Golden Valley Road (Hope Way exit on Soledad Canyon Rd), Saugus, California. Our doors stand open to welcome all, especially fellow WELS and ELS members. For more information please contact Pastor Luther Weindorf, 13339 Raven St., Sylmar, CA 91342, phone 213/367-4147, or the chairman of Calvary Lutheran Church, Mr. Gary Mitzner, 805/252-6498.

CLAY, NEW YORK

Cross of Christ Ev. Lutheran Church recently transferred its worship services to the Metropolitan Water Board Office Bldg., Intersection of Hwys 481 and 31, Clay, New York. Pastor of the congregation is Kenneth A. Kappel, 4276 Gemini Path, Liverpool, New York 13088; phone 315/652-7951.

WARM, WHITE SANDY BEACHES

Our Wisconsin Synod now has a mission church in the cultural center of the South. It is Ascension Ev. Lutheran Church at Sarasota, Florida. If you are planning a spring trip to this city of beauty, culture, and French Riviera climate, plan also to worship with your fellow saints at the Hawkin's Funeral Home, 135 N. Lime Ave. Sunday school is at 9:00 a.m. Worship is at 10:00 a.m. The pastor is John P. Huebner, 2514 Bucida Dr., Sarasota, Florida 33582; phone: 813/371-2978.

FORT WAYNE, INDIANA

Holy Scripture Ev. Lutheran Church of Fort Wayne, Indiana, will be conducting all of its services, year round, at 9:00 a.m. Sundays at the Southeast Family YMCA, 5125 Werling Drive. This means that the Sunday morning summer services will also begin at 9:00 a.m., and not at 8:15 as previously listed in the 1979 Yearbook. Pastor of the congregation is Donald L. Thompson, 219/747-3822.

TULIP TIME

If you are making plans to attend Holland, Michigan's 50th annual Tulip Time, May 15-19, then we invite you to come and worship with us at Christ Ev. Lutheran Church, located at 862 136th Avenue just north of the city of Holland (one mile west of US-31). Our Sunday services are at 10:00 a.m. For further information do not hesitate to call Pastor Lloyd Fager at 616/399-2219.

FOLLOWING THE "LIBERTY TRAIL"

If you are vacationing in the East this summer and visit the Philadelphia area on a weekend, plan to worship the One who has won for you Christian freedom. Just two miles from Valley Forge National Park is one of our WELS churches, Peace Ev. Lutheran Church, King of Prussia, Pennsylvania; 215/337-1997; Pastor Daniel Schaller. Summer worship services begin at 9 a.m., preceded by Bible class.

GLACIER OR YELLOWSTONE

Going to Glacier or Yellowstone National Parks this summer? Planning a vacation to the West? Our churches of Good Shepherd in Wolf Point, and Salem in Circle, Montana, are here to serve you as you travel. Please drop in and worship with us. Service time at Good Shepherd is 11:00 a.m. and service time at Salem is 9:00 a.m. Pastor Timothy P. Lowry, phone 406/653-2843.

EXPLORATORY

TOPEKA, KANSAS

Exploratory services are being held at the Educational Reading Services Office, 3300 W. 29th St., Topeka, Kansas. The time of worship is 3:00 p.m. with Bible class and Sunday school at 4:00 p.m. Please submit names of WELS people and other interested parties in the Topeka, Lawrence, Manhattan area to Pastor Paul S. Soukup, 9530, Perry Lane, Overland Park, Kansas 66212, or phone 913/888-6293.

DAYTON, OHIO

WELS exploratory services in northwest Dayton (Englewood area), Ohio, are being conducted at 309 Woodside Drive at 8:45 a.m. Sundays, with Sunday school following the service. For information call 513/849-9374 or 513/836-7819, or write to Pastor F. C. Knueppel, 1025 Cliffside Drive, New Carlisle, Ohio 45344.

NAMES WANTED

SOUTH CAROLINA GREENVILLE, ANDERSON, MAULDIN, SIMPSONVILLE

The South Atlantic Mission Board is exploring the possibility of beginning a WELS mission congregation in the Greenville, South Carolina, area. Please send the names of all WELS members and other interested parties to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

GEORGIA MARIETTA, ROSWELL, SMYRNA, NORTHWEST ATLANTA

The South Atlantic Mission Board is seeking the names of WELS members and other interested parties living in northwest Atlanta and areas beyond who may be interested in beginning a third WELS mission in greater Atlanta. Please submit the names to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

New
from NPH

LUTHER'S ENGLISH CONNECTION

The Reformation Thought
Of Robert Barnes and William Tyndale

By James Edward McGoldrick



Here is an excellent overview of the lives and thoughts of two of England's foremost reformers. The author, a professor of Reformation History, demonstrates how Luther substantially influenced both of these men and, in turn, the course of the English Reformation. As one reviewer said it, "Credit Dr. McGoldrick with easy-reading, yet scholarly, vignettes on Robert Barnes and William Tyndale. He succeeded in making his way through the political complexities in England and on the Continent with literary ease. He makes a convincing case . . . , well documents the transnational influence of Luther's pen and reform." 231 pages. Paper cover. **15 N 0368 \$6.95**

Please add 10 per cent of the total dollar amount of the order — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.

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



DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1979

June 17	—	3:00 — 5:00 p.m.	Registration
		7:00 — 9:00 p.m.	Opening Service
June 18	—	8:00 a.m.	First Classes
		10:15 a.m.	Holiday Break
July 4	—	Wednesday	Second Term Begins for ASPCM
July 5	—	Thursday	Graduation and Closing Service
July 20	—	10:00 a.m.	

SUMMER CLASS SCHEDULE

7:50 — 9:35		10:15 — 12:00	
Rel.	1S History of Israel — Lange	Rel.	21S New Testament Epistles — Raddatz
Rel.	50S Christian Doctrine II — Raddatz	Rel.	75S Lutheran Confessions — Koelpin
Edu.	410S Principles of Christian Education — Isch	Edu.	52S Teaching Religion — Isch
Eng.	91S Religious Perspectives in Modern Drama — Buss	Math	50S Fundamentals of Cont. Mathematics — Yotter
Mus.	20S Perception of Music — Schenk	Sci.	28S Physical Geography — Meihack
Mus.	75S Lutheran Worship — Backer	SSt.	50S 20th Century America — Levorson
SSt.	20S Europe in Modern Times — Boerneke		

ADVANCED STUDY PROGRAM

First Term: June 18 — July 3

7:50 — 9:35		10:15 — 12:00	
Rel.	528 Galatians — Koelpin	Rel.	540 Opening the Scriptures — Boerneke
Ed.	553 Religious Motifs in Children's Literature — Jacobson	Mus.	577 Psalms for Use in School & Private Study — Backer
SSt.	556 Archaeology and Bible History — Staff		

Second Term: July 6 — July 20

7:50 — 9:35		10:15 — 12:00	
Rel.	526 I Corinthians — Koelpin	SSt.	580 The Ecumenical Age — Boerneke
Edu.	552 Counseling in Christian Education — Arras	Mus.	553 Choral-Based Compositions for Organ-Hymn Intonations — Engel

WORKSHOPS — ON CAMPUS

June 18 — 29	Workshop for Kindergarten Teachers (Teaching Language Arts Skills) — B. Haar and J. Averbek
June 18 — 29	Teaching Children With Learning Disabilities — G. Barnes
July 18 — 29	AV Materials in Communicating the Gospel — G. Fischer (also ASP)
July 2 — 6	Prep. and Utilization of Science Materials for Upper Grades — Staff
July 2 — 6	Building Instructional Program in School Music — Meyer
July 9 — 13	Instructional Materials for Math in the Intermediate Grades — J. Micheel
July 9 — 20	Workshop in School Administration (Supervision and Improvement) — L. Plath
July 9 — 20	Diagnosis and Remediation of Reading Difficulties — H. Wessel

WORKSHOP — OFF CAMPUS Appleton, Wisconsin

July 23 — 27	Edu. 98S Supervision of Student Teachers — H. Wessel
--------------	--

Address Requests for Additional Information to:

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

EVERETT ORGATRON

Good Shepherd Ev. Lutheran Church of Wolf Point, Montana, has a used Everett Orgatron to give away. The organ is in need of repair, but it does work. It would be ideal for a mission congregation that is just starting out and in need of musical accompaniment for its services. Taker must provide transportation. For information call Pastor Timothy P. Lowry 406/653-2843.

SUNDAY SCHOOL BOOKS

Salem Ev. Lutheran Church of Circle, Montana, has a large number of old Sunday-school books to give to anyone who would like to make use of them. For information concerning these books please call or write Pastor Timothy P. Lowry, 104 Highland Ave., Wolf Point, MT. 59201; phone 406/653-2843.

Calendar

NORTHWESTERN DAY

May 22, 1979

10:00 A.M.

Service of Thanksgiving
in Gymnasium

11:00 A.M. — 1:30 P.M.

Lunch

12:00 Noon

Continuous showing of
1979 Northwestern Filmstrip
and 1949 Movie
in Auditorium

3:00 P.M.

Alumni Society
Annual Meeting
in Gymnasium

4:00 — 6:30 P.M.

Outdoor Bratwurst and
Chicken Barbecue

7:00 P.M.

Outdoor Concert and
Bell Tower Dedication

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: May 14, 1979; 9:00 a.m. Communion service.
Place: Mt. Lebanon, 4809 N. 60th St., Milwaukee, Wisconsin; M. Otterstater, host pastor.

Preacher: A. Panning; E. Pope, alternate.
Agenda: Exegesis of Matthew 18:15-20; J. Witt; Church Discipline in the Local Congregation: W. Hoffmann.

Note: Please excuse to the host pastor or the conference secretary.

J. Witt, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: May 14, 1979; 9:00 a.m. Communion service.
Place: St. John's, Howell Ave., Oak Creek, Wisconsin; R. Drews, host pastor.

Preacher: K. Spevacek; M. Stern, alternate.
Agenda: Exegesis of Mark 8:34-9:1; L. Albrecht (Mark 9:14-29; D. Baumler, alternate); Isagogical Study on Micah; J. Phillips; Marriage Divorce, and Remarriage.

Note: Excuses are to be made to the host pastor.
P. Kruschel, Secretary

WESTERN WISCONSIN

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 14, 1979; 9:00 a.m.
Place: St. Matthew's, Janesville, Wisconsin; D. R. Sievert, host pastor.

Preacher: L. Fritz; R. Tischer, alternate.
Agenda: Our Ministry to the Hearing Impaired: Wm. Hughes; Dealing with Charismatics in the Congregation: Prof. J. Gerlach.

Note: Please excuse to the host pastor.
P. Ziemer, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 15, 1979; 9:00 a.m.
Place: St. Matthew's, Warrens, Wisconsin.
Preacher: D. Miller; C. Nommensen, alternate.

Agenda: Exegesis of II Thessalonians 2; L. Martin; The Second Use of the Law for the Christian: A. Werre; The Wedding Service: E. Toepel; WLCFS: Q. Andrews.

R. W. Kloehn, Secretary

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1979

	Subscription Amount for 1979	³ / ₁₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 520,133	\$ 130,033	\$ 121,824	93.7
Dakota-Montana	259,965	64,991	52,571	80.9
Michigan	1,378,318	344,579	283,884	82.4
Minnesota	1,485,854	371,464	332,940	89.6
Nebraska	291,629	72,907	69,907	95.9
Northern Wisconsin	1,582,426	395,607	315,819	79.8
Pacific Northwest	141,983	35,496	28,742	81.0
Southeastern Wisconsin	1,879,771	469,943	398,516	84.8
Western Wisconsin	1,780,763	445,191	393,464	88.4
South Atlantic	135,469	33,867	28,250	83.4
Total — 1979	\$9,456,311	\$2,364,078	\$2,025,917	85.7
Total — 1978	\$8,810,655	\$2,202,664	\$2,410,744	109.5

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1979 with comparative figures for 1978

Twelve months ended March 31, 1978

			Increase or Decrease*	
	1979	1978	Amount	Per Cent
Income				
Prebudget Subscription Offerings ..	\$ 8,692,619	\$8,706,826	\$ 14,207*	0.2*
Pension Plan Contributions	73,068	75,225	2,157*	2.9*
Gifts and Memorials	237,699	226,223	11,476	5.1
Bequests	153,014	100,626	52,388	52.1
Earnings from Fox Estate	67,644	63,658	3,986	6.3
Other Income	21,747	15,907	5,840	36.7
Transfers from Other Funds	125,041	126,128	1,087*	0.9*
Total Income	\$ 9,370,832	\$9,314,593	\$ 56,239	0.6
Expenditures				
Worker-Training — Expenses	\$ 5,959,009	\$5,332,837	\$ 626,172	11.7
Worker-Training — Income	2,446,705	2,273,999	172,706	7.6
Worker-Training — Net	\$ 3,512,304	\$3,058,838	\$ 453,466	14.8
Home Missions	1,988,599	1,736,003	252,596	14.6
World Missions	1,811,931	1,413,349	398,582	28.2
Benevolences	1,079,843	1,039,162	40,681	3.9
Administration and Services	928,585	806,529	122,056	15.1
Total Operations	\$ 9,321,262	\$8,053,881	\$1,267,381	15.7
CEF — Interest Subsidy	764,222	665,954	98,268	14.8
Appropriations — Bldg. Fund	205,000	244,998	39,998*	16.3*
Total Expenditures	\$10,290,484	\$8,964,833	\$1,325,651	14.8
Operating Gain/Loss**	\$ 919,652**	\$ 349,760		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of
 May
 June
 July
 August

Cutoff Date:
 June 7
 July 6
 August 7
 September 7

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

CHAPLAIN C. A. SCHLEI
 HOME ADDRESS
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
 MAILING ADDRESS
 398 16 7549
 Gen. Del.
 APO NY 09066

SYNODICAL CERTIFICATION

Dr. Martin Luther College has arranged to offer an extension course, *Genesis*, at Calvary Lutheran Church, 9807 Church Road, Dallas, Texas 75238, beginning Monday, July 23, 1979, and running four days per week until Thursday, August 9. Prof. Roland Hoenecke has consented to teach the course.

This course may be taken for audit as well as credit toward the Synodical Certification Program.

If interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota, 56073 phone: 507/354-8221, Ext. 23.

EPHPATHA

Recently, copies of *Ephphatha* were sent to each congregation of the Synod. *Ephphatha* is a book of guidelines for the spiritual training of the hearing-impaired. It contains suggestions for congregations, pastors, teachers, and parents. Anyone wishing to obtain a copy for personal use may do so by submitting a written request to:

Special Ministries Board
 3512 W. North Ave.
 Milwaukee, Wis. 53208

WISCONSIN LUTHERAN COLLEGE

You are invited to attend the Wisconsin Lutheran College Commencement Service on Sunday, May 13, 1979, at 2:00 p.m. The service will be held on the college campus, 8830 West Bluemound Road, Milwaukee, Wisconsin.

NEEDED

Grace Ev. Lutheran Church in Prairie du Chien, Wisconsin, is in need of the following used items: Communion ware (common cup and individual cup), hymnals in usable condition, and equipment and supplies for use in a day school. Please send any information or descriptions regarding such items to: Pastor Clarke Sievert, 1005 E. Broadway, Prairie du Chien, Wisconsin 53821; or call 608/326-4202.