

October 28, 1979

The Northwestern Lutheran



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Briefs by the Editor

Lutherans that abide by the Lutheran Confessions are often criticized as being anti-Catholic. Their position is characterized as one that is totally negative, even anti-Christian. This, however, is a caricature. Actually the position of such who remain faithful to the Lutheran Confessions is pro-Scripture, and therefore a very positive attitude. Saying "No" to teachings and claims that are contrary to the Scripture means we are saying "Yes" to God's truth.

In doing so we are in good company — not just Luther's company, but the company of Christ and of the apostles and prophets. To those who opposed our Lord he himself said, "Search the Scripture" (John 5:39) and "The Scripture cannot be broken" (John 10:35). To those who believed on him he said, "If ye continue in my word, then are ye my disciples indeed" (John 8:31,32). To those whom he sent out into the world he said, "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20). He also added a warning: "Whosoever therefore shall be ashamed of me and of my words . . . , of him shall also the son of man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8:38). Those who would be faithful to him must be concerned about his words until he comes again. As faithful Christians, we have no other choice. Nor as faithful Lutherans.

When we, then, as the Reformation Festival rolls around, take a close look at ourselves in our relationship to other church bodies, including the Ro-

man Catholic, we face the question: On what are we going to build our faith and our eternal hope? Shall it be on man's theories? or on the doctrinal decisions of synods and church councils? or on tradition?

The Apostle Paul gave an answer to the Ephesians which we need to take to heart. It reads: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Ephesians 2:19,20).

Faithful Lutherans build their faith on Scripture. The evidence for that is the Lutheran Confessions. They reject everything that is antisciptural and accept all that is scriptural. If saying that publicly is looked upon as being negative, so be it. We don't see it that way. We see it as building upon Christ himself, for Christ applied the words of Psalm 118:22 to himself, as recorded in Luke 20:17, "The stone which the builders rejected, the same is become the head of the corner."

When Peter and John appeared before the senhedrin, Peter confessed Christ and said, "This is the stone which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:11,12). That's why we take the pro-Scripture stand we do, whether we're celebrating the Reformation Festival or any other.

*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 — You can see the joy on the faces, can't you! But it's also in the hearts! The occasion was the commissioning of the fourth member of the Wendland family for work in Zambia, Africa. (See page 347.) Pictured are Prof. Ernst H. Wendland and his three sons. At the left is Missionary Ernst R. Wendland, who is language coordinator for the mission in Zambia. He is busy translating the Scriptures and numerous instructional materials into Chewa, Tonga, Tumbuka, Bemba, Ila and other dialects. Paul O. Wendland, commissioned this past July, is stationed at Mwembezhi, serving Martin Luther Congregation and the Dispensary. Prof. Ernst H. Wendland, after having spent 16 years in Zambia as superintendent of the mission and head of the Bible Institute and Seminary, is now professor of homiletics and Old Testament isagogics at Wisconsin Lutheran Seminary. Missionary Mark T. Wendland supervises congregational work in the Copperbelt of Zambia at Ndola and in the Northwest Provinces. In our Wisconsin Synod the Wendland name is synonymous with mission work in Africa. Its members are helping us share the joy of Christ's Gospel with many.

Editorials

Still Catholic The Catholic Church appears to be becoming more Protestant and ecumenical. Across the United States, Catholic congregations are singing "A Mighty Fortress Is Our God." Priests now have to secure permission to say Mass in Latin. Catholic priests and Protestant clergymen have been officiating together at marriage ceremonies. Many Catholics are joining the charismatic movement.

As reported in *American Speech*, Catholicism is also changing its language. The Sacrament of Extreme Unction is now called the *Anointing of the Sick*. The term *Sacrament* (or *Rite*) of *Reconciliation* is beginning to replace the Sacrament of Penance. The *confessional*, or *confessional box*, is now joined by a *Room of Reconciliation*. *Christian* has often come to stand for *Catholic*. At a recent Catholic baptism the term *Christian* occurred five times as often as *Catholic*. Catholics routinely use such Protestant terms as *teaching ministry*, *youth and campus ministry*, and *team ministry*.

Since 1960, Catholics have been drawing closer to Protestants in both language and practice. Shouldn't we recognize this thaw in Catholic-Protestant relations and be more charitable and ecumenical on Reformation Sunday?

Then we remember that the seven sacraments are still valid in the Catholic Church. In that church Scripture truth is still overruled by tradition and human reason. Whether the priest recites it in English or Latin, it is still the same antisciptural Mass. He still claims the power to offer Christ on the altar as a propitiation for sins. Pope John Paul II still devotes himself to Mary.

This month we have seen millions of American Catholics bow themselves before this "Pope among men." Reverently they have acknowledged him as the Vicar of Christ, the voice of God to men — and the Son of God must stand aside.

This Reformation Sunday we shall again preach and sing:

*Lord, keep us steadfast in Thy Word;
Curb those who fain by craft and sword
Would wrest the Kingdom from Thy Son
And set at naught all He hath done.*

Carleton Toppe

"Katie, My Rib . . . My Lord" We've seen a good deal of hand-wringing lately as the male half of the population perceives its position of authority threatened by the rising tide of female self-awareness. Here and there threatened males are starting to give expression to their bruised egos and their feelings of vulnerability by suggesting that the women's liberation movement of the seventies should be followed by a sequel in the eighties — the men's liberation movement.

This discussion taking place in society is of special concern to us in the church because this social phenomenon of the seventies and the possible resulting developments of the eighties must be viewed and evaluated in the light of what the Scriptures say about the role of men and women.

It would be a most unfortunate turn of events if we were to let the situation lead us to nothing more than vindictive finger-pointing by all concerned, with women decrying the insensitivities and abuses of male chauvinism, and men in turn deploring the upheavals and disruptions caused by liberated women. A far better outcome would be for all of us to let the questions raised lead us to re-examine together the whole matter of the man-woman relationship in the light of Scripture and then to find from such a re-examination that it's a wonderful kind of interdependence between men and women that God had in mind when he created the two sexes.

No one would ever be able to accuse Martin Luther of being weak or soft when it came to his understanding of the man-woman relationship. Speaking of this relationship in marriage, Luther unflinchingly defended the position of the headship of the husband in marriage. But at the same time Luther the husband had a sanctified Christian respect and appreciation for the talents and contributions of his wife, and he wasn't afraid to say so. He knew, too, the proper way to exercise his headship in marriage. "For even though a married man has the rule over his wife, it should not be the sort of rule . . . that is common in slavery, but the sort which the soul exercises over the body, with which it is united in natural benevolence and shares both good and evil fortune."

Christian men and women, husbands and wives would do well to listen to what the Reformer has to say about men and women and husbands and wives, and then let the questions raised in our times lead us to an expanded mutual appreciation for one another.

Kent E. Schroeder

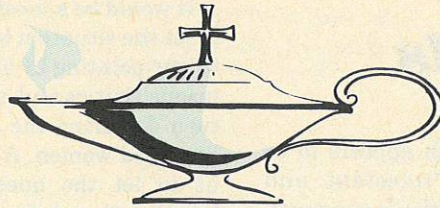
A Sign of the Times After several years of marriage with no prospect of children, the young couple decided to try the adoption route. They appeared to have a lot going for them in this endeavor. They were in good health. They enjoyed a fine reputation. The prospective father was steadily employed in a position of some responsibility. The prospective mother had served for some years as a graduate Christian-day-school teacher. Both came from families of which several members were called, full-time workers in the church. The couple was instrumental in starting a new mission of our Synod in their area and they were active members of it. To us they would have appeared to be ideal candidates as adoptive parents.

However, the social worker who interviewed them felt differently about it. In fact, she was appalled. From her point of view certain of the pluses were alarming minuses, especially those which related to their background in the church and their involvement with the church. Here, she reasoned, was a prejudiced couple who would almost certainly try to impose their religious views upon the child as it grew up.

This is for real. It happened within the last year. And it happened in the United States, not in Russia. Perhaps the reactions of this social worker are not typical, but it demonstrates at least a kind of thinking which is not unacceptable in today's American society.

(Continued on page 350)

Studies in God's Word



Jesus Christ The Model Sufferer

Then said Jesus unto Peter, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away . . . (John 18:11-13).

By nature we are all inclined to want to know what lies ahead. One reason for that surely has to be our desire to ward off whatever evil or misfortune might strike us. So general is this feeling that there is the saying: To be forewarned is to be forearmed.

If one could always do something about impending danger, then foreknowledge would be helpful. But what if we can't control the situation? Have you ever contemplated the agony of knowing the precise time of its coming but being able to do nothing other than sit and wait for a heart attack to happen, or for a bolt of lightning to strike? It would not be so much a matter of remaining calm and dignified as of retaining our sanity.

Jesus' Foreknowledge

In that light consider what Christ suffered for us. Being true God as well as true man, he knew exactly what lay ahead of him. In our study of John's Gospel we have for the last six chapters been reading of matters that took place in the Upper Room on Maundy Thursday. Back in the thirteenth chapter John established the time of these things as "before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world" (13:1).

This was not just a vague foreboding, a premonition of evil. Already on the way up to Jerusalem Jesus had three times told his disciples specifically that he was going to Jerusalem to die (Matthew 16:21; 17:22,23; 20:18,19). Our reaction to such news would no doubt have been very similar to Peter's reaction. When he heard that Jesus would "suffer many things of the elders and chief priests and scribes, and be killed," he rebuked Jesus, saying, "Be it far from thee, Lord; this shall not be unto thee." We all know Jesus' response: "Get thee behind me, Satan . . . thou savorest not the things that be of God" (Matthew 16:21-23).

How little Peter retained of this instruction became evident on Maundy Thursday evening. When in the Garden Jesus was about to be arrested, Peter drew his sword and struck the high priest's servant, cutting off his ear.

Jesus' Patience

And how did Jesus, who was most directly affected by this turn of events, respond? Precisely as the prophets had said he would. Like a lamb led to slaughter, he raised no objection. Rather, the Model Sufferer says to Peter, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"

What the "cup" is has been made perfectly clear for us in the accounts of Christ's agony in Gethsemane. It is his suffering and death that are under discussion when Jesus pleads, "Father, if it be possible, let this cup pass from me." But it was not possible. Our sins and shortcomings sealed his fate.

Christ had to die. It was for this purpose that the Father had sent his Son into the world. The Father *gave* the cup and Christ *gave* himself into the hand of captors who "took him, and bound him, and led him away" to Ananias, Caiaphas, Pilate, and the cross. With unspeakable love and with absolutely amazing calm and dignity Christ suffered our death. A Model Sufferer indeed!

Jesus' Example

But it is Peter, who learned so slowly himself, who shows us yet another sense in which Christ is a Model Sufferer. He is a pattern, a model, for us in our suffering. Speaking of suffering, Peter writes: "For even hereunto were ye called: because Christ also suffered for us, *leaving us an example, that ye should follow his steps*" (1 Peter 2:21).

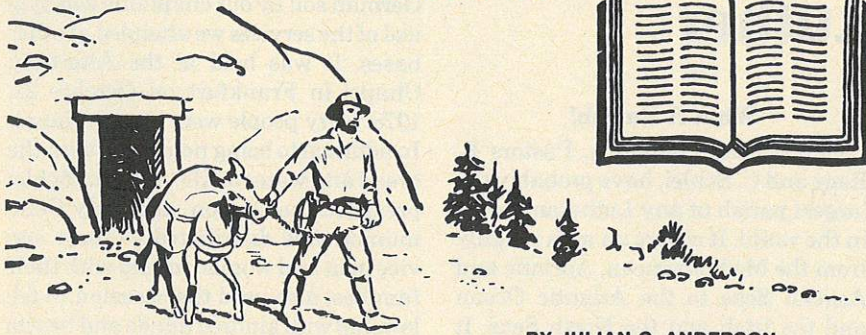
It is easy to see that if the world hated Christ enough to put him to death, it will also hate us, his followers, and cause us to suffer. That we can understand. But some other things are harder to see. Why does illness strike the breadwinner of a large family? Why does sudden tragedy snuff out a promising young life? Why do storms and floods and disasters strike also Christian homes? So easily we look for reasons. In our suffering we ask, "What have I done to cause this?" We fail to see that these things are not *caused* but *given*, given by a Father who loves us dearly, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews 12:6). They are given by a Father who assures us that they are for our benefit, for he tells us that "all things work together for good to them that love God" (Romans 8:28).

But in our misery and sorrow, does that perhaps seem hard to believe? Of course it does, until we remember what else God has given us. He has given his only Son who suffered so willingly for us. When we see what God *has done*, then we are able to accept also what he *is doing*. Suffering remains painful and, it may be through tears, but with eyes fixed on Christ, our Model Sufferer, we too will be able to follow in his steps and courageously say, "The cup which my Father hath given me, shall I not drink it?"

Armin J. Panning

Mining the Treasure of God's Word

Matthew 2:1-23
Luke 2:39-40



BY JULIAN G. ANDERSON

Jesus' Childhood Years

Now that we have studied what all four Gospel writers have to say about Jesus' birth and the events in Jerusalem immediately following his birth, we are ready to begin our study of Jesus' childhood. And we begin with

Matthew 2:1-12

Verses 1 and 2 set the stage for us. Hi-lite "wise men" or "magi" (NIV). The Greek text has *magoi*, a Persian word designating a priestly caste among the Medes which had also existed among the Babylonians during the captivity of Judah (606-536 B.C.). They were mentioned in Daniel 1:20 and 2:2, and were a highly educated group, experts in all fields of knowledge — science, mathematics, engineering, astronomy, world literature, medicine and religion — truly "wise men" in the full sense of the word. From their associations with the Jews they were certainly well acquainted with the Hebrew Scriptures and all the prophecies of the coming Messiah in Genesis 3:15; 12:1-3; 49:10; 2 Samuel 7:12-16, etc. A map of the Near East will show you that their trip from Persia to Jerusalem covered 1,500 miles and would have taken from three to five months on foot. This showed their high interest in the Messiah, reflected in their question in verse 2a and their explanation in verse 2b (underline both). They were referring, of course, to the Messianic prophecy in Numbers 24:17 (see the issue of Oct. 17, 1976). For Matthew 2:2, I prefer the rendering in the NIV footnote: "We saw

his star when it first appeared." Remember that these magi were experts in astronomy.

Herod's reaction in verse 3 is best understood by the fact that he executed three of his own sons and one of his 10 wives whom he suspected of plotting against him to steal his kingdom. "Excited" might be a better word than "troubled" or "disturbed." It would also better describe the feelings of the people, who were looking anxiously for their Messiah. The answer of the priests and scribes in verses 5 and 6 is a quotation of Micah 5:2. Note Herod's concern to learn the "exact time" of the star's appearance in verse 7 (Beck, NIV). His later action in verse 16 tells us what he had in mind in verse 8, and also indicates that the time they gave was probably close to a year previous.

What sort of a "star" they saw makes little difference. Some think it was a rare confluence of the planets Jupiter, Saturn and Mars, which occurred in 7/6 B.C., right at this time, or a comet which appeared a short time later according to Chinese records. It may also have been a special star that God created for this very purpose. In any case it was a miraculous fulfillment of a 1,500-year-old prophecy! Note that when the wise men found the child, the family was living in a *house*, not the stable of Luke 2. The actions of the wise men contrast sharply with those of Herod and the later actions of the Jews. Their faith is best seen in the gifts they brought (v. 11b) — gold for

their king, frankincense for their God, and myrrh for their Savior, prophetic of his death and burial (John 19:39). What remarkable faith for gentiles!

Now Read Verses 13-23

On God's use of dreams to impart information, see Genesis 31:11 and 24; 37:5 and 9; 40:5; 41:7; 1 Samuel 3:4-8; 1 Kings 3:5; and Daniel 2:1. Herod died (v.19) in 4 B.C., about two years after Jesus' birth. But before he died he committed one of the great atrocities of all time (v. 16b). Archelaus was Herod's oldest surviving son, and was much like his father, which explains Joseph's action in verse 22. Thus after a two-year absence the family was back in Nazareth (v. 23). Galilee was ruled at the time by Antipas, another of Herod's sons, but one who did not inherit his father's cruel disposition. Here we can see God's loving protection of his children

Now Go to Luke 2:39-40

Note how differently each of the four Gospel writers handles the materials that lay at hand regarding Jesus' birth. Mark has nothing at all, and John only one brief reference in 1:14. And now note how remarkably scarce is the information about Jesus' childhood, youth and young manhood, limited to Luke 2:39-52, which covers 28 years! Verses 39 and 40 cover 10 years, from age 2 to 12. Nazareth was a small, peaceful town, but it lay on the great trade route between India and Egypt, so that people from every nation passed by the door of Joseph's shop each day, for the other short references in Matthew 13:55,56 and Mark 6:3 tell us that Joseph and Jesus were carpenters, and that Jesus had four brothers and some sisters, some of whom must have been born during these 10 years. But about Jesus himself, verse 40 is all we have. He *grew*, as all normal children do, from perhaps 20 pounds to 80 or 90. He was a *strong*, muscular boy, filled with *wisdom*, intellectually bright and gifted. And God, his real Father, showered his love (grace) upon him in every way. Thus we have a picture of a normal child, but an exceptionally gifted one in every way, and the reaction of the townspeople to Jesus' later miracles (Mark 6:1-3) indicates that they had seen nothing in him which would have led them to expect any such behavior.

The Wisconsin Evangelical Lutheran Synod

in the

Land of Luther

As we winged our way over the North Atlantic by way of Iceland on a trip to Europe last fall, we eagerly looked forward to visiting the places hallowed in the memory of our Lutheran Church.

But already in Iceland, where we had made arrangements for a two-day stopover, we were saddened by the absence of any noticeable signs of substantial Lutheranism. Although the population of Iceland, about 220,000, is said to be 90 percent Evangelical Lutheran, it is largely only nominally so.

Similar reports come from other Scandinavian countries, where Lutheranism has for years been under the servitude of the State. The only step left for faithful Lutherans to take is the one taken a few years ago when a group of Bible-believing Lutherans called into being the Lutheran Confessional Church in Sweden.

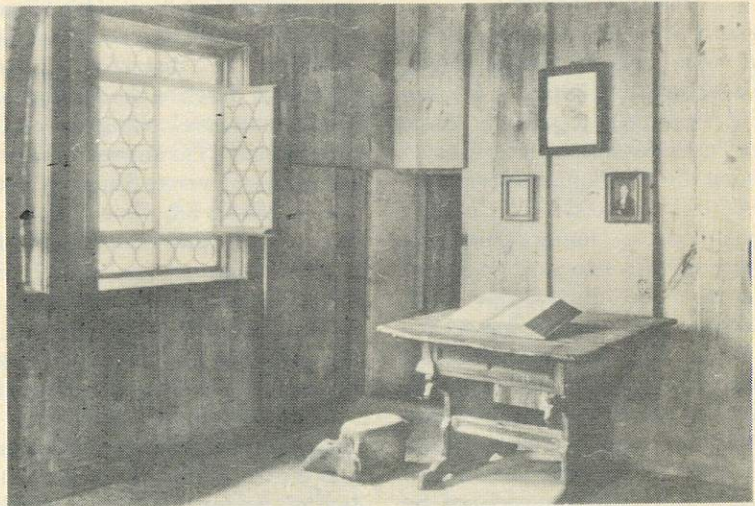
Three hours after taking off from Iceland, our plane reached its destination, Luxembourg. At the air terminal we were met by Pastor and Mrs. E. C. Renz. Pastor Renz is one of our two WELS civilian chaplains in Europe.

Motoring up the picturesque Mosel valley, we stayed the first night at a quaint old hotel called "Zum Huegel." As its name indicates, it was located on a high hill overlooking the city of Trier. The following day we viewed such vestiges of ancient Roman occupation as the "Porta Negra" or Black Gate, the only remaining portion of the Roman wall that once encircled the city. We also saw the Roman baths and a Roman amphitheater, and the basilica begun by Constantine the Great in 326 A.D. Later we were to make more such discoveries in other parts of Germany.

Following the Mosel River to Koblenz, we gradually made our way through the Rhine regions to Gau-Bischofsheim, a charming little village about five miles south of Mainz. This is where the Renzes reside. The Schleis live in Neunkirchen.

What A Parish!

Our civilian chaplains, Pastors E. Renz and C. Schlei, have probably the largest parish of any Lutheran pastor in the world. It covers an area roughly from the Mediterranean, Adriatic and Aegean Seas to the Atlantic Ocean and the Irish and the North Seas. It includes all US military bases within this area and as many civilians as they may happen to come in contact with in the course of seeking faces to go with the names of military personnel sent to them by the Military Services Committee of our Special Ministries Board. Both Chaplain Renz and Chaplain Schlei report expanding responsibilities and time-consuming labors.



Luther Room in the Wartburg

We can personally testify to the busy schedules of these two dedicated servants of the Lord. We had to keep on the move to keep up with them. We accompanied them all over Germany, from Kaiserslautern and Mannheim in the southwestern Rhinephalz to Berlin in the northeast, and from Flensburg on the Danish border back to Frankfurt and the Hunsrueck Highlands. At the latter place I was privileged to preach for a service at the

Hahn Air-Force Base. We returned to Gau-Bischofsheim only to give Pastor and Mrs. Renz opportunity to prepare for the next services.

Mission Festival

The first mission festival held on German soil by our chaplains was typical of the services we attended at other bases. It was held at the Atterbury Chapel in Frankfurt on October 22, 1978. Fifty people were in attendance. In addition to being nourished with the bread and water of life — Pastor Schlei preached the sermon, and Holy Communion was distributed — these service men and women, many with their families, also used the occasion to fellowship with kindred minds and hearts after the service and, more important, to strengthen each other's morale away from home.

While listening to the sermon, I was reminded of Luther's prediction about Germany. Speaking of the Gospel, he said that it was like a shower going from place to place. Greece and Rome had it, but lost it. Germany has it, he said, but will also lose it. How true! The

State Churches are Lutheran in name only, and even the Independent Ev. Lutheran Church in West Germany has in part succumbed to the errors of higher criticism so that it is impossible for us to practice church fellowship with that body.

"Here I Stand . . ."

The demise of the Lutheran spirit is particularly evident at those places where Lutheran landmarks exist. At

Worms, where Luther made his historic confession of faith before the emperor and the legates of the pope, nothing remains but the Luther memorial. Even this is more or less only an object of curiosity, and the statue of Luther shares the lot of the other "unknowns." When Pastor and Mrs. Renz took us to the ill-kept garden adjacent to the memorial site, they asked us if we knew where Luther stood when he made his heroic statement. We expected to see some grand palace. Instead, we were told, "You're standing on the spot." A stone in the pavement — barely large enough for Mrs. Renz, my wife and me to stand on — marks the spot.

Deutsche Demokratische Republik

At Lauenburg, south of Luebeck, we entered through the "iron curtain" and

traveled highway 5 to West Berlin. Pastor Renz got us through with a minimum of red tape. What impressed us most in passing through the places in East Germany was the absence of people on the streets. Nothing looked prosperous. Churches along the way were in a state of disuse and disrepair. The only sign of life was on the collective farms.

The day after our arrival in West Berlin was a Sunday, and Pastor Renz conducted services at the Andrews Barracks Chapel. We spent the rest of the day and evening at the home of Captain and Mrs. Lewis Chapin. Service men are always more than ready to welcome the chaplain and other service families.

On Monday we reentered East Berlin. That's the location of the "Fernsehturm" which has a metallic sphere on

top that catches the reflection of light in such a manner that a cross can be seen from every angle. The embarrassed authorities have tried without success to obliterate the cross.

In the "Reisebüro," where arrangements had to be made for overnight lodging on the road, we encountered a delay of three hours trying to obtain accommodations at the Interhotel in Halle. We were finally told that the only rooms available were in Erfurt. So we had to bypass Wittenburg, Eisleben and Leipzig, and lodged in Erfurt.

After a good night's rest, we took a look around the city. A Luther bookstore arrested our attention, but the only Luther books we could find were a catechism and two tracts that were somewhat Luther-related. The city also houses the university where Lu-

(Continued on page 353)

Fourth Member of Wendland Family

Commissioned for Zambia

The ordination and commissioning service for Candidate Paul Wendland was held at Atonement Lutheran Church, Milwaukee, Wisconsin, July 8, 1979. Pastor Wendland was commissioned as missionary to the Lutheran Church of Central Africa in Zambia. Paul is the fourth member of the Wendland family to be commissioned as missionary to Zambia.

The sermon was preached by the missionary's father-in-law, Pastor Norman Berg, executive secretary of the Board for Home Missions. Speaking on "A Missionary's Prayer," he used Matthew 6:10 as his text. "How feeble," he said "and how insufficient one's prayer life appears at times when measured against the task ahead. The immensity of the task of going into all the world calls for the fullest use of all of our spiritual and material resources, not the least of which is prayer." He continued, "As we this evening contrast the mission task lying before our young brother and his new bride with their own strength, and with the strength of our support in training, financial resources, and prayer, we find courage and comfort only in the fact that our sufficiency for the task is of God, not of ourselves. God can move us to provide the necessary ma-

terial support. He can teach us to pray correctly and fervently."

Expounding his theme, he spoke of a missionary's prayer as "A Royal Petition." He reminded the missionary that by his call he had entered into the service of the King. As an ambassador, he has a high calling. He reminded him that in the face of temptations he is armed with the message of the cross. He has what is needed to win victories. Pray, *Thy Kingdom Come*.

Continuing in prayer, a missionary will make "A Servant's Pledge," *Thy Will Be Done!* Obviously the Lord's will is salvation, sanctification — nothing but good. Addressing the missionary, Pastor Berg said, "This good and perfect will of God is your pledge as you begin your public ministry."

In the final part of his sermon, Pastor Berg spoke of "Angelic Praise." He said, "The angelic hosts serve God perfectly in heaven, with eagerness and out of infinite love. In your missionary's prayer you are asking the Holy Spirit to endow you with the grace to do God's will as the angels do. We, your parents and friends, know only too well that in the usual sense of the word you are not angels, but in the eyes of the Lord and of his Church you are angelic

messengers for him and his church."

He concluded with the thought, "Pray fervently, *Thy Kingdom Come*. Pray confidently, *Thy Will Be Done*. Pray gratefully as angel ambassadors of your Lord."

The liturgist for the service was Pastor Kurt F. Koepf, host pastor. The rite of ordination and commissioning was read by Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa. The assistants were Rev. Theodore Sauer, executive secretary of the Board for World Missions, Rev. Ernst H. Wendland, professor at Wisconsin Lutheran Seminary, Pastor Berg and Pastor Koepf. Organist for the service was Mark Jeske, instructor at Northwestern Preparatory School.

Paul Wendland is the son of Professor and Mrs. E. H. Wendland, Mequon, Wisconsin. In 1962 his father was called as missionary to Central Africa, where Paul then completed his elementary education. Returning to the United States, he attended Northwestern Preparatory School and Northwestern College. He was graduated from Wisconsin Lutheran Seminary this past spring. As part of his training, he served as an instructor at Northwestern College and as vicar at the Lutheran Bible Institute, Zambia.

On June 10 of this year, he was united in marriage to Margaret Berg, Milwaukee, daughter of Rev. and Mrs. Norman Berg.

A. L. Mennicke

MLS Opening

What a joy it is to experience the crowded hallways and campus at Michigan Lutheran Seminary! After finishing the last school year with less than 300 students, the 1979-80 school year began with 345. This record enrollment includes a freshman class of 123.

Michigan Lutheran Seminary is one of three academies (worker-training high schools) operated by our Wisconsin Ev. Lutheran Synod.

The school year at Michigan Lutheran Seminary officially began with an opening service in the school gymnasium on August 27. Preacher for the occasion was the president of the school, Prof. John C. Lawrenz.

Two weeks later, on September 9, a special service of installation was held at St. Paul's Ev. Lutheran Church, Saginaw. Installed were Prof. Edward C. Fredrich III; two tutors, Carol E. Dietz and Edwin E. Voeltz, Jr.; and instructors Thomas H. Schnick and Mrs. Phoebe M. Lawrenz. Speaker was Pastor Daniel Westendorf, a member of the MLS board of control. Basing his sermon on Luke 9:62, he told the assembly that these five teachers were

blessings of the Lord whom he had made fit for service in the Lord's seedbed — Michigan Lutheran Seminary. The rite of installation was read by Pastor Fred Zimmerman, chairman of the board.

Professor Fredrich previously served Trinity Ev. Lutheran Congregation, Morenci, Michigan. He spent the last school year doing graduate work at the University of Michigan. He is teaching in the fields of Latin and English.

Tutors Dietz and Voeltz are 1979 graduates of Dr. Martin Luther College. Instructor Schnick is a senior vicar from Wisconsin Lutheran Seminary who is teaching English and religion. Mrs. Lawrenz is serving as a part-time instructor in German.

During this school year Michigan Lutheran Seminary will be making some significant decisions. The faculty is in the midst of a complete self-study to evaluate the entire MLS program. Such a self-study is required every seven years by the Synod's Commission on Higher Education

Just begun is the construction of a new dining hall and kitchen facility in



From left: Carol E. Dietz, Edwin E. Voeltz, Prof. E. C. Fredrich III, Pastor F. Zimmerman, Thomas H. Schnick and Phoebe M. Lawrenz

the lower level of the new dormitory complex dedicated in 1976. This building was designed to accommodate the new food facility. If all goes well, the new dining hall and kitchen will be in service at the beginning of the second semester. The faculty will also be involved in reviewing more revisions of building plans to further the development of the MLS master plan, if and when the projects can be funded.

Most significant of all, the Lord has provided 345 young men and women who will daily be preparing themselves for service in his kingdom.

Wm. Zeiger

More News on NPS

As reported in the previous issue of *The Northwestern Lutheran*, Northwestern Preparatory School at Watertown, Wisconsin, began its 115th year on Tuesday, August 28, 1979. During the opening service, held jointly with Northwestern College, Pastor Karl Gurgel, vice-chairman of the Northwestern Board of Control, inducted seminary student David Voss of Green Bay into office as an instructor on the preparatory school faculty for the 1979-80 school year.

On the Monday preceding, a day-long orientation program introduced 62 new students and their parents to the school, its faculty and its facilities. Fifty-one of the new students are Sextaners, members of the ninth grade. The remaining 11 joined grades 10 and 11. All told, these new enrollees and the returning students number 285.

It is of interest to note that this student body total almost equals the number of students on campus when the 1977-78 school year began. That makes this year's enrollment close to the second largest in the history of NPS. It is of concern, however, that of this total the number of ninth graders is only 45% of the number of incoming freshman one year ago. Bearing in mind that this is the year during which that class, as the first of four, does not include teacher students who require housing, it was to be expected that its number would be appreciably smaller.

In its 1978 decision the Synod determined that course for us when it instructed us to phase out the teacher-training program. It was not, however, the synodical decision to phase out the school, as many persons apparently still believe. If there still is misunder-

standing as to what the role of NPS is to be, now and for the immediate future, the resolution passed by the Synod in July of 1978 states it quite simply: "Resolved, that the Campion campus be acquired with the understanding that Northwestern Preparatory School phase out its teacher-training program within a three-year period beginning with the 1979-80 school year and direct all its efforts to the recruitment and training of pastor students as was done before 1975."

It is the latter directive which causes us concern. Last year 53 pastor students became members of the Sexta class. This year that number is 35. That decrease of 18 strongly suggests that there are still people who are not familiar with the entire resolution passed by the Synod and quoted above.

It is our sincere hope and prayer that, beginning immediately, the efforts of many will again be directed toward encouraging interested and ca-

Looking at the Religious World

information and insight

LCMS President Addresses Charismatics

"Certain doctrines held and taught by some individuals and groups in the charismatic movement are not clearly taught in the Scriptures and are therefore dangerous to the salvation of men." That forthright statement was made by Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod, at the Eighth International Lutheran Conference on the Holy Spirit. The conference for Lutheran charismatics met in Minneapolis August 7-11, 1979.

Dr. Preus was the first Lutheran synod president to accept an invitation to address the annual conference. He used the occasion to explain the synod's position on the charismatic movement. The LCMS's Commission on Theology and Church Relations has twice issued study documents which take issue with false doctrines advocated by charismatics. In 1977 the synod adopted a resolution which maintained that eight



President W. G. Zell
Instructor David Voss

pable boys to consider seriously the pastoral ministry for their life's work, and to take advantage of the NPS program in preparation for that future calling. The time is too short and the need is too great to do anything less than our best to use all means available to us to place men into the harvest fields of Jesus Christ.

William G. Zell, President
Northwestern Preparatory School

doctrines held by some in the charismatic movement are "mere human opinion" not based on Scripture. That position was reaffirmed by the synod at the St. Louis convention in July of this year.

The eight points rejected by the Missouri Synod but taught by many charismatics are as follows:

1. That God desires every Christian, following Baptism, to have a "second experience" such as the "baptism with the Spirit."

2. That the so-called "gifts of the Spirit" are external signs by which we can assure ourselves that we have faith, are living in God's grace, or have the Spirit of God.

3. That God promises every Christian such gifts as speaking in tongues, healing, discerning of spirits, and prophecy, and that God has given such a promise as a part of the "full" or "complete" Gospel.

4. That a "conversion experience," "baptism with the Spirit," or other inner religious experience is necessary for, or should be urged upon, Christians in order that they may be certain either of having faith and salvation or of the indwelling of God's Spirit.

5. That a Christian who has not had such an experience either has an incomplete faith, is unconverted and is still living under the rule of sin, or has only accepted Christ as his Savior but not as his Lord.

6. That the sanctification of a Christian is incomplete unless he possesses the gift of speaking in tongues.

7. That God promises healing and health to every Christian in this life and that, if such healing does not occur, it is due to a lack of faith

8. That God gives guidance and leadership to the church today through visions and dreams of direct prophecy.

Preus added his own comments to a number of those doctrines. He stated that his church had no desire to condemn individuals involved in the movement. "But," he said, "we are also eager to be faithful to the biblical exhortations that nothing be done

which will compromise in any way the simple Scriptural promise of the forgiveness of sins in Christ Jesus. That is why it is dangerous to the salvation of people to teach the opinion that God desires every Christian, following baptism (by water), to have a spiritual experience called 'baptism with the Spirit' and that such an experience is necessary for, or should be urged upon, Christians in order that they may be certain of having faith and salvation or of the indwelling of God's Spirit."

Preus emphasized that "if some Christians in the church today lack commitment and dedication (and they do), if they lack the joy of service and the power of the Spirit, they as well as we must realize that these blessings are given to us only through the means of grace. Only the gospel and the sacraments can instill in us such fruits of the Spirit as joy in serving, assurance of God's love, commitment and dedication."

When we first heard that Dr. Preus had accepted the invitation to address the Minneapolis conference, we had reservations about the wisdom and propriety of his decision. After reading what he said to the charismatics, we feel otherwise. We hope that what he told them will help them to appreciate what they ought to believe and confess if they wish to continue to identify themselves as Lutheran Christians.

Missouri's Mission Emphasis

Echoes of "old Missouri" could be heard at the July convention of the Lutheran Church-Missouri Synod in St. Louis. In the past two decades controversy had been the keynote of Missouri conventions as synod moderates endeavored to steer their church body into closer alliances with other Lutheran synods and into the mainstream of the ecumenical movement. The controversy climaxed subsequent to the 1973 convention when most of the members of the faculty of Concordia Seminary established Seminex as an opposition seminary.

(Continued on next page)

At this year's convention controversy took a back seat to mission aggressiveness. That new emphasis was more characteristic of the old Missouri we knew back in Synodical Conference days before the fifties. That new emphasis expressed itself in resolutions which commit Missouri Synod members to a large fund drive to finance the sending of 600 additional world missionaries overseas in the next decade and the founding of 180 new home mission congregations annually.

A Mission Rally held during the convention attracted a standing-room-only crowd of 7,500 to Kiel Auditorium to hear inspirational testimonies of missionaries from around the world. World missionaries also led the delegates in their daily devotions at the convention sessions.

Missouri in Perspective, the journal of the moderates in Missouri, reacted critically to the convention emphasis and actions, suggesting editorially that Missouri had embarked on "a journey back to happy isolation." The editorial even questioned whether "the rebirth of an old-fashioned program in missions" really is "an appropriate approach for mission in the 1980s."

That criticism is more an indictment of Missouri's moderates than it is of Missouri itself. As for us, we are gratified to hear Missouri sounding more like her old self.

Electronic Churches Reap Dollars

Big-time radio and TV preachers are reaping windfall profits according to a Wall Street Journal article by Jim Montgomery. The article asserts that "religious broadcasting is big business." Montgomery offers the following statistics in support of his contention. Jerry Falwell's "Old Time Gospel Hour" in Virginia receives 10,000 letters a week. The typical offering in each envelope is — would you believe? — \$23.00. Oral Roberts receipts exceeded \$60 million in 1978. Herbert Armstrong's World Wide Church of God took in more than \$75 million; Pat Robertson's "700 Club" \$30 million; Jim Bakker's PTL \$25 million; the Graham Evangelistic Association \$27.8 million; and the Cathedral of Tomorrow \$18 million.

Paul Stevens, president of the Southern Baptist Convention's radio and television commission, has serious mis-

givings about media evangelists who buy broadcast time to spread the word and gather the funds. Says Stevens, "We don't have any of these tricks. . . . I have just a little bit of a problem with the idea of trying to get into a man's heart and pocketbook at the same time. The massaging of someone's spiritual convictions simply for the purpose of pleasing him denigrates religion." Like Stevens, who is involved in his own denomination's media ministry, we have no objections to a *bona fide* use of the airwaves to witness to Christ. What we do question is the blatant misuse of that privilege.

Many people who oppose big government because they think tax-paying citizens can spend their own money more wisely in their own communities than bureaucrats can spend it for them seem to think the opposite is true in the church. That strikes us as a bit inconsistent. Benjamin Armstrong, who heads the nation's religious broadcasters, is correct when he says: "As part of the Electric Church concept the listener is conditioned to give, and by giving becomes part of the Electric Church." We are convinced that the cause of Christ would be served far better if all those millions of dollars were given to local congregations and to their local radio ministries. Our own Synod resolved in its August convention to begin a mass media ministry beginning with a radio ministry. Its objective is to assist our congregations to reach the unchurched and to direct them to a church where Christ's gospel will be preached. Its objective is not to try to get into their hearts and their pocketbooks at the same time. That kind of radio ministry deserves our generous support.

Exiled Pastor Reports on Russia

"Surveillance of believers, confiscation of religious literature, disruption of prayer meetings and Christian weddings, fines for attending worship, and pressure on school children," all are part of a way of life for Christians in the USSR according to exiled Russian Baptist, Georgi Vins. Vins, who gained his freedom last April in a prisoner exchange involving two Soviet spies, spoke at a press conference in Houston where he had gone to preach for the first time in the US.

Soviet authorities held up the departure of his family to obstruct his visit to Texas, Vins reported. His mother, wife, five children and a niece, all of whom Vins had not seen for five years, were scheduled to arrive in New York prior to his departure for Texas.

In his press conference Vins pointed out how the Communist system facilitates the persecution of Christians. "The government operates the universities, and our children lose the opportunity for higher education. The authorities control the housing, and Christians receive the poorest houses. The government is in charge of all work, and Christians get the lowest paying jobs."

When reporters asked him about Michael Zhidkov and Alexi Bichkov, leaders of an officially recognized church in the USSR who recently visited the US on a speaking tour, Vins did not question their personal faith or assail their church body. He simply asked the reporters, "Did they tell you that between 1929 and 1940, 25,000 preachers were arrested in the USSR and 22,000 of them died in prison? Did they tell you how we gave our blood? Did they tell you that in Moscow only one Protestant Church is allowed open?"

Vins also reported that in spite of all the problems Christians face in Russia, a revival is taking place there. He indicated that there is "an enormous need" for more Bibles.

One response Vins gave could teach a few American clergyman a fundamental truth of Christian theology. When asked to give his opinion of SALT II, he replied, "I am a pastor, not a politician."

Shortly after his 90-minute press conference ended, Vins received word that his family had landed in New York.

Joel C. Gerlach

A Sign of the Times (cont.)

This reminds us once more that we are living in a "sinful and adulterous generation," and it points up the importance of hearing and heeding God's Word in a day when the views of society sometimes tend to diverge from God's Word more than we would like to think.

Immanuel Frey

NWC Music Professor Retires

Down through the ages music has always played a vital role in the life of the church. To assist his flock in expressing their praises tunefully, the Lord has supplied gifted musicians of every sort, among them Dr. Arnold Lehmann. For 17 years Dr. Lehmann has employed his talents training hundreds of aspiring pastors at Northwestern College in Watertown in the art of church music and musicianship. With gratitude for his services, tempered by regret at our loss, we report that Dr. Lehmann has now retired as professor of music at Northwestern College.

At Northwestern, he directed the band, the male chorus, the college touring choir and the mixed chorus. He also taught a variety of music courses in the classroom and gave keyboard instruction on the piano and the organ.

Dr. Lehmann studied at both Northwestern Prep and College, being graduated from college in 1936. Because of the oversupply of pastors our Synod was experiencing at the time, he en-



Dr. Arnold Lehmann

rolled at the University of Wisconsin. He received his Bachelor of Music in 1938 and an M.A. in music in 1940. He then became music director of the Colfax school system.

His teaching career was interrupted by the war. From 1942-1945 he served

in the Army's Signal Intelligence Division, spending more than 25 months in front-line intelligence units in Europe.

Upon returning to the States, he became music director at Concordia College, Ft. Wayne, Indiana, and in 1950 choral and Latin instructor at Cleveland Lutheran High School. In 1962 he accepted the call to Northwestern, serving in both the preparatory school and the college. In 1966 he earned his Ph.D. in musicology.

Dr. Lehmann is married to the former Esther Burhop. They have three sons: Philip A. Lehmann, instructor at Winnebago Lutheran Academy; Richard W. Lehmann, assistant pastor at St. Paul Lutheran, Hales Corners; and Edwin A. Lehmann, student at Wisconsin Lutheran Seminary.

In his retirement Dr. Lehmann intends to serve the church by publishing church music materials. His first book, *The Church Musician's Enchiridion*, will be published by Northwestern Publishing House in early fall.

We wish Dr. Lehmann well in his retirement. May his contemplated writings help us and others to sing an ever new song to the glory of God!

James A. Fricke

Direct from the Districts

MICHIGAN

Reporter Edward Schaewe

Modular Chapel Dedicated

On Sunday afternoon, June 10, 1979, Amazing Grace Ev. Lutheran Church, Taylor, Michigan, dedicated its modular chapel. The guest speaker for this joyous occasion was Pastor J. Kiecker, Zilwaukee, Michigan, one of the pastors who had been involved in the planning of Amazing Grace while he was pastor of Paul the Apostle Ev. Lutheran Church, Detroit.

Amazing Grace Ev. Lutheran Church began in the summer of 1971 when Pastors E. Herman of Flat Rock and J. Kiecker of Detroit saw the need for God's Word in the Taylor-Romulus area. Exploratory services followed.

The first service was held at Green-

lawn Grove on January 16, 1972. In June, the place of worship was moved to Eureka Heights Elementary School, Taylor. In 1972, the "Taylor-Romulus Lutheran Mission," as it was then called, petitioned the Wisconsin Ev. Lutheran Synod for full mission status, with the right to call a full-time pastor.

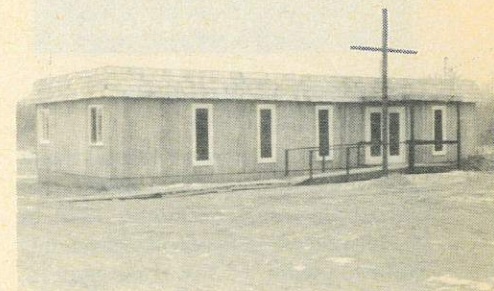
Services continued through 1972 and 1973. But when the Lord did not lead the district presidents to assign a graduate to the "Taylor-Romulus Lutheran Mission," disappointment struck its members. Services were discontinued in the fall of 1973.

But the Lord, choosing his own time and season, granted that his Word again be brought to this area. In 1974, Pastor Dale Schulz was assigned to serve the Taylor-Romulus area. Under his direction, canvassing, distribution of leaflets and advertising in the local papers was begun.

Services resumed on September 8, 1974, in the Eureka Heights Elementary School. On September 9, the voters chose the name Amazing Grace Ev. Lutheran Church for this new congregation.

In February 1976 the present three-acre property was purchased, on which the modular is now located. Construction of a parsonage has been approved and will begin shortly. There are also plans in the works for a

(Continued on next page)



Chapel at Taylor, Michigan

permanent worship facility within three years and a Christian day school as soon as possible.

The congregation also serves to bring God's saving gospel to a number of residents of the Residential Center for the Retarded in nearby Southgate, Michigan.

Amazing Grace presently numbers 80 communicants and 120 souls, and is served by Pastor Michael Dusek.

Luella N. Zarling Called Home

Luella N. Zarling, wife of Pastor Frederic H. Zarling, Pembroke, Ontario, was called to her eternal home on September 12, 1979, at the age of 59 years. She had suffered a massive stroke while visiting relatives in Milwaukee after the wedding of a nephew, Mark Zarling.

United in holy wedlock with Pastor Zarling on November 7, 1941, she shared the parsonages of the following parishes as his faithful helper and spouse: Immanuel, Sault St. Marie, Michigan; St. John's, Two Rivers, Wisconsin; Zion, Hartland, Wisconsin; St. John's, Appleton, Wisconsin; and Redeemer, Pembroke, Ontario.

Funeral services were conducted in the Chapel of the Chimes, Wisconsin Memorial Park, Milwaukee. Pastor Lyle Koenig addressed the bereaved with words of comfort based on Romans 8:1ff, assuring them that the Christian is victorious even in death. Pastor Erhard C. Pankow officiated at the committal on the following morning.

Besides her husband, Mrs. Zarling is survived by two sons: Craig, a student at the University of Wisconsin, Madison, and Tim, a student at Northwestern College, Watertown; nine sisters, and many other relatives and friends.

E. C. Pankow

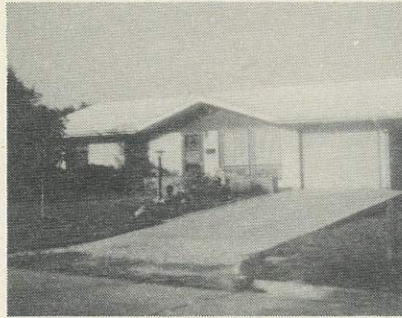
NEBRASKA

Reporter Timothy Bauer

Dedication of Parsonage In Sioux City, Iowa

Grace Ev. Lutheran Church, Sioux City, Iowa, dedicated its newly purchased parsonage on July 8, 1979, in its morning worship service. Rev. Louis Sievert, pastor of the congregation, based his message on Hebrews 3:4, using as his theme, "This Parsonage Is

Your House." Pastor Sievert led his congregation in extolling the goodness of God, who so graciously enabled them to carry out this work of love to his glory.



Parsonage of Grace Church

The two-level parsonage has 2,200 square feet of finished living area. The first level consists of a dining-kitchen area, which overlooks a sun deck, a living room and four bedrooms. The second level consists of a study, which will be furnished by the Christian Women's Circle of Grace, a spare bedroom, utility and storage rooms and a spacious family area. There is also an attached single garage.

The parsonage is located at 2700 So. St. Mary's Street in the Morningside area of Sioux City.

Land Purchased for Mission in SE Kansas City, Missouri

On August 26, 1979, the members of Gethsemane Ev. Lutheran Church assembled on their recently purchased property to dedicate three acres of land, purchased at a cost of \$45,000, to the glory of the Lord.



Members of Gethsemane

The 37 communicants — 61 souls — of Gethsemane are grateful to God for so richly blessing them both physically and spiritually ever since the congregation was organized in January 1977. They would also like to extend their sincere thanks to their fellow Christians in the Wisconsin Synod

whose offerings for the Synod's mission program and the Church Extension Fund make the purchase of property possible to mission congregations. It will be only a matter of time, God willing, until you will see us again on the pages of *The Northwestern Lutheran*, standing before a chapel and possibly a parsonage.

Until that time, we ask for your prayers as we and two other WELS congregations in Kansas City, a metropolitan area of 1.3 million people, continue to reach out to the confused and unchurched with the saving Gospel, telling them who the Savior is and what he has done for all. At our dedication we expressed our intentions in these words of a favorite hymn: "God's Word is our great heritage And shall be ours forever; To spread its light from age to age Shall be our chief endeavor."

Elton C. Stroh

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Crystal Lake Remembers

Reformation Sunday is a special Sunday for all of us, but it is an extra special Sunday for the Lutheran Christians of Lord And Savior at Crystal Lake, Illinois! It marks not only the birthday of the Reformation for them, but also the anniversaries of their ground-breaking and of the dedication of their first permanent house of worship!

On Reformation Sunday, October 30, 1977, Lord And Savior broke ground on a parcel of land which was given to it by one of its members and which is located on U.S. Highway 14, halfway between Crystal Lake and Woodstock, Illinois. On Reformation Sunday, October 29, 1978 — one year later — Lord And Savior, by the grace of God, was permitted to dedicate its new church and fellowship hall. On Reformation Sunday 1979 it again is mindful of the Lord's blessings.

The church and fellowship hall do not stand on a high hill, but they are located on one of the highest points in McHenry County and are visible for at least a mile in every direction. For this reason, the text chosen for the morning consecration service was Matthew 5:14, "A City Set On A Hill Cannot Be Hidden." It is through the power of the Holy Ghost alone that Christians are



Chapel at Crystal Lake, Illinois

Christians. May we never forget it and always live remembering it!

"What Makes This A House Of God?" was the question answered by Pastor Norman Paul in the afternoon service. The founding pastor of Lord And Savior took his answer from Acts 17:24,25.

The triune God showered rich blessings upon Lord And Savior. They include gifts of every kind and description: a gift of almost four acres of choicest farm land, a gift of pews sufficient to furnish the church, an altar, a pulpit, a hymnboard and others too numerous to mention.

Then there are the manifold gifts of the Holy Spirit which have been poured out upon the members of Lord And Savior and which are being used to the glory of God and to the eternal welfare of Christ's blood-bought souls. There are talents bestowed: three organists, 12 choir members and a 17-year-old choir director who wrote both the words and the music for the dedication anthem, "A Song of Praise and Dedication."

We have no doubt that our gracious God will continue to bless his flock at Lord And Savior. We ask that all of you join us in the prayer that God's Word may ever be preached and taught among us in its truth and purity and that we may achieve our plan to open a Christian day school in the not too distant future! We ask you to join us for worship whenever you are in God's vineyard in McHenry County, Illinois.

Pastor Richard Mueller

Luther Land (continued)

ther studied law, the Augustinian Cloister when his Lutheranism developed, and the cathedral in which he was ordained.

Wartburg

When we came to Eisenach we saw the house where Luther lived for three years with the Cotta family. But of special interest was a tour of the Wartburg right outside Eisenach. Here, too, the guide had much to say about the legendary founding of the castle, but very little about Luther. The room which Luther occupied while in the protective custody of the Elector of Saxony contained a table on which rested a Luther Bible. The plaster wall showed the place where the ink spot was gouged out, presumably by tourists. But like the Reformer, we too could gaze out of the window over the Thuringian hills, the "land of the birds."

Strange as it may seem, East Germany is more religious than West Germany. Statistics tell us that only three to five percent of the people in the West attend church while about 22 percent do so in the East. Just recently two members of our WELS Commission on Inter-Church Relations held discussions with members of the Evangelical Lutheran Free Church and the Evangelical Lutheran (Old Lutheran) Church in the DDR concerning the triangular fellowship relations in which we find ourselves.

Our chief work in Germany, as you have noticed by now, is the work of our civilian chaplains. While striving to meet their primary responsibility, that of serving our WELS military personnel with Word and Sacrament, they also cannot help but scatter the "mustard seed" here and there. As they proclaim the message of the Gospel, they naturally come in contact with civilians in England, Holland, Spain, Italy, Germany and other lands. Besides, the service people also carry the Gospel seed from place to place. Perhaps all unawares, a chain reaction will start that will "leaven the whole lump." That is our prayer.

Epilogue

Enough cannot be said for the role of the chaplains' wives in the work their husbands are doing. They are not only faithful helpmates but also, in the spirit of Kate Luther, advisors, managers and dispensers of hospitality. Like Kate who opened her home to students and professors, so our chaplains' wives open their homes to numerous lonely service people and other visitors. Ruth (Mrs. Renz) did that for us.

Remember our chaplains and their wives in your prayers. We know that the Lord will answer your prayers. He has promised to do so.

Pastor and Mrs. A. H. Maaske

NOMINATIONS — DMLC

The following have been nominated by members of the Synod as candidates for the presidency of Dr. Martin Luther College, New Ulm Minnesota.

Rev. G. Jerome Albrecht, Neenah, WI
 Prof. Richard Balge, Mequon, WI
 Rev. Walter Beckmann, Annandale, VA
 Prof. Wayne Borgwardt, Waukesha, WI
 Rev. Douglas Engelbrecht, Neenah, WI
 Rev. Daniel Gieschen, Adrian, MI
 Rev. Ronald Gosdeck, Kenosha, WI
 Rev. Daniel Habeck, Oshkosh, WI
 Mr. Donald Helwig, Two Rivers, WI
 Prof. Lloyd Huebner, New Ulm, MN
 Dr. John Isch, New Ulm, MN
 Rev. Harold Johnne
 Tsuchiura City, Ibaraki Ken, Japan
 Rev. Clarence Koepsell, Oshkosh, WI
 Rev. Richard Lauersdorf, Jefferson, WI
 Rev. Mark Liesener, Bloomington, MN
 Prof. Daniel Malchow, Prairie du Chien, WI
 Rev. Robert Mueller, Owosso, MI
 Rev. Wayne Mueller, Waukesha, WI
 Rev. Theodore Olsen, Gainesville, FL
 Rev. Karl Peterson, Ann Arbor, MI
 Prof. Arthur Schulz, New Ulm, MN
 Rev. Melvin Schwark, Saginaw, MI
 Rev. Carl Voss, Green Bay, WI
 Rev. Robert Voss, Brookfield, WI
 Rev. Robert Zink, Hales Corners, WI

Correspondence concerning these nominees must be in the hands of the secretary no later than November 10, 1979. The Board of Control will meet on November 12 and 13 to call from the above list.

Darrell Knippel, Secretary
 DMLC Board of Control
 4818 Garfield Avenue South
 Minneapolis, MN 55409

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

Date: October 30-November 1, 1979; Communion service at 10:00 a.m., October 30.
Place: Apostles Lutheran Church, San Jose, California; D. Valleskey and S. Klein, host pastors.
Agenda: The Pastor and the Eighth Commandment; E. Hartzell; Shall We "Sing Unto The Lord A New Song"? J. Prange; The Smalcald Articles, An Expression of Luther's Faith; W. Wietzke; The Pastor's Role in Evangelism; D. Valleskey; The Call and Its Variables; H. Wicke.

P. A. Koelpin

MINNESOTA

SUNDAY SCHOOL TEACHERS' INSTITUTE CROW RIVER CONFERENCE WEST

Date: November 11, 1979; 2:00 p.m. opening devotion.
Place: Bethany Ev. Lutheran Church, Clinton, Minnesota.
Agenda: Jerusalem in the Time of Christ; Prof. John Brug, R. Siegel, Chairman

ST. CROIX PASTORAL CONFERENCE

Date: November 13, 1979; 9:00 a.m. Communion service.
Place: Emanuel Lutheran, St. Paul, Minnesota; F. Kogler and T. Kujath, host pastors.
Preacher: M. Mulnix; D. Schlieve, alternate.
Agenda: An Exegesis of Mark 16:9-20, with Special Emphasis on Textual Criticism and What Constitutes a Reliable Manuscript; J. Lindloff; Factors to Consider Relative to Genetic Engineering; D. Ponath. J. May, Secretary

ORDAINED AND INSTALLED

(Submitted through the District Presidents)
Ordained and Installed

Pastors:

Lindloff, Thomas D., as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by N. Lindloff (WW).
Schultz, Jonathan E., as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by N. Lindloff (WW).

Installed

Pastors:

Clark, David W., as pastor of Hope, Detroit, Michigan, on September 9, 1979, by E. Frey (MI).
Durley, Gene A., as pastor of Mt. Calvary, San Jose, California, on September 9, 1979, by D. Valleskey (AC).
Ferch, George A., as pastor of Grace, Casa Grande, Arizona, on September 16, 1979, by A. Eckert, and as pastor of Redeemer, Phoenix, Arizona, on September 16, 1979, by I. Frey (AC).
Fredrich, Edward C. III, as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 9, 1979, by F. Zimmermann (MI).
Krueger, Robert H., as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by E. Schultz (WW).

NEBRASKA

NEBRASKA-COLORADO MISSIONARIES' CONFERENCE

Date: November 6-7, 1979.
Place: Shepherd of the Valley Lutheran Church, W. 88th Ave and Field Street, Westminster, Colorado; J. Kuehl, host pastor.
Service: Communion service at 7:30 p.m. on November 6.
Preacher: D. Gieschen.
Agenda: Comfort and Counsel for Missionaries; D. Gieschen; Effective Use of the Mission Board; Panel Discussion; Conference Business; Reports.
Note: Announcements and excuses are to be made to the host pastor.

P. Zarlring, Secretary

NORTHERN WISCONSIN

DISTRICT PASTORAL CONVENTION

Date: October 29-30, 1979; 10:00 a.m. (CST) Communion service.
Place: Trinity, Minocqua, Wisconsin; host pastor, Eugene Kock.
Preacher: H. Kesting.
Agenda: Essay by Prof. Martin Albrecht: God's Blessings to Us from Dr. Martin Luther's Catechisms; Reports by District Boards and Committees.
Note: Each pastor will arrange for his own lodging; please send excuses to the host pastor.

D. Worgull, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO CONFERENCE

Date: November 13, 1979.
Place: Our Savior's, Zion, Illinois; V. Vogel, host pastor.
Preacher: R. Schleicher, O.T. Text; alternate, R. Mueller, N.T. Text.

Agenda: Exegesis of Joel 2: H. Lyon (alternate: Joel 3: D. Deutschlander); The Extent to Which the Church May Become Involved in Social Issues: Prof. E. Fredrich (alternate: The Threat of the Charismatic Movement to Christianity: D. Thompson).

R. W. Pasbrig, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: November 13, 1979; Communion service at 9:00 a.m.
Place: Epiphany Lutheran, 2917-21 Olive Street (between Hy. 20 & 11), Racine, Wisconsin; T. Kraus, host pastor.
Preacher: E. Greve; D. Gruen, Alternate.
Agenda: Exegesis of Romans 9:14-24; G. Meyer (L. Nolte, alternate); Ordination and Its Implications: J. Schroeder (G. Staehlecker, alternate); Reports by District Committees; Institutional Mission Work.
Note: Excuses may be made to host pastor or secretary.

J. Schroeder, Secretary

DODGE-WASHINGTON

SUNDAY SCHOOL TEACHERS' INSTITUTE

Date: Sunday, November 11, 1979; 1:15 p.m.
Place: Trinity Lutheran, Hwy. S., Hartford, Wisconsin; D. Kannenberg, host pastor.
Agenda: Genesis and Evolution: Prof. L. Spaude; The Incurable Child: M. Hinds; Business Meeting.

L. Twardokus, Secretary

METRO NORTH-SOUTH JOINT CONFERENCE

Date: November 19, 1979; Communion service at 9:00 a.m.
Place: St. John's, S. 68th Street, Milwaukee, Wisconsin; H. Lichtenberg and M. Schulz, host pastors.
Preacher: Prof. A. Schuetze.
Agenda: The Appeal of the Cults; R. Fleming; Reports.
Note: Excuses are to be made to the host pastors.

P. Kruschel, Secretary

Mischke, Philip C., as graduate-tutor and assistant instructor at Dr. Martin Luther College, New Ulm, Minnesota, on September 9, 1979, by E. Knief (MI).
Schewe, Harold A., as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by E. Schultz (WW).
Starr, Richard D., as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by E. Schultz (WW).
Ten Broek, Wayne B., as professor at Northwestern College, Watertown, Wisconsin, on September 9, 1979, by K. Gurgel (WW).
Westendorf, Daniel D., as pastor of Trinity (an independent congregation, recently declared in fellowship with WELS and forming a joint parish with St. Paul's of Hopkins, Michigan), Wayland, Michigan, on September 2, 1979, by S. Otto (MI).

Teachers:

Berg, Stephen, as teacher at California Lutheran High School, Tustin, California, on September 9, 1979, by H. John (AC).
Birsching, William H., as professor at Northwestern College, Watertown, Wisconsin, on September 9, 1979, by K. Gurgel (WW).
Dallmann, James, as teacher and principal at Our Savior, Pomona, California, on July 22, 1979, by J. Humann (AC).
Draeger, Delbert, as instructor at Northland Lutheran High School, Merrill, Wisconsin, on September 2, 1979, by T. Zahn (WW).

Fehlauer, David, as teacher at St. Paul's, Tomah, Wisconsin, on August 26, 1979, by O. Heier (WW).
Hartwig, Paul M., as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on August 30, 1979, by J. Brandt (NW).
Hassler, Karl, as teacher at Pilgrim, Minneapolis, Minnesota, on September 9, 1979, by D. Arndt (MN).
Lemke, Carl M., as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by E. Schultz (WW).
Jeffers, Alan L., as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by E. Schultz (WW).
Kirk, Daniel B., as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on September 5, 1979, by E. Schultz (WW).
Klockziem, Roger C., as professor at Dr. Martin Luther College, New Ulm, Minnesota, on September 9, 1979, by E. Knief (MN).
Schommer, Gary L., as minister of education at St. John's, Whitewater, Wisconsin, on August 12, 1979, by G. Schneider (WW).
Stellick, Norman, as teacher at Zion, Monroe, Michigan, on September 2, 1979, by D. Hennig (MI).
Tomczak, Frank, as teacher at Zion, Monroe, Michigan, on September 2, 1979, by D. Hennig (MI).
Voeltz, Edwin E., as instructor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 9, 1979, by F. Zimmermann (MI).
Wels, Ronald M., as teacher at California Lutheran High School, Tustin, California, on September 9, 1979, by H. John (AC).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

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San Jose, CA 95127
Ferch, George A.
404 N. Cameron
Casa Grande, AZ 85222
Fredrich, Prof. Edward C. III
2110 Court St.
Saginaw, MI 48602
Krueger, Prof. Robert H.
1114 E. Wisconsin St.
Prairie du Chien, WI 53821
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50 Dolan Drive
Nepean, Ontario
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Wauwatosa, WI 53226
Mischke, Philip C.
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Schultz, Jonathan E.
Martin Luther Preparatory School
Prairie du Chien, WI 53821
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Prairie du Chien, WI 53821
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126 S. Concord
Watertown, WI 53094

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Hassler, Karl
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Phone: 612/822-0601
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Jeffers, Prof. Alan L.
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Prairie du Chien, WI 53821
Kirk, Prof. Daniel B.
1207 E. Iowa St.
Prairie du Chien, WI 53821
Klockziem, Prof. Roger
1716 Boettger Rd.
New Ulm, MN 56073
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29809 20th Ave. So.
Federal Way, WA 98003
Schommer, Gary L.
303 S. Whiton St.
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Stellick, Norman
1497 N. MaComb St.
Monroe, MI 48161
Tomczak, Frank
1691 Hemlock Dr.
Monroe, MI 48161
Voeltz, Edwin E.
2128 Court St.
Saginaw, MI 48602
Wels, Ronald M.
150 W. Foothill Blvd., Apt. 4A
Pomona, CA 91767

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
Arizona	.....	Deer Valley*
		Sierra Vista
Arkansas	.....	Little Rock
California	.....	Chula Vista
		Placer County
		Santa Clarita
		Santa Maria
Connecticut	.....	Trumbull
Florida	.....	Keystone Heights*
		Leesburg
		Zephyrhills
Georgia	.....	Augusta
Illinois	.....	Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka
Louisiana	.....	Baton Rouge*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant
		Perry
Minnesota	.....	Fairmont
		Plymouth/Maple Grove
Montana	.....	Helena*
Nebraska	.....	Fremont
		O'Neill
		York/Waco*
New Mexico	.....	Gallup*
New York	.....	Rochester*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	Cambridge*
		N.W. Dayton*
		Strongsville
Oklahoma	.....	E. Oklahoma City*
Oregon	.....	Gresham*
		Medford*
Pennsylvania	.....	Harrisburg
South Carolina	.....	Greenville*
South Dakota	.....	Hot Springs
Texas	.....	E. El Paso*
		Midland/Odessa*
		Wichita Falls
West Virginia	.....	Beckley
		Charleston*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genesee/Wales
		Holmen
		Plymouth
		Port Washington*
		Prairie du Chien
		Rice Lake
Wyoming	.....	Casper*
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa*
		Toronto*

*Denotes exploratory services.

TIME AND PLACE

COLUMBIA, MISSOURI

Grace Ev. Lutheran Church of Columbia, Missouri, is no longer conducting services at the Ramada Inn but in the congregation's new parsonage/chapel at 4530 Oakland Gravel Road (on the northeast side of town). Bible class and Sunday school are at 9:30 a.m. and worship at 10:30 a.m. For information call Pastor Loren L. Lucht, 314/474-8755.

SE KANSAS CITY, MO

Gethsemane Mission has recently changed worship facilities along with the hours of service. The congregation now worships at the Grandview Manor Care Center, 5301 East 125th, Grandview, Missouri. Divine worship is at 9:15 a.m. with Bible class and Sunday school at 10:30 a.m. Pastor of the congregation is the Rev. Elton C. Stroh (phone: 816/765-0624).

GETTING AWAY FROM THE COLD?

If you will be visiting or moving to Florida this winter, we have mission services in Bayonet Point and Zephyrhills. At Bayonet Point services are held at 10:30 a.m. at the Gateway Executive Center on State Road 52, just east of Highway 19, Suite 202A. Sunday school is at 9:00 a.m. In Zephyrhills the services are at 8:15 a.m. in the Zephyrhills Community Center on 5th Ave., or State Road 54. For more information, please contact Pastor Gary F. Schult, 7212 Gunstock Lane, New Port Richey, Florida 33553; phone: 813/863-3957.

STRONGSVILLE, OHIO

Please note that the time of worship for Our Savior Ev. Lutheran Church of Strongsville, Ohio, has been changed. Services are now being conducted at 9:30 a.m. on Sundays. Worship is being held at the Center Junior High, 13200 Pearl Road. David Schultz is the pastor.

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 9:30 a.m., and Sunday school at 10:30 a.m., 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 George Pavia, 18046 Beneda Ln., Apt. No. B207, Canyon Country, CA 91351, phone: 805/252-2697.

EXPLORATORY

EAST EL PASO, TEXAS

Exploratory services are now being held on the east side of El Paso, at the East Valley YMCA, 2044 Trawood Dr., El Paso, Texas. The time of worship on Sundays is 10:30 a.m. Please submit the names of interested parties to the pastor of this new WELS mission. He is Pastor Steven Blumer, 3017 Gaston Dr., El Paso, Texas 79935; phone: 915/594-0556.

AUDIO—VISUAL AIDS

Beginnings (FS-75-Beg)

1979 T & Cassette 13 minutes color

This filmstrip takes you to the scene of a newly developing mission congregation. By means of taped interviews the people involved share with you the joys and heartaches of establishing a Wisconsin Synod church in a community where our Synod is not represented. Excellent for describing the work of our General Board for Home Missions, or for encouraging the establishment of a new mission congregation.

HANDBELL FESTIVAL

A handbell festival is being planned at Siloah Lutheran Church, Milwaukee, Wisconsin, for April 19-20, 1980. All WELS and ELS handbell choirs are invited to participate.

For information write: Pastor R. F. Westerdorf, 3721 N. 21st Street, Milwaukee, Wisconsin 53206.

JOINT REFORMATION SERVICES

The 26th annual Joint Reformation Service of the New Ulm, Minnesota, area will be held at Dr. Martin Luther College on October 28, 1979, at 8:00 p.m.

The Central Conference of the Western Wisconsin District will hold its annual Reformation Service on Sunday, October 28, 1979, at 2:30 p.m. at Lakeside Lutheran High School, Lake Mills, Wisconsin. It will feature the 450th anniversary of Luther's Catechisms.

WANTED

Gethsemane, a mission congregation of SE Kansas City, Missouri, would like to purchase some used sets of *Bible History References* by F. Rupprecht and *Popular Commentary of the Bible* by P. Kretzmann, to be used by our Sunday school staff. Please write Pastor E. C. Stroh, 7409 E. 118th Place, Kansas City, Missouri 64134, or call collect 816/765-0624.

APPOINTMENTS

Mr. Eugene Schroeder, Oshkosh, Wisconsin, has accepted appointment to the Northern Wisconsin District Mission Board, replacing Mr. John Chasty who resigned for health reasons.

Mr. Orville L. Schopf, Sturgeon Bay, Wisconsin, has also accepted appointment to the board, replacing Mr. Erwin M. Hellerman who resigned for press of other duties.

Carl W. Voss

APPOINTMENTS

The following have been appointed to offices to succeed Pastor Forrest Bivens, who accepted a call to another district:

Pastor David Valleskey as circuit pastor of the Golden Gate Circuit of the Northern California Conference;

Pastor Robert Van Norstrand as member of the interim Special Ministries Board of the Arizona-California District;

Pastor David E. Voss as California contact man for the Synod's Relief Committee.

Immanuel G. Frey

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1979

	Subscription Amount for 1979	8/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 520,133	\$ 346,755	\$ 330,809	95.4
Dakota-Montana	259,965	173,310	160,572	92.7
Michigan	1,378,318	918,879	831,690	90.5
Minnesota	1,485,854	990,569	973,890	98.3
Nebraska	291,629	194,419	184,316	94.8
Northern Wisconsin	1,582,176*	1,054,784	927,346	87.9
Pacific Northwest	141,983	94,655	88,629	93.6
Southeastern Wisconsin	1,879,771	1,253,181	1,176,877	93.9
Western Wisconsin	1,780,763	1,187,175	1,087,295	91.6
South Atlantic	135,469	90,313	79,767	88.3
Total — 1979	\$9,456,061*	\$6,304,040	\$5,841,191	92.7
Total — 1978	\$8,810,655	\$5,873,770	\$5,519,889	94.0

*Adjusted 6/79

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

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

Twelve months ended August 31

			Increase or (Decrease)	
	1979	1978	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$ 9,391,772	\$8,764,398	\$ 627,374	7.2
Pension Plan Contributions	80,044	72,378	7,666	10.6
Gifts and Memorials	202,976	236,857	(33,881)	(14.3)
Bequests	194,447	101,665	92,782	9.1
Earnings from Fox Estate	67,427	65,230	2,197	3.4
Other Income	11,496	22,634	(11,138)	(49.2)
Transfers from Other Funds	93,813	125,064	(31,251)	(25.0)
Total Income	\$10,041,975	\$9,388,226	\$ 653,749	7.0
Expenditures:				
Worker-Training	\$ 3,722,832	\$3,161,898	\$ 560,934	17.7
Home Missions	2,026,320	1,857,389	168,931	9.1
World Missions	1,989,834	1,488,998	500,836	33.6
Benevolences	1,094,920	1,056,117	38,803	3.7
Administration and Services	1,029,597	803,925	225,672	28.1
Total Operations	\$ 9,863,503	\$8,368,327	\$1,495,176	17.9
CEF — Interest Subsidy	788,548	706,968	81,580	11.5
Appropriations — Bldg. Funds	295,948	236,667	59,281	25.0
Total Expenditures	\$10,947,999	\$9,311,962	\$1,636,037	17.6
Operating Gain/(Loss)	\$ (906,024)	\$ 76,264		

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
October
November
December
January

Cutoff Date
November 7
December 7
January 7
February 7

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Bahnhofstrasse 92
West Germany
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APO NY 09185

CHAPLAIN C. A. SCHLEI HOME ADDRESS

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