



Northwestern Lutheran

November 11, 1979



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*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*

Briefs by the Editor

The decade of the seventies has witnessed a remarkable growth in the number of Christian day schools and area Lutheran high schools in the Wisconsin Ev. Lutheran Synod. Ten years ago, in 1969, there were 235 Christian day schools in the Synod, taught by 353 men teachers and 636 women teachers. The enrollment was 25,571. There were also eight area Lutheran high schools with an enrollment of 2,990.

The count in 1979 shows a growth which we must acknowledge as a blessing from the Lord. With the fall term, there are now 360 Christian day schools with 564 men teachers and 905 women teachers. The enrollment stands at 30,361. The number of area Lutheran high schools has increased to 19 with an enrollment of 4,104. There are 268 instructors teaching in our Lutheran high schools.

New Christian day schools this fall were opened in Lord of Life, Friendswood, Texas; Peace of Granger, Indiana; Beautiful Savior of Grove City, Ohio; St. Peter's of Ft. Collins, Colorado; Good Shepherd of the Valley, Fresno, California; Trinity of Waco, Nebraska. Two each were opened in Minnesota and Washington — at Immanuel of Willmar and at St. Paul's of St. James, Minnesota, and at Grace of Seattle and Holy Trinity of Kent, Washington. Three opened their doors in Michigan: Good Shepherd of Midland, Christ of Oakley, and Immanuel of Sault Ste. Marie. Six new schools opened in Wisconsin: St. Matthew's of Stoddard, Faith of River Falls, Immanuel of Waupaca, St. Luke's of Little Chute, First of Green Bay, and Grace of Prairie du Chien. This makes a total of 20 new Christian elementary schools in 1979. When St. Paul's First of North Hollywood, California, joined the Wisconsin Synod, that action also added another Christian day school to the roster of schools in our Synod.

This fall also marked the opening of four new area Lutheran high schools.

They are: Minnesota Valley Lutheran High at New Ulm, Minnesota; Nebraska Ev. Lutheran High at Waco, Nebraska; Northland Lutheran High at Merrill, Wisconsin; and West Lutheran High at Rockford (Minneapolis), Minnesota. As mentioned, this gives us a total of 19 area Lutheran high schools.

Here's another statistic you may be interested in — the total number of Christian day schools according to states: Alaska, 1; Arizona, 14; California, 17; Colorado, 5; Connecticut, 1; Florida, 6; Illinois, 15; Indiana, 3; Iowa, 2; Kansas, 2; Maryland, 1; Michigan, 45; Minnesota, 39; Montana, 1; Nebraska, 14; New Jersey, 1; Ohio, 5; Oklahoma, 2; Oregon, 2; South Dakota, 6; Texas, 7; Virginia, 2; Washington, 7; Wisconsin, 161; and Antigua, West Indies, 1. These figures are being supplied by the Synod's Board for Parish Education this year for the first time.

In the last five-year-period not a single Christian day school has been closed, even though some have started with a minimum of pupils. Two hundred ninety-one of our schools have kindergartens with a total enrollment of 2,870. Twenty schools have pre-kindergarten classes with an enrollment of 258, and there are 10 schools that have a ninth grade with an enrollment of 94.

Another interesting statistic is the number of schools in the various synodical districts: Arizona-California: 38; Dakota-Montana: 6; Michigan: 54; Minnesota: 40; Nebraska: 24; Pacific Northwest: 10; South Atlantic: 7; Northern Wisconsin: 58; Southeastern Wisconsin 79; and Western Wisconsin 44.

With the growth in the number of schools, the need for teachers is also an ever-present need. Our Lord's word to his disciples includes this item when he says: "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

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The Cover

Our Savior Lutheran Church, Pomona, California, was dedicated on August 30, 1959. In August of this year it observed its 20th anniversary (see page 367). The Pomona congregation, whose pastor is James Humann, has a membership of about 230. Its Christian day school has an enrollment of 60.

THE NORTHWESTERN LUTHERAN

Editorials

Judging Pastors One of the less pleasant aspects of being a district or synodical official is the fielding of complaints lodged against pastors by members of their congregations. These complaints, like the poor, are always with us.

Some of these complaints are justified and require action. Others, however, result from unrealistic and unwarranted expectations as to what the pastor should be like and what he should be doing.

No two pastors are exactly alike. No two possess the same talents in exactly the same degree. That is the way the Lord made them. "Dividing to every man severally as he will" — this is the way the Spirit handles the distribution of his gifts. In view of this, to make invidious comparisons between pastors and to expect the same performance from each one in every area of pastoral work is unreasonable, even wrong.

The qualifications for the pastoral office are clearly outlined in the Holy Scriptures, particularly in the Epistles, and they are cited at every ordination service in our circles. Assuming that the individual is endowed with these qualifications, is willing to put them to full-time service of the Lord and has successfully completed the prescribed course of study in preparation for the pastoral ministry, you can expect just one more thing of him: that he "be found faithful." This is the Lord's requirement and his sole expectation.

If tempted to pass harsh judgment on a called servant of the Lord, it is well to call to mind the rather sharp words of Paul: "Who art thou that judgest another man's servant? To his own master he standeth or falleth." God has set up the expectations and standards for his servants, and he has not authorized anyone to draw up a new set.

Considerable grief would be spared, on the other hand, if Christians would accept the charge which God does give them with respect to their pastors. It reads this way, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." Applying this would go far toward reducing loveless and presumptuous criticism of the Lord's called servants.

Immanuel Frey

Under-Educated Children While she was at a social gathering a mother remembered that she had not checked up on her son's memory work for his next day's religion assignment. She called her daughter at home to ask her to listen to her brother's recitation. The mother was concerned that her son be prepared for the next day's classes.

This mother knew the importance of supplementary teaching at home. In the past, mothers and fathers contributed much to the education of their children, particularly to the education of their less gifted children. Many a child of modest ability learned to read quite well, for example, because it was tutored by a parent at home; the home was an extension of the classroom.

Teachers in our day schools can no longer depend on such parental and family support of the school. In many homes mothers don't have the time to help their children with their lessons, the mothers are working; as a result, they may be too tired and too frazzled to take the time to assist in the education of their offspring.

Students at Dr. Martin Luther College are told that they cannot count on home backup in their teaching ministry. The report of the Board of Control of Dr. Martin Luther College to the last Synod convention stated: "They [the DMLC students] must also be prepared to cope with the fact that an increasingly higher percentage [of school children] come from homes in which both father and mother have full-time jobs outside the home, with correspondingly less time to devote to their children in the training and learning process."

Part of the blame for the declining performance of many children in school must rest on parents who don't take or who don't have the time to supplement or reinforce the education their children are receiving, because the parents are too busy or too tired to do it.

The price tag on the extra income may be higher than the parents of under-educated children realize.

Carleton Toppe

David and Frederick We are all grateful to the Ruler of Wind and Wave for holding his protective hand over our missions in Antigua and Mobile, Alabama. They experienced no loss of life and no severe damage from the recent hurricanes, except for a few trees tossed into the air and a few shingles blown to the ground.

But loss of life and severe damage did occur. Many islands felt the full fury of David and Frederick — this according to our Father's ways which are higher than ours.

In South Carolina, we saw newsreels of people scurrying to the Miami airport, films of cars leaving Mobile. One's thoughts turned to those many small, unfortified, impoverished islands. How do they escape? How are they evacuated? Where do they find high ground? The answers, for the most part: They don't. They weren't. They didn't.

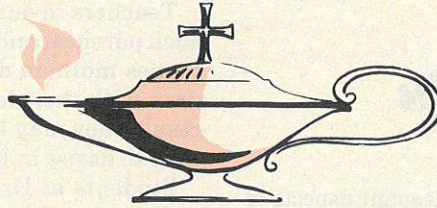
The hurricanes were only gentle breezes compared to the force with which God is going to hit this world in the future. As the hour of impact nears, we can ask the same questions as those above; but we labor so that we may not hear the same answers as those above.

We have all been commissioned to show people how they might escape from the death and destruction that will come upon this world on the Last Day. We are to warn them to evacuate from their sins in which their flesh wants to live. We are to help them find the high ground that God has provided for them on Mt. Calvary under the cross of Jesus.

It is wonderful to know that we are already secure. It is amazing to think that Jesus would use us to save others.

And when it comes to our evangelism calls, our prayer life, our support of the Synod's worker-training and mission programs, our congregational budgets and salary support rates, the amount of subsidy that we have to take — may the Holy Spirit enable us to show that we are going to do more than just stand around and watch what happens.

John R. Guse



Studies in God's Word

Jesus Christ The Uplifted Savior

And they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified him (John 19:16-18).

In our last portrait of Jesus, that of the Model Sufferer, we noted the acute agony and prolonged suffering that it must have caused our Savior to know in advance precisely what lay ahead of him. Being true God as well as true man, he knew exactly what the future held in store for him. That is why in the course of the last year of his public ministry he could three times predict to his disciples his approaching suffering and death.

Progressive Clarity

It is noteworthy that Jesus in these predictions speaks to his disciples with ever greater clarity. In the first prediction (Matthew 16:21) he speaks in general terms of having to suffer many things at the hands of his countrymen and of being put to death. In his second prediction (Matthew 17:22) he adds the poignant detail of a friend's treachery, for the "Son of man shall be *betrayed* into the hands of men."

In the third prediction the words of prophecy are as clear and vivid as the account of their fulfillment. Matthew reports Jesus' foretelling that the Son of man will be betrayed to Jewish authorities who "shall deliver him to the Gentiles to mock and to scourge, and to crucify him" (Matthew 20:19). John's account of the Passion substantiates every detail of these indignities.

He tells us: "Then Pilate took Jesus and scourged him. And the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe and said, Hail, King of the Jews! and they smote him with their hands" (19:1-3).

The crowning indignity, however, was the crucifixion. Crucifixion was the most shameful of deaths, so shameful that by Roman law it was illegal to crucify a Roman citizen. Crucifixion was the mode of execution inflicted on subject nations, on traitors and rebels, on people who were to be made an example of. And not the least of the indignity was that of being lifted up for all to see, marked out as a criminal by the "title" (John 19:19) or "superscription" affixed to the cross for every passerby to read.

Even this greatest of indignities was known and foretold by Jesus, not just at the close but already at the very start of his public ministry. Recall that as early as in the second chapter of his Gospel, John told us that Jesus opened his public ministry in Jerusalem with the cleansing of the Temple (2:13f.). During this visit to Jerusalem, in connection with explaining God's plan of salvation to Nicodemus, Jesus referred to his having to be crucified, having to be "lifted up" as he says, for the salvation of sinners.

A Striking Comparison

Jesus framed this prophecy of his death in a striking comparison. He says, "As Moses lifted up the serpent in the wilderness, even so must the

Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (John 3:14,15).

The comparison is based on an incident recorded in the book of *Numbers*. In their journeying through the wilderness, Israel had again murmured against God, and he responded by sending poisonous serpents that bit the people. When Israel repented, God instructed Moses: "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live" (Numbers 21:8). The brass serpent raised up on the pole was not some sort of magical charm but a visible invitation to accept God's spoken promise. Those who looked upon the uplifted serpent, trusting the promise God had attached to it, received healing and life. "Even so," Jesus says, "must the Son of man be lifted up."

Necessity of the Crucifixion

Note that Jesus says that the Son of man *must* be lifted up. There was no other way. As little as the Israelite could cure himself of snake-bite, so little could the sinner by himself escape the infection and guilt of his sin. The Son of man had to be lifted up and had to shed his blood on the cross. "Without the shedding of blood [there] is no forgiveness!" declares the writer of the Epistle to the Hebrews.

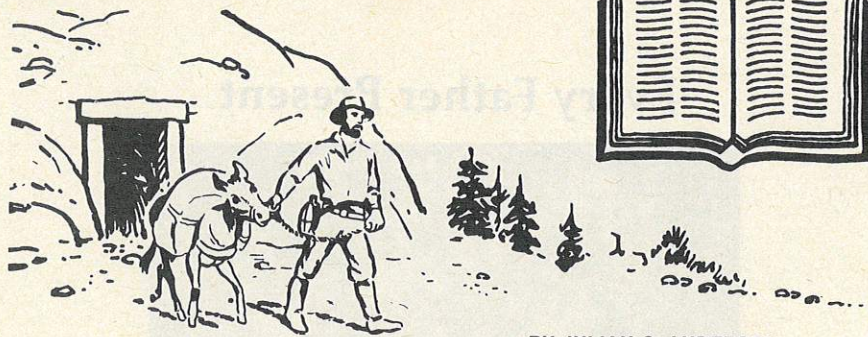
It is an uplifted Savior the Scriptures speak of when they say, "The blood of Jesus Christ . . . cleanses us from all sin." It is an uplifted Savior whose death we remember when in the Sacrament we hear the words, "Given and shed for you for the remission of sins."

To be sure, there is still a shame and an ignominy attached to having an uplifted Savior. The scoffer ridicules a crucified Savior. He scorns a "blood theology." But the eye of faith sees beyond the externals. It sees and accepts God's promise that "whosoever believeth in him should not perish, but have eternal life." When by faith we have laid hold of that promise, then we can *glory* in the cross of Christ and with the Apostle Paul we too can determine "not to know anything . . . save Jesus Christ and him crucified" (1 Corinthians 2:2).

Armin J. Panning

Mining the Treasure of God's Word

Luke 2:41-52



BY JULIAN G. ANDERSON

Our Lord as a Youth and Young Adult

Time to get out the tools again! And you should get warmed up by rereading the last lesson, which covered Jesus' childhood years. Then turn to

Luke 2:41-51

This is the only incident recorded about our Savior between the ages of 2 and 30, which covered 85 percent of his life on earth! Note the occasion in verse 41 (hi-lite), and reread Exodus 11-12 and the sections dealing with these chapters in the lessons of June 13 and 27, 1976. This was the greatest of the Jewish festivals, and every male Jew was required to go to the Temple in Jerusalem "every year" (v. 41) for the services. Women were not required to attend, but the pious ones did. Remember the significance of the Passover (1 Corinthians 5:7b).

A Jewish boy's 12th birthday (v. 42) was a very important occasion in his life. A boy's education began about the age of five, when he was taught to read and write, using the Scriptures as the text. And as the Word was read, it was explained. At the age of 10 or so the boy began to study the deeper meaning of the Torah, or Law. And at the age 12 he was required to go to the Temple in Jerusalem, where he was received as a "son of Israel," or regular adult member of the covenant people, at a service very similar to our confirmation. For Jesus this was an important part of his

fulfillment of the Law, and it marked the end of his childhood and beginning of his adult life.

Oddly enough, no details are given of the ceremony itself, or any details of the Passover celebration, which lasted for eight days; and in verse 43 Mary and Joseph were returning home with a large crowd of friends and relatives (v. 44). Verses 44 and 45 tell us of the problem which developed and kept them busy for three days (v. 46a). It surely must have caused them much mental anguish, as indicated in verse 48. Verses 46b and 47 form the second scene. The word translated "teachers" designated the rabbis, who were very learned men, and verse 47 tells us a great deal about Jesus' intellectual capacities at this young age (compare v. 40b). The NIV rightly notes that these rabbis were gathered in the Templeyard, with a sizable group of people standing there listening.

Jesus' reply (v. 49) shows his innocent surprise that they hadn't known exactly where to find him. From our standpoint this also seems surprising and is just another indication that he must always have appeared to be a very normal boy. His reply, however, is the main point of this incident, and should be underlined for it shows us that at this very young age Jesus was perfectly aware of his true identity, and that his mind was always filled

with these thoughts. He had left his childhood years behind, and was thinking of his work which lay ahead.

Verse 51 completes the picture showing Jesus as an obedient son who willingly subjected himself, as a true man, to the authority of his earthly parents for at least the next 6-8 years. This, too, was a part of his perfect fulfillment of the Law for us (see Matthew 5:17).

Now Read Verse 52

This is clearly a continuation of verse 40, and it covers the next 18 years of Jesus' life, the teen-age years and the years of his early manhood. The verb used here means that Jesus continued to *advance*, or make progress, in all areas of growth, noting first his growth in wisdom. Keep in mind that for the Hebrews wisdom was more than knowledge (v. 47), since it included first the knowledge of God (Proverbs 1:7) and, secondly, the ability to make proper use one's knowledge. Luke, being a physician, also notes that Jesus grew in a physical way, as a normal boy would (v. 40). Thus we have a picture of a muscular, athletic young man. And the closing phrase completes the picture by telling us that Jesus was a popular young man, well liked by everyone who knew him, and that he was greatly loved by God, his heavenly Father, which tells us that he grew spiritually, as one would expect.

And now we have completed our study of all available information we have about our Savior from the time of his birth until the age of 30. We note that Matthew and Luke each have a chapter dealing with introductory material, and then a chapter giving us a little information about Jesus' birth and early life, and that Mark and John have nothing at all about his early life. And so we are reminded that the Gospels are not biographies in the modern sense at all, but little excerpts of his life story telling us all we need to know about Jesus as our Savior from sin — that he suffered and died as the sacrifice to atone for our sins, and that he had much to teach us as the promised Messiah. They also tell how he tried to convince the Jews of his day that he was the promised Messiah by the many miracles he did, but that despite all these miracles, the majority of the Jews of his day rejected his claims.

God Bless Our New Schools!

This fall WELS congregations opened twenty new Christian day schools. Associations of congregations opened four new area Lutheran high schools. Learn about them in this issue and the next.

Trinity Lutheran, Waco, Nebraska

On Thursday, April 19, 1979, a group of individuals, members of four area congregations — Grace, Seward; Zion, Garrison; St. Paul's, Gresham; and St. John's, Rising City — voted to form an association to provide Christian-day-school training for the young in their congregations. This association operates the Trinity Ev. Lutheran Grade School, which opened its doors this August. Mrs. Joan Blauert is the teacher.

The Nebraska Ev. Lutheran High School Association gave the grade-school association permission to use one of the rooms of the high school in Waco free of charge.

Classes began with an opening service on August 27 in the high school auditorium. Eighteen children in grades kindergarten through seven attend Trin-

Every Father Present



Pupils of Trinity Lutheran

ity. An indication of the desire to provide the children of the area with the "One Thing Needful" was the attendance at the opening service. In addition to many friends of the school at the service, every pupil had parents in

attendance, including *every* father. The command, "Ye fathers, bring up your children in the nurture and admonition of the Lord," is taken seriously here in Nebraska.

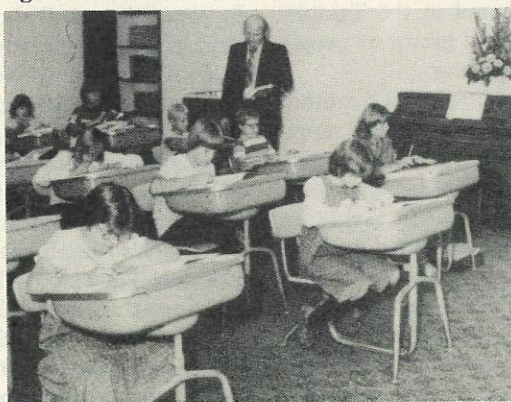
Mrs. Joan Blauert

Stoddard and Genoa, Wisconsin

Thy Kingdom Come

The opening of St. Matthew's-St. John's Lutheran School on August 27, 1979, with 27 students in grades 1-7 was just another one of the many ways in which the Lord has answered our petition "Thy Kingdom Come."

On October 8, 1978, the members of St. Matthew's, Stoddard, and St. John's, Genoa, voted to build a new school in Stoddard when 25 percent of the funds for the new school were available either through L.A.C.E. Designated



Principal David Enter's classroom

Certificates or member gifts. Four days later the members of these two congregations brought in \$62,000 in L.A.C.E. loans or member gifts. This totaled 27 percent of the amount needed for our new church and school. Two weeks later construction began on the school. Less than 10 months later the new school was ready to open its doors.

In late July the Lord answered our prayer in still another way, namely, by placing an additional kingdom worker into our midst. The Lord led Mrs. Barbara Seidl of La Crosse to accept the call extended to her to teach grades 1-4.

The new school building has four carpeted classrooms, a multipurpose room, a kitchen, three storage rooms, a faculty room and a principal's office.

The members of St. Matthew's and St. John's will never forget this year. Each time they pray, "Thy Kingdom Come," that petition will mean more than ever to them.

Pastor J. D. Liggett, Jr.

Interest, Commitment, Encouragement

Interest, commitment, encouragement, planning, waiting and blessings — these words best summarize the history of Good Shepherd Ev. Lutheran School.

Interest in Christian education ran high at Good Shepherd ever since the first worship services were held in December 1970. The Lord had gathered in Midland, Michigan, a nucleus of families who knew from personal experience what blessings and benefits come from a Christian day school. The interest of these initial members grew into a firm commitment as the Lord continued to add to their numbers. By July of 1974, over one-half of Good Shepherd's 103 souls were under 20, and 24 of them were under the age of six.

Once the major hurdle of erecting a chapel-fellowship hall was completed in February 1976, the encouragement of St. John's in Bay City added to the interest at Good Shepherd. St. John's

generously allowed our children to attend its Christian day school with no tuition charges. Good Shepherd Congregation, however, committed itself to sending St. John's an offering that would total at least \$400 per year for each of its students. In the 1977-78 school year 10 students were transported in the congregation's van. The next fall that number increased to 12.

In January 1977 the congregation elected a Christian Education Committee, which led the congregation in taking all the steps that are a part of preparing to open a school. When the committee demonstrated that there would be no way efficiently to divide the children of the congregation into upper and lower grade sections, the voters decided to open a school offering all eight grades in a one-room situation. A movable wall was installed in the fellowship hall, allowing the hall to be divided into two classrooms, yet providing flexibility for larger gatherings.



The children of Good Shepherd

All of the interest, commitment, encouragement, planning and waiting was worth it. In January 1979, the congregation called Mr. William Helmreich as its first principal and teacher. At the present time 23 students gather at the feet of their Savior every day to be prepared to "serve him without fear" here and one day in everlasting glory.

Pastor J. C. Seifert

Immanuel, Willmar, Minnesota

"God With Us"

God has been true to his promise encompassed in that lovely name given to our Savior long before His birth — "Immanuel": "God With Us." The Lord has indeed been with Immanuel Lutheran Congregation of Willmar, Minnesota, throughout its existence. It was no coincidence, therefore, that the Lord enabled Immanuel to open the doors of a Christian day school on August 29, 1979, almost exactly 15 years to the day after its founding.

Beginnings are often small as well as difficult. The case of Immanuel Lutheran School was no different. At the 1976 annual voters' meeting, when a CDS Planning Committee was formed, the little flock was still a mission congregation. One year later, in 1977, it voted to become self-supporting. After three years of work, the CDS Planning Committee recommended that the congregation open a Christian day school in 1979, a recommendation that passed by a margin of more than two to one.



Happy Children

Preparations began immediately to ready the church basement as a classroom. Many items of equipment and hours of labor were donated, and gifts were received from neighboring Christian day schools at Delano, Johnson, and Hutchinson, Minnesota. An attractive classroom awaited the 14 students enrolled when they arrived on opening day, August 29, 1979.

For the challenging privilege of teaching these "fortunate fourteen," the Lord sent Miss Cheryl Weber from the 1979 graduating class of Dr. Martin Luther College. She has a full-time job, and more, teaching grades K-8, since all grades except the fourth are represented. But what a joy to lead the lambs of Jesus into the saving truths of his Word day by day! She shares that joy with five mothers who come to help her with the kindergarten children.

In a city of some 16,000, which has five other Lutheran congregations, all of them considerably larger, and several other Lutheran congregations in the surrounding countryside, our small congregation at Immanuel is the only one with a Christian day school. Some folks at Willmar and elsewhere may consider us foolhardy, but we believe that the same Lord and Savior who has richly blessed us for 15 years and who has given us the duty and privilege of feeding his lambs, surely will not forsake us.

Pastor C. L. Reiter

God Accomplishes Great Things!

Immanuel Lutheran School, Waupaca, opened its doors on August 27, 1979. What led to the founding of this new Christian day school?

In March 1972 the church received a gift of \$100 for a "School Building Fund." At the time, several Immanuel children were enrolled in St. Peter Lutheran School, Weyauwega. Early the next year, a 5.3-acre tract of land was purchased for a new church, but large enough "in case the congregation ever decides to begin its own school." In 1976 Immanuel Congregation began to pay 50 percent of the tuition for its children attending St. Peter's School.

A revised constitution and bylaws, adopted by the congregation in 1977, called for the establishment of a Board of Education which was to "administer, manage, and promote" the educational agencies of the church. The Board of Education soon learned that prospective members often were asking, "Does Immanuel have a school? Is it planning to begin one?"

As more children enrolled at St. Peter School, the board decided to study the cost of operating a bus. It concluded that it would be better to invest in a school than operate a bus,

better to pay teachers' salaries than buy gasoline, better to pay for school utilities than buy tires and pay for engine repairs.

In the spring of 1978 the board began studying the feasibility of starting a Christian day school. At the fall quarterly meeting in 1978, it was decided to follow the board's three-part recommendation: 1. Establish a Christian day school, 2. begin the school by the fall of 1979, and 3. acquire relocatable classrooms, if available.

When word was received that three relocatable classrooms were available in Germantown, Wisconsin, each with its own electric furnace and air conditioning, the congregation purchased all three for \$3,000. On December 9, 1978, with a wind-chill factor of minus 17 degrees, 25 men left Waupaca bound for Germantown. In 12 hours, the three classrooms were dismantled and loaded onto three semitrailers, and transported to Waupaca! The next day one of the buildings was reassembled. And in just three more days, the other two classrooms were erected next to the church. During the winter the work continued. In spring an L-shaped corridor was built to tie the three classrooms together and connect them to



Grades 1-8

the church. In all, the cost was less than \$20,000.

On August 19, the new school was dedicated and its three teachers were installed. They are Mr. Paul Kaiser, principal and teacher of the upper grades; Mrs. Edward Coe, teacher in the lower grades; and Mrs. John Brandt, called to teach kindergarten.

August 20 was another big day, school registration. What a thrill to have 47 children register in kindergarten through grade 8, with all grades represented. When school began one week later, two more children joined the kindergarten class, and on September 17, three more children enrolled, bringing the total enrollment to 52!

What great things God accomplishes through his people.

Pastor James Diener

Beautiful Savior, Grove City, Ohio

"There Is A Time . . ."



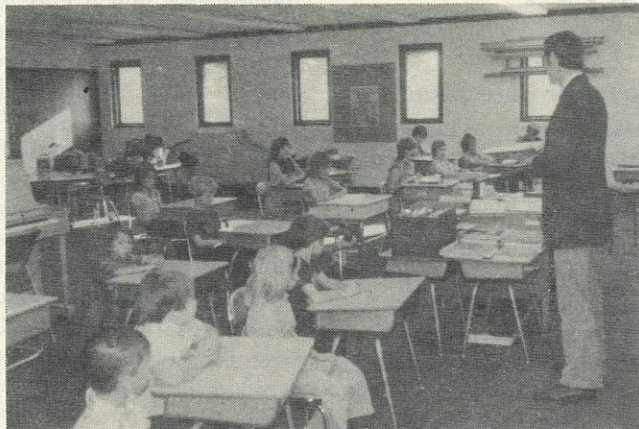
Pastor Ahlborn, Mary Johne and pupils

"There is a time for everything and a season for every activity under heaven," Ecclesiastes 3:1. This word of God also applies to the work that we do in his kingdom. And so it was with the Christian day school Beautiful Savior of Grove City, Ohio, opened this fall.

Interest in a school of its own grew steadily throughout the early seventies. When Pastor Ahlborn was called in 1975, he was asked to work towards opening a school.

Meetings to gauge congregational interest were held in 1976, and various members began sending their children to St. Paul's Lutheran School in Columbus. In May 1978 a special school fund was begun and a target date set. By October it was evident the financial goal could be met. We began calling, and in June 1979 God gave us a teacher from DMLC, Mary Johne. She

A Close Timetable



Mr. Zahn and his pupils

Good Shepherd Lutheran School was something of a foregone conclusion when Good Shepherd Congregation organized in 1976, since most of its members had previously experienced the blessings of a Christian day school. In the fall of 1977 it appeared that a school would be opened the following September. But the Good Shepherd had a somewhat different timetable in mind.

A rash of problems delayed the start of the building program and caused it to move slowly even after it began. By February 1978 it was evident construc-

tion would not be finished in time. Since the only facilities available to the congregation were rented banquet rooms at a Holiday Inn on Sunday mornings, the congregation voted to postpone starting the school until the fall of 1979. Even then, the timing was very close, since the building was not ready for occupancy until the first Sunday in August.

In January of this year the congregation called Mr. Ronald Zahn, a man with 19 years of teaching experience, as its principal-teacher. The congregation also engaged the services of a teacher-aide from within the congregation. She is Mrs. Charles Skeels.

On opening day, 18 children were enrolled in kindergarten through eighth. Only the second grade has no students. The students comprise 62 percent of the congregation's school-age children. They previously attended seven different schools.

The initial steps may have appeared faltering to any casual observer. But we of Good Shepherd Congregation know that the Good Shepherd has been with us all the way. He provided a teaching staff. He it was who set before the congregation the task and opportunity of providing a truly God-pleasing education for its children and supported it in its decisions. He also remains our Good Shepherd. To Him be praise and glory!

Pastor D. N. Rutschow
Teacher Ronald Zahn

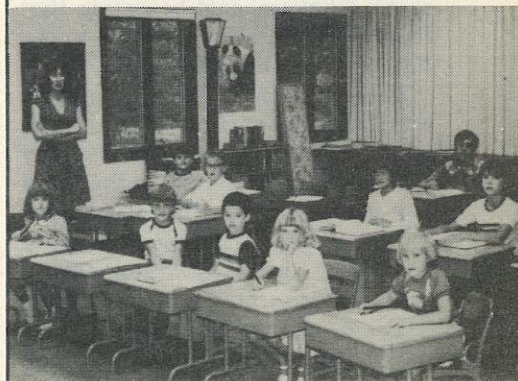
Pastor Marvin J. Ahlborn

A Banner Day

August 27, 1979, was a banner day for Peace Evangelical Lutheran Church, Granger, Indiana. It was the first day of its own day school.

Peace Congregation was organized in December 1971. Since all charter members had a Lutheran background, a day school was among the early priorities. Already in 1973 a projection was made to open a one-teacher school by 1977. This was later revised to 1975 and then to the fall of 1978. But when we were all set, it was too late to call a teacher, and we had a change in pastors. However, in the fall of 1978 we began work in earnest by calling our first teacher. After three calls were returned, we turned to the Assignment Committee. We were granted a 1979 graduate of Dr. Martin Luther College, Miss Cathryn Cares, who is now our teacher.

In the meantime, our parents had been surveyed about possible pupils. The response was encouraging. What is more, most of the equipment needed to start the school was donated by various members, and others gave of their time to repair and refinish used equipment. When it was found that a few pupils had no transportation, volunteers came forward to provide transportation.



Miss Cares' class

So, after much work and more praying, Peace Lutheran School opened on August 27, 1979, with 12 pupils. We are firmly convinced that the Lord will continue to bless our efforts.

Pastor Wayne A. Meier

The Lord's Prayer

The Third Chief Part of Luther's catechisms expounds the Lord's Prayer.

The Small Catechism

In instructions you memorized Luther's explanation of the Lord's Prayer as given in his Small Catechism. Re-reading it is a heartwarming experience for the thought is expressed again and again that we are coming as dear children to a dear heavenly Father.

In the *Address* Luther puts it this way: "God would by these words tenderly invite us to believe that he is our true Father, and that we are his true children, so that we may with all boldness and confidence ask him as dear children ask their dear Father."

In the *First Petition* we learn to pray: "To this help us, dear Father in heaven! . . . From this preserve us, heavenly Father!" In the *Second Petition* we are assured that "our heavenly Father gives us his Holy Spirit. . . ." In the *Fifth Petition* we are urged to pray "that our Father in heaven would not look upon our sins. . . ." In the *Seventh* we pray "as the sum of all, that our Father in heaven would deliver us. . . ." The word Amen in the *Doxology* teaches me "that I should be certain that these petitions are acceptable to our Father in heaven and heard. . . ."

These words of Luther reveal a spirit totally different from that of the church in which he grew up. Not only the common people but even the clergy had totally forgotten the exhortation of Paul to the Corinthians: "So what shall I do? I will pray with my spirit, but I will also pray with my mind" (NIV), or as the KJV puts it: "I will pray with the spirit, and I will pray with the understanding also" (1 Corinthians 14:15). Though these words of Paul refer first of all to praying in an unknown tongue, they apply equally as well to mechanical prayer, prayers counted by fives and tens. It is clear that Luther's explanation teaches the heart to pray as Christ would have us pray.

The Large Catechism

In the Large Catechism Luther first of all seeks to broaden our understanding of prayer itself. "Before we explain the Lord's Prayer," he states, "it is most necessary first to exhort and incite people to prayer, as Christ and the apostles also have done. And the first matter is to know that it is our duty to pray because of God's commandment." Referring to the Second Commandment, Luther reminds us: "Let no one think that it is all the same whether he pray or not. . . . This he [God] requires of us, and has not left it to our choice."

Luther continues: "In the second place, we should be the more urged and incited to pray because God has also added a promise, and declared that it shall surely be done to us as we pray."

Then, speaking of the Lord's Prayer directly, Luther teaches that we ought to pray the Lord's Prayer because God himself has given us the words of this prayer. "Hence there is no nobler prayer to be found upon earth. . . ." Let us now turn to the individual petitions.

Hallowed be thy name

According to the Large Catechism we need to pray this petition because, though God's name is always holy in its nature, we do not always use it as something holy. We therefore must pray that it "may also be and remain holy with us upon earth and in all the world."

God's name is treated as something holy among us "when both our doctrine and life are godly and Christian. . . . It is profaned when men preach, teach and speak in the name of God what is false and misleading. . . . Also when men by swearing, cursing, conjuring, etc., grossly abuse the holy name. . . ." Also by an openly wicked life and works when "those who are called Christians and the people of God are adulterers, drunkards, misers, envious and slanderers. . . ." In this petition, then, we pray for that which God requires of us in the Second Commandment.

Thy kingdom come

"Just as the name of God is of itself holy, . . . so also his kingdom comes of itself, without our prayer. Yet we pray nevertheless that it may come to us, that is, prevail among us and with us, so that we may be a part of those among whom his name is hallowed and his kingdom prospers."

But what is the kingdom of God? "Nothing else than what we learned in the Creed, that God sent his son Jesus Christ, our Lord, into the world to redeem and deliver us from the power of the devil, and to bring us to himself, and to govern us as a King of righteousness, life and salvation against sin, death and an evil conscience. For which end he has also bestowed his Holy Ghost, who is to bring these things home to us by his holy Word, and to illumine and strengthen us in the faith by his power."

Luther also points out that this is a mission prayer. "We pray that both we who have accepted it may abide and daily grow therein, and that it may gain approbation and adherence among other people and proceed with power throughout the world, that many may find entrance into the Kingdom of grace. . . ."

Thy will be done on earth as it is in heaven

The *Third Petition* alerts us that "we shall have to suffer many thrusts and blows . . . from everything that ventures to oppose and prevent the fulfillment of the two petitions that preceded." The greatest enemy is Satan, but he has many allies, for he "marshals all his subjects and, in addition, enlists the world and our own flesh as his allies." Therefore, even though we have accepted and believe the Word of God, "there is just as great need, as in all others, that we pray without ceasing: Dear Father, thy will be done, not the will of the devil and of our enemies. . . . And grant that we may bear with patience and overcome whatever is to be endured on that account, lest our poor flesh yield or fall away from weakness or sluggishness."

Give us this day our daily bread

Luther calls this a wide-open prayer, "for when you mention and pray for daily bread, you pray for everything that is necessary in order to have and

enjoy daily bread and, on the other hand, against everything which interferes with it. . . . This petition includes everything that belongs to our entire life in the world, because on that account alone do we need daily bread."

We are reminded that it also includes civil government: "And there is, indeed, the greatest need to pray for temporal authority and government, as that by which most of all God preserves to us our daily bread and all the comforts of this life." Again Luther points his finger at Satan as the one who "prevents and hinders the stability of all government and honorable, peaceable relations on earth." He also speaks directly to us when he says: "How much trouble there is now in the world only on account of bad coin, yea, on account of daily oppression and raising of prices. . . ."

And forgive us our trespasses, as we forgive those who trespass against us

"This part," Luther says, "relates to our poor miserable life . . . which is not without sin. For we still stumble daily and transgress because we live in the world among men. . . . Besides, we have Satan at our back. . . ." In this prayer we do not pray as though God had not forgiven us our sins, but "that we may recognize and accept such forgiveness." In the weakness of our flesh we need that assurance daily.

The words "as we forgive" trouble many. Reading Luther's Large Catechism helps for he points out that this is not a condition imposed by God, but a sign that should fill our hearts with assurance. "If you forgive, you have this consolation and assurance, that you are forgiven in heaven, not on account of your forgiving . . . but in order that he (God) may set this up for our confirmation and assurance for a sign alongside the promise which accords with this prayer, Luke 6:37: 'Forgive, and ye shall be forgiven.'"

And lead us not into temptation

Temptations, we read in the Large Catechism, are of three kinds: of the flesh, of the world and of the devil. "Great and grievous, indeed, are these dangers and temptations which every Christian must bear . . . so that every hour . . . we are moved to cry out and to pray that God would not suffer us to become weary and faint, and to relapse into sin, shame and unbelief.

Temptations there will always be. How, then, does the Lord answer this prayer? "When he gives us power and strength to resist — the temptation, however, not being taken away or removed." Luther is right when he concludes: "There is no help or comfort except to run hither and to take hold of the Lord's Prayer. . . ."

But deliver us from evil

To begin with, Luther discusses the original text. He says: "In the Greek text this petition reads thus: Deliver or preserve us from the Evil One, or the Malicious One; and it looks as if he [Jesus] were speaking of the devil, as though he would comprehend everything in one, so that the entire substance of all our prayer is directed against our chief enemy." Included, however, is also "whatever evil may happen to us under the devil's kingdom."

Luther concludes: "Hence you see again how God wishes us to pray to him also for all the things which affect our bodily interests, so that we seek and expect help nowhere else except in him."

Amen

"Thus God has briefly placed before us all the distress which may ever come upon us," Luther writes in explaining the *Conclusion*, "so that we might have no excuse whatever for not praying. But all depends upon this, that we learn also to say *Amen*, that is, that we do not doubt that our prayer is surely heard, and (what we pray) shall be done. For this is nothing else than the word of undoubting faith, which does not pray at a venture but knows that God does not lie to him since he has promised to grant it."

That's the way to pray!

H. Wicke

Our Savior of Pomona Twenty Years Old

On August 19, 1979, members, friends and former members of Our Savior Lutheran Church of Pomona, California, paused to thank and praise God for 20 years of his grace.

The first WELS service in the Pomona area was held in 1957 by Pastor Paul Heyn. After worshiping for some time in a rented house, the congregation purchased the present three-acre site for \$18,000. On August 30, 1959, Our Savior Church was dedicated. Cost of the project was \$44,000.

From the very beginning, the congregation was also interested in starting a Christian day school. The school was opened in 1961 with grades 1-4. Later a kindergarten and the upper grades were added. At present about 60 students attend the school.

In 1972, having resolved a divisive charismatic issue and being faced with a declining enrollment in a demographically changing area, the congregation nevertheless decided to continue its work in Pomona. Since 1973, financial assistance has been provided by fellow Christians of the Wisconsin Synod. Fruits of that investment are being realized in increased school enrollment, child baptisms, and adult baptisms and confirmations.

So it was with hearts grateful to the Lord and to the other members of the WELS that Our Savior Congregation on August 19 reviewed its past 20 years. Pastor Gerald Geiger, a former vicar, preached the sermon and Pastor Paul Heyn, the founding pastor, read the Scripture lessons. The service was

followed by a BBQ and a slide presentation of the congregation's history. The congregation has been served by Pastors Paul Heyn, Daniel Sabrowky and James Humann.

SUMMER QUARTER IN ISRAEL '80 Wisconsin Lutheran Seminary

Wisconsin Lutheran Seminary is conducting its second Summer Quarter in Israel during the summer of 1980. Approximate dates are July 22 to August 29. Graduate credit in Biblical geography and archaeology (7½ credits) are offered to pastors, men teachers and Seminary students of the WELS-ELS fellowship. A limited number of non-credit participants, including the wives of enrolled students, may apply. The program includes approximately 20 days of field archaeology at Tel Michal and 15 days of travel to Biblical sites throughout the Holy Land. A limited number of scholarships are available to applicants. The 1980 staff includes Profs. J. Jeske, A. Panning, E. Wendland, J. Gerlach, R. Balge and J. Lawrenz. Interested parties should write as soon as possible to:

Dr. John C. Lawrenz, coordinator
WLS-SQ1 '80
2711 Hardin Street
Saginaw, Michigan 48602

Direct from the Districts

MICHIGAN

Reporter Edward Schaewe

A Family Celebration at Benton, Harbor, Michigan

Good Shepherd Congregation of Benton Harbor, Michigan, on August 19, 1979, surprised its pastor, Rev. Waldemar J. Zarling, in a special service of thanksgiving and praise for the 40 years the Lord had granted him in the preaching ministry.

A unique feature was that the congregation had invited the five sons of Pastor Zarling to take charge of the service and the following reception. Two of his sons preached the sermon; a third son, serving as vicar at Morton Grove, Illinois, played the organ; and a fourth son served as liturgist. A fifth son served as master of ceremonies at the reception. It was indeed a family affair.

Pastor Zarling has served Good Shepherd Congregation in Benton Harbor since it began as a mission in 1955. Last fall the congregation opened a Christian day school under his leadership. Since 1969 Pastor Zarling has also served as president of the Michigan District.

We wish him the Lord's rich blessings!

Parsonage and Teacherage

When a home on an acre of land adjoining the church property became available recently, Grace Ev. Lutheran Congregation of Muskegon, Michigan, purchased it as a home for its pastor. This made it possible for the principal of Grace Lutheran School to move into the former parsonage. Thus a long-standing need was filled, since the congregation had never owned a teacherage of its own. The pastor of Grace Lutheran Church is William Hein, and the principal of Grace Lutheran School is Douglas Fillner.

Grace Christian Day School, begun in the early sixties, has an enrollment of 44 students and a staff of three teachers. About half of the students are members of a neighboring ELS congregation in Holton, Michigan, which

Grace Congregation works together with in many areas of church work. Grace Congregation of Muskegon numbers 265 communicants.

Pastor Hein's Twenty-fifth

Grace Ev. Lutheran Church of Muskegon, Michigan, observed the 25th anniversary of Pastor William Hein's ordination on July 8, 1979. At the same time they also took note of Pastor and Mrs. Hein's 25th wedding anniversary. Pastor Daniel Westendorf preached for the occasion, and Pastor James Olsen served as liturgist as well as master of ceremonies at the following reception.

Pastor Hein previously served congregations at Faith and Dupree, South Dakota (1954-57); Minocqua and Woodruff, Wisconsin (1957-66); and Caladonia, Wisconsin (1966-76).

Pastor and Mrs. Hein have four sons, two of whom are enrolled at Northwestern College, Watertown, Wisconsin.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Pastor M. Putz Observes 25 Years in the Ministry

In a service of praise built around W. Franzmann's paraphrase of the *Te Deum*, the members of Redeemer Lutheran in Fond du Lac, Wisconsin, together with conference brethren and invited guests, thanked the Lord on July 29, 1979, for granting Pastor Marvin A. Putz 25 years in the preaching ministry. Pastor M. Janke conducted the service and a classmate, Pastor Richard Mueller, preached the sermon on Isaiah 52:7, "The Beauty of a Minister of Jesus Christ."

Pastor Putz was born in Fountain City, Wisconsin, on November 20, 1927. He graduated from Wisconsin Lutheran Seminary in 1954. In July of that year he was ordained and installed at Grace, Casa Grande, Arizona. His first charge also included Emmanuel, Coolidge, Arizona. Other parishes served by him during his 25-year ministry include: St. Paul's of Valley City, North

Dakota, St. John's of Tappan, North Dakota, and Ascension of Moorhead, Minnesota (1960-67); Redeemer of Mandan, North Dakota, First of Winnett, Montana, and Faith of Melstone, Montana (1967-73); Mountain View, Great Falls, Montana (1973-75); and Redeemer of Fond du Lac, since 1975.

In addition to his pastoral duties, Pastor Putz has served on the Synod's Board of Trustees, as visiting elder, and as a member of a district stewardship board, a district evangelism committee, and the board of the Synod's former Academy in Mobridge, South Dakota.

Pastor and Mrs. Putz were married in 1952. She is the former Edna Miller. They have six children.

Miss Alma Ihlenfeldt Retires

On July 8, 1979, the members of Zion Ev. Lutheran Church, Morrison, Wisconsin, gathered for an afternoon of fellowship to honor Miss Alma Ihlenfeldt. Miss Ihlenfeldt retired from the teaching ministry at the end of the past school year, having served in the ministry for 42 years, the last 34 at Zion.

Pastor W. Loescher used the words of Psalm 78:1-7 to set the spiritual tone for the day, and Principal D. Dast served as master of ceremonies.

Prior to her service at Morrison, Miss Ihlenfeldt served in the Christian day schools of St. John's of Maribel, Immanuel of La Crosse and St. John's of Oakwood, all in Wisconsin. In her retirement she will continue to live in Morrison, the place where she was born and where she taught for so many years. May the Lord graciously reward her faithful labors in bringing the little lambs of the church to the Lord Jesus!

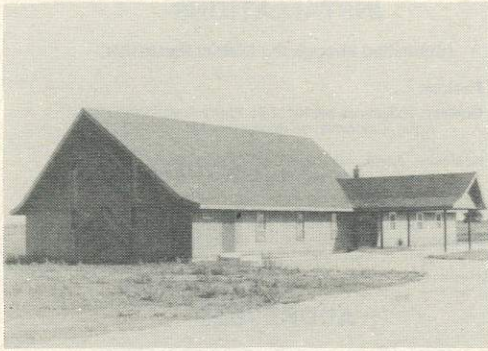
WESTERN WISCONSIN

Reporter Harold Sturm

Yes, They Built Their Own Church

August 5, 1979, marked a momentous day in the history of Christus Ev. Lutheran Church of Richmond, Wisconsin. On that day, the members were privileged to dedicate their new church and fellowship hall to the glory and service of their God.

For the previous 88 years of their history, the members of Christus had



Christus Church, Richmond, Wisconsin

worshiped in a 55' x 20' building in Richmond. And although this building still served the worship needs of the congregation, more room was desperately needed for the Christian education of the youth.

The congregation of about 100 communicant members decided to meet this need by constructing a 100' x 36' church and fellowship hall on five acres of land the congregation had previously purchased about one-half mile west of Richmond. In order to keep costs at a minimum, the congregation decided to construct the new building itself. All work, with the exception of the septic system, laying the carpet and installing the pews, was done by the members. Ground was broken in August of 1978, work continued through the winter, and the church was ready for use less than a year later.

In the church proper, which measures 36' x 55', the congregation was fortunate to be able to use the altar, pulpit, baptismal font and windows from the old church. The fellowship hall, 36' x 40', is easily divided into four classrooms for Sunday-school and vacation-Bible-school use. The total cost of the building, including furnishings and parking lot, was about \$65,000.

Christus Congregation is no stranger to this kind of effort. In May 1977 the congregation dedicated a new parsonage, which was also built largely through its own efforts.

Thus it was with a special sense of gratitude to the Lord that the congregation gathered to dedicate its new church August 5. Pastor Donald F. Bitter, president of the Western Wisconsin District, in a sermon on Genesis 28:10-22, told the congregation, "This is the House of God and This is the Gate of

Heaven." Rev. Robert W. Jordan, the present pastor of the church, read the liturgy. The congregation was fortunate to have with them two of their former pastors and several pastors who had served during vacancies.

Truly, with God's blessing, Christus can continue serving the Lord in his kingdom on earth!

St. Paul's of Tomah Dedicates School Addition

"What a difference a year makes!" For St. Paul's Lutheran Church of Tomah, Wisconsin, that becomes very evident when comparing 1979 with 1978. And yet there is also something

very much the same. God's blessings were evident as the members of St. Paul's broke ground for their additional school facility on August 27, 1978. They were conscious of the same blessings a year later when on August 26, 1979, they dedicated a concrete-block addition. This addition provides two additional classrooms, a principal's office and a junior-high-school-size gymnasium. St. Paul's thanks God for the wonderful blessings of these past two years.

St. Paul's School has a staff of nine teachers in grades K-8. The enrollment stands at 257. Principal of the school is Mr. David Fehlauer.

The LCMS 1979 Convention

In the previous issue of *The Northwestern Lutheran* your attention was called to the mission emphasis of the Missouri Synod's 1979 convention. In this report we would like to acquaint you with other decisions made by the Lutheran Church-Missouri Synod at its July 6-12 convention in St. Louis, Missouri. Observers for our Wisconsin Evangelical Lutheran Synod were Pastors M. Janke and H. Wicke, both members of the Synod's Commission on Inter-Church Relations.

The 1979 Missouri Synod convention was indeed a mission convention. Plans, if successfully carried through, will live up to the convention theme, "God Opens Doors." The convention, among other resolutions, voted to open 10 new overseas mission fields during the eighties and to recruit large numbers of workers for various ethnic and special ministries at home and abroad. The convention also authorized a major fund-raising effort with a goal of \$40 million to be pledged by the time of the 1981 synodical convention.

The Lutheran Church-Missouri Synod did indeed vote to walk through many open doors, but also refused to walk through others. In his opening words President J. A. O. Preus stated: "We have behind us a long and difficult controversy." We, too, recognize that progress has been made, but we must point out that the main source of difficulty, the matter of church fellowship, has not as yet been settled.

Among positive resolutions that had

strong doctrinal implications were such as the following: 1. The decision that the Missouri Synod set up its own synodical deaconess program at Concordia College, River Forest, Illinois. Publicly stated was the opinion that the present program as sponsored by Valparaiso University left much to be desired doctrinally. 2. The decision not to participate in producing a pan-Lutheran catechism. 3. A reaffirmation not to accept Seminex graduates into pastorates of the Missouri Synod except through the colloquy program. 4. A reiteration of the synod's cautionary stand on the charismatic movement. 5. The decision to publish its own new hymnal. 6. The decision gradually to phase out the arrangement of having its pastoral candidates in Western Canada trained at the LCA seminary in Saskatoon.

Decisions such as the above are indeed encouraging. What is disturbing, however, is that no disciplinary actions were proposed relative to the theological department at Valparaiso, concerning Seminex graduates presently serving in some synodical districts without having passed through the colloquy program, or concerning clergy and members of the Missouri Synod presently advocating and taking part in the charismatic movement. Without doctrinal discipline, these are sores which will continue to fester in the body of the Lutheran Church-Missouri Synod.

(Continued on next page)

LCMS Convention (cont.)

Church Fellowship

The matter of church fellowship was of prime concern to your WELS observers since it was on the doctrine of fellowship that the WELS severed its relationship with Missouri in 1961.

During 1978 the members of the Missouri Synod's Commission on Theology and Church Relations and its staff conducted 56 "Formula for Concord" conferences throughout their synod. The purpose was "to receive input from the workers in the Synod on the subject of fellowship." In its report to the convention, the CTCR stated: "The discussions held at the conferences made it clear that considerable confusion exists within the Synod on the question of fellowship. This may be due in part to the fact that in recent years serious attention has not been given to a thorough study of the Biblical and confessional principles of fellowship. . . . For example, there is some confusion regarding the Biblical basis for the Synod's traditional repudiation of the sin of unionism. This uncertainty has left many troubled by the inconsistencies they see in their own decisions on fellowship matters, as well as inconsistencies in decisions made by other pastors and congregations. The commission feels strongly that unless pastors, congregations, and church bodies operate with mutually recognized and accepted principles on the basis of which they practice fellowship, only confusion and disharmony will result." We agree, and the decisions of the 1979 convention are evidence of that.

Two resolutions to suspend fellowship with the American Lutheran Church were voted down, and the resolution to continue in protesting fellowship with the American Lutheran Church, a condition entered upon in 1977, was adopted by an overwhelming vote of 861 to 147. Though statements were made on the floor of the convention to the effect that no real basis for fellowship continues to exist and that the doctrinal situation in the American Lutheran Church is worse than what appears on the surface, the recommendation of the Missouri Synod's CTCR to continue in protesting fellowship carried easily.

The only new provision in the resolu-

tion to continue in protesting fellowship with the American Lutheran Church was the decision to prepare Bible studies on the subject of fellowship for distribution in late 1979 and to prepare a detailed statement on the doctrinal differences between the LCMS and the ALC to be ready in 1980. Their purpose, as officially stated, is "to strive for a greater consensus as to the meaning of fellowship." The CTCR also assured the convention that it intended "to complete its report on the nature and implications of the concept of fellowship prior to the 1981 convention." It is our sincere hope that this report will be based firmly on Scripture and not simply reflect a consensus opinion.

In a related issue, continued participation in the LCUSA, the motion to continue such participation, though on a limited scale, passed almost unanimously. Our question is how this action, which involves the Missouri Synod in joint church work with the American Lutheran Church and the Lutheran Church in America, upholds the Scriptural principles of fellowship. It is our conviction that Missouri's recent return to orthodox teaching on the authority and inerrancy of Scripture will have been a battle fought in vain unless that synod takes the next step and fully returns to the Scriptural principles of fellowship.

M. Janke
H. Wicke

NWC CHRISTMAS CONCERT

Northwestern College; Watertown, Wisconsin, will present its annual Christmas concert in the Music-Auditorium on Sunday, December 9, 1979, at 7:30 p.m.

Wm. Birsching

DMLC ANNOUNCES BRITISH ISLES STUDY-TOUR PROGRAM

As part of the 1980 summer session, Dr. Martin Luther College is offering a British Literature and Culture Travel-Study Program sponsored by the English division. This six-week tour will provide for travel and study in England, Scotland, Wales and Ireland, and briefly, if literary connections permit, on the continent. The program is open to anyone eligible to enroll in the college or its summer session. Professors Martin Schroeder and Morton Schroeder will guide participants in exploring significant aspects of British literature and culture, including natural areas and specific places, such as cathedrals, museums and theaters. Participants may earn six semester hours of credit or may audit the program. The tour will begin mid-June and end late July. The current estimated cost for transportation, food and lodging is \$1650.

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

DIRECTOR OF SPECIAL SERVICES
Dr. Martin Luther College
Box 417
New Ulm, MN 56073

INSTALLATIONS

(Submitted through the District Presidents)

Pastors:

Godfrey, William, as pastor of St. Paul's First, North Hollywood, California, on September 16, 1979, by M. Nitz (AC).
Kobleske, Roger, as pastor of Ocean Drive, Pompano Beach, Florida, on September 16, 1979, by R. Wiechmann (SA).
Krause, Donald A., as pastor of Redeemer, Pierre, South Dakota, on September 30, 1979, by D. Hrobsky (DM).
Raddatz, Ronald H., as pastor of St. John's, Sturgis, Michigan, on September 23, 1979, by J. Dolan (MI).

ADDRESSES

(Submitted through the District Presidents)

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Jahnke, Gene E.
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Krause, Donald A.
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Phone: 314/474-8755
Marks, Harry W., Jr.
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Mischke, President Carl H.
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Lake Orion, MI 48035
Rouse, Wayne L.
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Downer's Grove, IL 60515
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Kowloon, Hong Kong
Schulz, Martin W.
4031 S. 68th Street
Milwaukee, WI 53220
Stadler, Richard H.
1174 Bellows Avenue
West St. Paul, MN 55118

Teacher:

Schwartz, Melvin
431 Filweber Court Apt. 2
Antioch, IL 60002

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.

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: November 13, 1979.
Place: St. James, Portage, Michigan; J. Dolan, host pastor.
Preacher: K. Biedenbender; P. Bell, alternate.
Agenda: Exegesis of Revelation 20:7ff; D. Valleau; The Test-Tube Baby, Artificial Insemination: How Should We View Them? H. Peter; Casuistry; Conference Business.
 R. Raabe, Secretary

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

SOUTHERN PASTORAL CONFERENCE

Date: November 12-13, 1979; 1:00 p.m.; Communion service at 7:00 p.m.
Place: Grace Ev. Lutheran, Oskaloosa, Iowa; W. Davidson, host pastor.
Preacher: C. Palenske; N. Varnum, alternate.
Agenda: Exegesis of 1 Thessalonians 3: R. Zehms; The Laying on of Hands: What is it for? L. Lucht; Part Five: Current Reformed Thinking and Conservative Reformed Elements: Prof. E. Fredrich, R. Maurice discussion leader; Casuistry.
 L. Lucht, Secretary

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

REDWOOD FALLS PASTORAL CONFERENCE

Date: November 27, 1979.
Place: Christ Lutheran, Marshall, Minnesota.
Preacher: O. Lemke; G. Maas, alternate.
Agenda: Reformed Theology in American Lutheranism: J. Stellick; *Formula of Concord*, Art. VI: P. Schlenner; Genesis 8:15-9:7: P. Werner; Review of Catechism Exposition: D. Miller.
 R. Hellmann, Secretary

MANKATO PASTORAL CONFERENCE

Date: December 4, 1979; 9:00 a.m. Communion service.
Place: St. Peter Lutheran, St. Peter, Minnesota.
Preacher: L. Holz; alternate, T. Kutz.
Agenda: Exegesis of 1 Corinthians 3:16ff.; T. Kutz; 1 Corinthians 4: F. Fallen; The Charismatic Movement; O. Lindholm; Conference Business; Questions of Casuistry.
Note: Please excuse full or part-time to the host pastor, O. H. Lindholm.
 W. E. Wagner, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: November 12, 1979; 9:00 a.m. Communion service.
Place: St. John's Lutheran, Newtonburg, Wisconsin; K. Haberkorn, host pastor.
Preacher: H. Bauer; P. Borchardt, alternate.
Agenda: Exegesis of Isaiah II; H. Krause; Sermon Study: V. Dobberstein; *Formula of Concord*, Article VI; C. Rosenow; *Formula of Concord*, Articles VII and VIII; T. Deters.
 P. J. Damrow, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: November 13, 1979; a.m. Communion service.
Place: St. John's, 437 Turner Street, Wrightstown, Wisconsin; C. Klein, host pastor.
Preacher: P. Kassulke.
Agenda: Exegesis of Psalm 15; P. Kassulke (Psalm 16: A. Schabow); Exegesis of 1 John 2: R. Christman (1 John 3: C. Paged); Divorce and Remarriage: G. Schapekahn (Practical Presentation of Premarital Counseling: R. Pankow).
 R. Ash, Secretary

SOUTHEASTERN WISCONSIN

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

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. Stahlecker, alternate); Reports by District Committees; Institutional Mission Work.
Note: Excuses may be made to host pastor or secretary.
 J. Schroeder, 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

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: December 4, 1979; Communion service at 9:00 a.m.
Place: St. John's Lutheran, Lomira, Wisconsin; N. Retzlaff, host pastor.
Preacher: E. Kitzrow; T. Knickelbein, alternate.
Agenda: Exegesis of 2 Timothy 2:1-13 (cont.); F. Gilbert; Exegesis of 2 Timothy 2:14-26; T. Horneber; The Moral Implications of Artificial Insemination (cont.); E. Schewe; The Role of the Pastor's Wife: L. Pautz; *Formula of Concord*, Article XI, Of God's Eternal Foreknowledge and Election: P. Pankow.
 J. Castillo, Secretary

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Michigan Lutheran Seminary is interested in engaging the services of a person with the ability to supervise maintenance personnel, to maintain the school's buildings and grounds, and to assist in the purchasing of maintenance supplies. Some knowledge of electrical, plumbing, roofing, carpentry and boiler work is needed.

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Recommendations of prospective candidates who are interested are welcomed. If interested please write:

Mr. Steven Dallman
 Business Manager
 Michigan Lutheran Seminary
 2128 Court St.
 Saginaw, Michigan 48602

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. Stroth, 7409 E. 118th Place, Kansas City, Missouri 64134, or call collect 816/765-0624.

COMMUNION WARE

Ascension Mission Congregation, Plymouth, Minnesota, is looking for a chalice and a ciborium. If your congregation has an old one which it is not using, please contact Pastor Jon Stern, 1803 Hwy. 101 N. No. 217, Plymouth, Minnesota 55447; phone: 612/475-0879.

SERVICE FOR THE DEAF

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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
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		Rice Lake
Wyoming	Casper*
British Columbia	Vancouver*
Ontario	W. Ottawa
		Toronto*

*Denotes exploratory services.

TIME AND PLACE

HELENA, MONTANA

Reporting a change in place and a change in time for WELS exploratory services in Helena, Montana. Sunday school is at 8:30 a.m. Sundays, and worship service at 9:30 a.m., both at the American Legion Post No. 2 at the corner of Custer and Villard Avenues. Adult Bible class is at 8:30 a.m. at the District Missionary's residence, 965 Motsiff Road, Helena, MT 59601. Loyal Schroeder is the District Missionary serving this exploratory group. His telephone number is 406/443-6326.

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).

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.

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.

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.

PORT WASHINGTON, WISCONSIN

Exploratory services are being held every Sunday at 10:30 a.m. in the Knights of Columbus Hall, 107 E. Washington St., Port Washington, Wisconsin (with the exception of the fifth Sunday in the month: Dec. 30/79 and March 30/80). Please send names and information to Pastor Adolph C. Buenger, 1114 Crestview Drive, Port Washington, Wisconsin 53074; phone: 414/284-4037.

CASPER, WYOMING

WELS exploratory services are being conducted in Casper, Wyoming, on Sundays at 7 p.m. at 1130 Donegal. Please contact or send the names and addresses of all who should be contacted to Pastor Philip Schwerin, 4750 Mountain Road, Cheyenne, Wyoming 82001; phone: 307/635-2257.

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