

The Northwestern

Lutheran

October 11, 1981

Ce que nous croyons



This We Believe

我們的信仰



我らかく信ず

DETTA TROR VI

Dies Glauben Wir

Inilah Iman-Pertjaja Kita

Surat Pernyataan tentang Sندی dasar kepercayaan
Gereja Lutheran Ibtirafi di Indonesia



DETTE TROR VI

En Esto Creemos

Diterbitkan oleh:
GEREDJA LUTHERAN IITIRAFI DI INDONESIA
KOTAKPOS NO. 46, SUKABUMI

WISCONSIN EVANGELICAL LUTHERAN





Comments by the Editor

"In His Own Language" — In Luke's account of the first Pentecost, we read: "When they [the visitors to Jerusalem "from every nation under heaven"] heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language." The church has always had to face this matter of different languages — also our Wisconsin Synod.

Did you know that *This We Believe*, our Wisconsin Synod's statement of what it believes, is available through the Northwestern Publishing House in a number of different languages? *Dies Glauben Wir*, the German edition, has been available since 1968. *Detta Tror Vi* is the Norwegian translation, and *Detta Tror Vi* the Swedish. The title of the French version is *Ce que nous croyons*. In Spanish it is called *En Esto Creemos*.

In addition to the above, there are also translations printed in Chinese, Japanese and Indonesian.

We ask the Lord to bless these translations so that those who study them may have the same experience as those early converts in Jerusalem who put it this way, "We hear them declaring the wonders of God in our tongues!"

Latest Enrollment Figures — The total enrollment in our Synod's worker-training schools stands at 2,142. This is 73 less than in the previous school year.

The enrollment at Wisconsin Lutheran Seminary, Mequon, Wisconsin, is 233. Of these, 54 are serving as vicars in our Synod's congregations and 179 are in attendance at the seminary.

Dr. Martin Luther College, our teacher-education school at New Ulm, Minnesota, has an enrollment of 776.

Northwestern College's enrollment is 270, up 15 from last year. Northwestern Preparatory School, which shares the same campus, enrolled 222. This makes for 492 students attending our two institutions at Watertown, Wisconsin.

Michigan Lutheran Seminary, Saginaw, Michigan, has an enrollment of 315. Martin Luther Preparatory School

at Prairie du Chien, Wisconsin, has an enrollment of 326.

The total enrollment figure for NPS, MLS and MLPS is 863.

We wish the faculties and the members of the student bodies the Lord's blessings as they prepare themselves and others for work in the Lord's vineyard.

CEF Needs — The Church Extension Fund, a revolving fund that seeks to meet the facility needs of our mission congregations, is in need of your financial support. Consider the following statistics.

Currently there are 67 missions without their own parsonages. There are also 58 missions that are not funded for worship facilities and 26 that at present are without land. In the eyes of the communities in which these WELS missions are located, this hardly makes for stability. Your contributions to the CEF, however, can help correct this situation. Pray about it!

CALL FOR NOMINATIONS MARTIN LUTHER PREPARATORY SCHOOL

The Board of Control of Martin Luther Preparatory School, Prairie du Chien, Wisconsin, herewith petitions the voting members of the Synod's constituency to nominate qualified candidates for the office of president of Martin Luther Preparatory School, an office which will become vacant upon the retirement of President Oscar J. Siegler at the close of the 1981-82 school term.

Nominees shall be men who have had experience in the preaching ministry of the Wisconsin Evangelical Lutheran Synod, who are in full agreement with the doctrinal position of the Synod, who are committed to Christian education and to the role assigned to Martin Luther Preparatory School by the Synod, who have manifested concern for the spiritual life of youth, who have interest in and ability for administration, financial and business affairs, and who would be able to assume classroom duties in the area of Religion.

All nominations, with as complete pertinent information as possible, should be in the hands of the secretary before November 10, 1981.

Mr. Paul J. Fritze, Secretary
7900 Minnetonka Blvd.
St. Louis Park, Minnesota 55426

REFORMATION SERVICE AVAILABLE

A Reformation Service involving the congregation is available from the *Evangelism Bookshop*. It includes responsive readings, special hymns, Luther's Second Article of the Apostles' Creed, and a special Reformation Litany. This attractive booklet can be ordered from THE EVANGELISM BOOKSHOP, 2537 W. Oakwood Road, Oak Creek, Wisconsin 53154; phone: 414/761-1288. The price for a minimum order of 25 is \$2.25; the price per hundred is \$7.00.

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

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The Cover

Illustrated are the various translations
of *This We Believe*. Authorizing these
translations is evidence that our Wiscon-
sin Ev. Lutheran Synod is concerned not
only with confessing the truth but also
with sharing the truth.

THE NORTHWESTERN LUTHERAN

Editorials

Pressure Jobs The strike of air traffic controllers has drawn special attention to a special aspect of their work — job pressure. Minute by minute these controllers make the decisions that involve the safety of hundreds of air travelers. Life-and-death decisions for so many create pressures. That is beyond dispute.

This periodical does not know or care whether such pressures warrant salaries at the level of federal cabinet posts, certainly also pressure jobs. Our concern is another type of high pressure job, the calling of pastor of the congregation.

Perhaps not minute by minute, but daily and weekly our parish pastors are called upon to make life-and-death decisions. And the life and the death decisions are of the eternal variety!

Sunday after Sunday in the pulpit before the assembled congregation our pastors speak words that are to guide hearers safely through life and death to eternity. Time and again at the lectern before the class of learners our pastors speak on and respond to questions of life-and-death consequences. At any hour, often the latest or earliest hours, our pastors have to respond to the individual member and his very special problem that touches eternal outcomes. That is job pressure in the extreme.

Our pastor does not want the salary of an air-traffic controller or cabinet official. He would be pleased with our readiness to bow with him before the imperative Word, with our willingness to pause when an avoidance of momentary pressure might be in place, and with our sympathy and our prayers for him in his "pressure job."

Edward C. Fredrich

A Spiritual End Run There are clear statements of Scripture which the human mind finds difficult to accept. Among them is the very first verse of the Bible: "In the beginning God created the heavens and the earth." Few people, it seems, want to accept that. Equally difficult to accept, if not more so, is the flat statement of Jesus, "No man cometh to the Father but by me." Again, in a day of divorce as an acceptable alternative to marriage problems, not many divorce-bound spouses want to listen to what Scripture has to say on that subject, much less abide by it.

The typical human reaction to unpopular teachings of Scripture is that of many of the early followers of Jesus who, after hearing some things they did not like, "went back and walked no more with him." They listened to

what they wanted to hear, but when it came to something they did not want to hear, they were turned off.

For those who don't want to listen but who would still like to be counted among the disciples of Christ there is a handy way of evading what Scripture says and still living with one's own conscience. It consists of a retort which is quite often resorted to in these days of rampant false doctrine and heavy emphasis on personal freedom. It goes like this: "It's all a matter of interpretation." This will allow you to believe what you want to believe and to ignore what you don't want to believe. You evade the "hard sayings" of Scripture simply by placing your own interpretation on them.

In his Second Epistle Peter wrote, "No prophecy of Scripture is of any private interpretation." Commenting on this passage, the eminent Lutheran scholar, Dr. R. C. H. Lenski, wrote: "It is not the interpretation of anyone that governs the prophecy, but the prophecy governs the interpretation."

The temptation for anyone who subscribes to the Scriptures is to make them mean what he wants them to mean and thus to remove obstacles to his preferences. That may make for an easy out in some cases, but honesty exposes this tactic as nothing more than a self-serving spiritual end run.

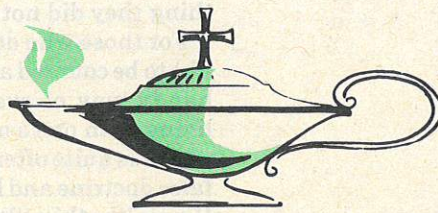
Immanuel Frey

Jerry Falwell's Israeli Fancy One of the first persons Israeli prime minister Menachem Begin is reported to have telephoned after Israeli planes destroyed the nuclear installation in Iraq was the TV evangelist Rev. Jerry Falwell. He wanted to assure Rev. Falwell that the Israeli raid was only a defensive strike to forestall a potential nuclear attack on Israel. Prime minister Begin knows he has a strong American ally in Jerry Falwell; he cultivates that support.

Jerry Falwell has stated that God has raised up America for two purposes: to evangelize the world, and to protect his people, the Jews. He believes that America should be for the Jews because "God is for the Jews." The fact that the Jews now occupy much of the Holy Land confirms him in this opinion.

Falwell is another millennialist who believes that Jesus will come to Palestine before Judgment Day, set up an earthly kingdom with a capitol in Jerusalem, and reign there for a thousand years. In that millennium the Jews as a nation are to occupy center stage. Millennialists hold that the land of Palestine must be restored to the Jewish nation, otherwise God's promises to his ancient people will be broken. There are only a few Israeli Christians living in the Holy Land. The rest of the Israeli are unrepentant, unbelieving despisers of Jesus Christ, their only Messiah and Savior. For them the verdict spoken by their Messiah still stands, "If ye believe not that I am he, ye shall die in your sins." Can a people that rejects Jesus Christ, who is its only hope of salvation, claim "Divine Right" to the ancient homeland of the Jews?

(Continued on page 333)



Studies in God's Word

Gospel Gems from The Revelation to John

One of the seven angels who had the seven bowls full of the seven last plagues came and . . . carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal (Revelation 21:9-11).

In the Letter to the Hebrews we read that Abraham, in anticipating the joys of heaven, "was looking forward to the city with foundations, whose architect and builder is God" (Hebrews 11:10). If we wonder what kind of "city" heaven is, the *Revelation* gives us an answer. But we should note at once, with our present frail human comprehension heaven cannot be literally described for us; it can merely be pictured symbolically to give us a faint inkling of its real grandeur.

John says that one of the seven angels who had showed him the final destruction of all unbelievers, described as the "great prostitute" residing in Babylon (17:1ff.), now carried him "to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God" (21:10).

Permanent Home of Believers

That this "city" is to be the final home of all believers, just as Babylon comprised the unbelievers, becomes evident in the repeated use of the number twelve. Recall that in the *Revelation*

twelves and multiples of twelve have regularly been used of the church. For example, its membership is 144,000 (12 x 12 x 1000). Here too, in describing heaven, the believers' final home abounds in twelves. The city, "had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. . . . The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb" (vv. 12-14). Housed in that city are the Old and New Testament Church. "Israel" comprises the Old Testament believers ("salvation is from the Jews" — John 4:22), whereas the converts of the apostles and their descendants comprise the New Testament counterpart. In writing of this combined church, Saint Paul tells the Ephesians that this edifice is "built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone" (2:20).

Symbolic Dimensions

That John is giving us not a literal description of heaven but a symbolical representation becomes apparent from its dimensions. He informs us: "The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls. The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long. He measured its wall and it was 144 cubits thick" (vv. 15-17).

To the ancients a "stadium" became

also a unit of length measuring about 600 feet. (Their race track, popularly referred to as the "hair-pin" because of its shape, was 100 yards long going toward a pillar or goal and 100 yards coming back.) Hence, 12,000 stadia would be about 1,400 miles. If the New Jerusalem's dimensions were taken literally, the square city plan would on each side stretch a distance roughly equal to that between Milwaukee and Salt Lake City! But more than that. The city is also 1,400 miles *high* — a perfect cube! This suggests strongly that these dimensions are not literal but symbolical. The city of God is laid out on the same cubical pattern that marked the Holy of Holies in the Tabernacle and the Temple.

Precious Building Materials

Around all of this extended a wall of 144 cubits — about 200 feet. There is some discussion as to whether this dimension means that the wall is 200 feet high or 200 feet thick. But regardless of one's understanding of that point, there is no question regarding the enormous value of the wall and all that it surrounds. John continues: "The wall was made of jasper, and the city of pure gold, as pure as glass. The foundations of the city walls were decorated with every kind of precious stone . . . jasper . . . sapphire . . . chalcedony . . . emerald . . . sardonyx . . . carnelian . . . chrysolite . . . beryl . . . topaz . . . chryso-prase . . . jacinth . . . amethyst. The twelve gates were twelve pearls, each gate made of a single pearl. The street of the city was pure gold" (vv. 18-21).

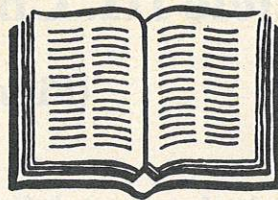
The grandeur of this city boggles our minds. We can hardly begin to contemplate such lavish opulence. And that is exactly the point of the vision John was granted. God makes it clear that he has spared no effort or expense in preparing for us a home in which we are to spend eternity with him. And his preparations stir in us a mighty longing to join him in those heavenly mansions.

Though we cannot comprehend the grandeur of heaven or the grace of him who prepares it for us, yet neither of those ought really to surprise us. "He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things?" (Romans 8:32.)

Armin J. Panning

Mining the Treasure of God's Word

Matthew 7:13,14
Luke 13:10-30



BY JULIAN G. ANDERSON

A Warning to the Pharisees

As you begin your work today, keep in mind the general setting of the events we are reading about at this time. Jesus has finished his work in Galilee and is now working in Judea, Samaria and Perea, the southern provinces, before going to Jerusalem to offer himself as the great Sacrifice. And Luke is almost our only source for this part of Jesus' life. First, then,

Let's Read Luke 13:10-17

The setting is sketched briefly in verse 10, but with no indication as to which town or city Jesus was in at this time. Notice Jesus' *activity* here (v. 10, hi-lite). The central character appears in verse 11a. Note also the cause of her trouble. The main action comes in verses 12 and 13; and the second main character appears in verse 14a. He was the *president* of the synagogue. His reaction is reported in verse 14a, and his comments in verse 14b. All this identifies him as a Pharisee (compare Luke 6:2).

Hi-lite the first two words of Jesus' reply in verse 15, noting the *plural* number. Here also this man's objection was based on the rabbis' interpretation of the Law as set forth in the body of *Tradition* (see Lesson of January 21, 1981). But Jesus knew this Tradition better than anyone else, including the *exceptions* the rabbis allowed when a man's livestock, his principal wealth, was involved (v. 15). Then see how Je-

sus applied this in verse 16. The reaction of the crowd is described in verse 17, illustrating the truth Jesus had just pointed out a bit earlier in 12:51. Now read

Luke 13:22, 23a

Again Luke gives some information on the overall picture in verse 22, but it isn't exact enough to tell us where in Judea or Perea Jesus was. Luke also reminds us of Jesus' ultimate destination. The discussion Luke introduces here covers a most interesting question (v. 23, underline). This question probably arose in the minds of Jesus' followers because of a little story he had told them earlier, which Matthew included in the Sermon on the Mount. We omitted it when we studied that section, so that we could study it here. So let's read

Matthew 7:13, 14

For anyone who is interested in becoming a member of the kingdom of heaven, this little nugget provides some very important and interesting information. Here the Lord has painted for us a pair of little word pictures: 1) a big, wide highway, with a lot of people walking on it, leading up to a big, wide gate; and 2) a narrow, one-lane path, with a handful of people walking on it, leading up to a little, narrow gate. The first is identified as the road to hell, an easy, comfortable, popular road to take. And the second is the road

and gate to Life (heaven), a hard, unappealing road to take. The thought is simple: the devil has made the road to hell easy and attractive because that appeals to our old Adam. But Jesus pictures the road to heaven as hard and unattractive, because it doesn't appeal to our old Adam. See also what Jesus told his followers in Matthew 16:24-28 in the lesson of March 1, 1981. Next we'll see how Luke continues to discuss this whole question in

Luke 13:23b-30

As the question which just preceded this seems to refer back to Matthew 7:13,14, so "the narrow door" must refer to "the narrow *gate*" there. Here, however, we have a *close-up* picture of that narrow door or gate, with many people trying to get in. However, three or four people would be "many" if they were all trying to get in at the *same time*. And over a period of many years, even a few people traveling that narrow road at a time would total up to "many." The point here is that not even all the "*few*" people on that narrow path will get in (v. 24, hi-lite "will not be able"). Here the picture is of a door going into a *house* (vv. 25 and 26). And this carries the former story of Matthew 7:13,14 a step forward, that the time is coming when that narrow door will be *shut* (v. 25a), and that it will be shut permanently, so that all who are not in by that time will be locked out *forever* (vv. 25b-30)!

Thus the main point of the story is that we must "*strive*" (KJ), "*make every effort*" (NIV), "*do our best*" to "go into" or "enter" into the house, which is a picture of heaven (underline and hi-lite those key words). Verses 25b-30 also give us the added information that even in the Church, the people who are walking the narrow path, there are many hypocrites, false Christians, who are only pretending to be believers. And that on the Day of Judgment, when the door is shut forever, all these false Christians will not be allowed to get in. This story was a pointed warning to the Pharisees and Sadducees, who prided themselves on the fact that they were "children of Abraham" (v. 28, see John 8:33), that unless they accepted Jesus as God's promised Savior they would never get into the kingdom of heaven. And what about *us*?



This We Believe

Article III. Christ and Redemption

(First Installment)

Since Article II of *This We Believe* speaks of creation, man and sin, it is only proper that Article III should present the comforting truths concerning Christ and the redemption of mankind. The Augsburg Confession proceeds in the same way. After presenting in Article II the doctrine of original sin, it speaks in Article III of the Son of God, his person, his work and his promise. We know from Scripture what this means for lost and condemned sinners and agree with those who call Article III of the Augsburg Confession "the dynamic center in the body of saving truths." The same can be said for Article III of *This We Believe*.

Christ, True God and True Man

1. We believe that Jesus Christ is the eternal Son of God, who was with the Father from all eternity (John 1:1,2). In the fullness of time he took a true and complete, yet sinless human nature to himself (Gal. 4:4) when he was conceived as a holy child in the Virgin Mary through a miracle of the Holy Spirit (Luke 1:35). The angel testified, "What is conceived in her is from the Holy Spirit" (Matt. 1:20). Jesus Christ is that unique person in whom the true God and a true human nature are inseparably united in one, the holy God-man, Immanuel.

With reference to the person of our Savior the Scripture teaches his divine-human character, that he is both God and man in one person.

He is true God. He is eternal, for St. John writes: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning" (John 1:1,2). "In the beginning," that is, at the dawn of creation, when time began, when all created things began to be, the Word was already in existence.

If we ask who this "Word" is, John replies: "The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (John 1:14). Jesus Christ, then, the Second Person of the Holy Trinity, is the "Word," a term used only by John to show that Jesus is the One who reveals God to man. Says John: "No one has ever seen God, but God the only Son, who is at the Father's side, has made him known" (John 1:18). Or as Matthew puts it: "No one knows the Father except the Son and those to whom the Son chooses to reveal him" (Matthew 11:27). How close the unity is between Jesus Christ and the Father is revealed when Jesus says, "Anyone who has seen me has seen the Father" (John 14:9), and in his prayer on the evening

before his death: "Father, glorify me in your presence with the glory I had with you before the world began" (John 17:5). Truly, the Word (Jesus Christ) is fully divine, fully God, from all eternity. The truth that Christ is "very God of very God" is firmly established in the Scripture. Whoever denies this does not do so on Scriptural grounds, but on rational, letting reason speak where it should be silent.

The same Scripture that proclaims Christ God and Lord also presents him as a true man. It tells us that he had a body and a soul, that he was born and grew, that he learned, that he ate, drank, slept, wept, that he became hungry and thirsty, that he suffered pain, that he died. Indeed, Scripture portrays him as a true man, in all respects like us, with one very notable exception — he had no sin. Sinless he had to be if he would be our Savior, for Scripture states: "Such a high priest meets our need — one who is holy, blameless, pure, set apart from sinners" (Hebrews 7:26).

Yes, it was a sinless human nature that the eternal Son of God assumed when he was "conceived by the Holy Ghost, born of the Virgin Mary." Because of this miraculous conception by the Holy Ghost and this miraculous virgin birth, our Savior is a unique Person. In him the divine and the human natures are inseparably united. While the divine nature did not lose its identity in union with the human and remains forever the same, and while the human nature did not lose its identity in union with the divine and remains the same throughout, never being changed into the divine or something semi-divine, nevertheless the two natures are most intimately united in the one Person of Christ. The Scripture never speaks of two Christs, a divine and a human, but always of one. And in the acts of this one Christ, especially in his saving acts, both natures share in their own special way.

One of this writer's sainted Seminary professors expressed this mystery in this way: "God in his naked majesty cannot suffer and die. Man can suffer and die, but a mere man's suffering would be of very small value, insufficient to cover the sins of the world. If the guilt of the world were laid on a mere man he would be crushed by the burden. But in Jesus, the Son of God so closely and inseparately joined unto himself a human nature that in it he, yes, he the Son of God, could experience the suffering we see him undergo; could endure the agony of death, the anguish of hell; could shed his blood and give up the ghost. And when the human nature was exposed

to this infinite suffering it did not break down, it was strengthened and upheld by the divine with which it was united."

Doubtless, what Scripture teaches us about the Person of Christ, that he is "the holy God-man, Immanuel," "God with us," is a great mystery, something the human mind cannot grasp, something even the angels can only admire but not understand, something only God can comprehend. With Paul we bow before this mystery in humble adoration and exclaim: "Beyond all question, the mystery of godliness is great" (1 Timothy 3:16). And we confess in the words of the Athanasian Creed: "He that will be saved must . . . also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds; and Man of the substance of his mother, born in the world; perfect God and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead and inferior to the Father as touching his manhood; who, although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into Flesh, but by taking the manhood into God; one altogether; not by confusion of Substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and Man is one Christ."

Christ, the Humble and Exalted Savior

2. We believe that he at all times possessed the fullness of the Deity, all divine power, wisdom and glory (Col. 2:9). This was evident at times when he performed miracles (John 2:11). But while he lived on earth, he took on the form of a servant, humbling himself by laying aside the continuous and full display and use of his divine characteristics. During this time we see him living as a man among men, enduring suffering, and humbling himself to the shameful death on the cross (Phil. 2:7,8). We believe that he rose again from the grave with a glorified body, ascended and is exalted on high to rule with power over the world, with grace in his church, with glory in eternity (Phil. 2:9-11).

In Philippians 2:6-8 Paul tells us that our Savior during his earthly life humbled himself, not making a show of the fact that he was "in very nature God." Consider: When he was born at Bethlehem, he was Christ the Lord, Immanuel, the mighty God, the everlasting Father, the Prince of Peace, the Son of God. Yet he whom the multitudes of the heavenly host adored and who even then ruled the universe "made himself nothing," allowed himself to be wrapped in swaddling clothes and cradled in a manger because there was no room for him in the inn. In what lowly manner did the Son of God become a human being!

When talking with Nicodemus he could say: "No one has ever gone into heaven except the one who came from heaven — the Son of Man, who is in heaven" (John 3:13). Still, the One who could speak thus was known as the carpenter's son of Nazareth.

Likewise, though he knew all things, yet he could say that he did not know when the Last Day would come. And though he knew all things, yet he grew in knowledge, wisdom and understanding. Though he fed thou-

sands by the lakeside, yet he suffered hunger in the desert and thirst on the cross. Though he possessed all power, he let himself be captured and crucified. Though he was the Prince of life, having the power to retain his life, yet he willingly laid it down according to the command he had received from his Father. Finally, the body of him who owns all things was laid in another man's grave. Thus from birth to death he humbled himself.

On the other hand we think of the wedding at Cana, where Jesus revealed his glory, where "the conscious waters saw their God and blushed." Then there was the time when he slept on the storm-tossed sea. But when he awoke and spoke to the sea, "Quiet! Be still!" the winds retired and the waves sank into rest, obedient to his word and will. The daughter of Jairus, the young man of Nain, Lazarus, Nathaniel, the woman of Samaria, Nicodemus — all these and many others remind us that our Savior is almighty, all-knowing and present everywhere. They are rays and flashes of the glory of the Only-begotten of the Father, reminding us that during his life on earth our Savior did not always and not fully use the divine characteristics belonging to his human nature because of the union of the two natures in his person. In a word, these glimpses of his glory remind us that he was humbling himself.

This self-humiliation ceased, when the work of redemption was complete. The Christ who rose from the grave on the first Easter Sunday morning was the exalted Christ, who since that time has been using and evermore shall use, fully and always, his divine powers as he rules in the world with his power, in the church with his grace, and in heaven with his glory. The classic statement of our Savior's exaltation is that of Paul in Philippians 2:9-11: "Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Christ the Redeemer

3. We believe that Jesus Christ, the God-man, was sent by the Father to humble himself for the redemption of mankind and that he was exalted as evidence that his mission was accomplished. Jesus came to fulfill the Law (Matt. 5:17), so that by his perfect obedience all men should be accounted righteous (Rom. 5:18,19). He came to bear "the iniquity of us all" (Isa. 53:6), ransoming us by his sacrifice for sin on the altar of the cross (Matt. 20:28). We believe that he is the God-appointed substitute for man in all of this: his righteousness is accepted by the Father as our righteousness, his death for sin as our death for sin (2 Cor. 5:21). We believe that his resurrection gives full assurance that God has accepted this atonement for all (Rom. 4:25).

If we ask why Christ humbled himself, the answer is: "He did so to redeem mankind." The eternal Son of the Father became man to humble himself and so bring about mankind's redemption. In his righteousness God demanded that man should fulfill the Law in perfect love toward God and his neighbor. Jesus said: "Love the Lord your God with all your heart and with all your

(Continued on next page)

soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself' " (Matthew 22:37-39). But since the Fall into sin "there is not a righteous man on earth who does what is right and never sins" (Ecclesiastes 7:20). Furthermore, God in his justice demands that the soul that has sinned shall die, "for the wages of sin is death" (Romans 6:23). Consequently, man's Substitute, come to seek and to save that which was lost, come to give his life a ransom for many, would have to satisfy perfectly the demands of the divine Law, making good man's deficiencies under the Law. He would also have to lay down his life on the altar of sacrifice, the cross of Calvary.

To do all this our Savior humbled himself, chose not to use fully and constantly his divine power and majesty. Had he not so humbled himself, the power of darkness, Satan, with his instruments, Annas and Caiaphas, Herod and Pontius Pilate, Jews and Gentiles, would not have been able to have their "hour." Then, as someone has said, the "world would have been amazed, but not saved." Can we ever thank and praise our Savior enough that he chose to save and not to amaze!

That our Savior's Law-keeping and sin-bearing was sufficient to earn an eternal redemption for mankind, the first Easter confirms. On that day he who had been delivered over to death for our sins was raised to life for our justification (Romans 4:25). That extraordinary grave in Joseph's garden proclaimed to all the world that God the Father had accepted the sacrifice of his Son for the redemption of the world, that the debt of every man, woman and child who ever lived and ever will live, until the end of time, had been paid. For if God laid the sins of all people on his Son, as indeed he did (John 1:29; Isaiah 53:6); and if he gave his Son into death for the sins of all people, as indeed he did (Romans 4:25; 1 Corinthians 15:13), then he declared by his raising Christ from the dead that the sins of all men have been atoned for. Before the bar of divine justice man is declared righteous. Doubtless, "the resurrection of Christ from the dead is the actual absolution of the whole world of sinners."

Christ the Redeemer of All

4. We believe that in Christ God reconciled the "world to himself" (2 Cor. 5:19), that Jesus is "the Lamb of God, who takes away the sin of the world" (John 1:29). The mercy and grace of God are all-embracing; the reconciliation through Christ is universal; the forgiveness of sins has been gained as an accomplished fact for all men. Because of the substitutionary work of Christ, God has justified, that is, declared the verdict of "not guilty" upon all mankind. This forms the firm, objective basis for the sinner's assurance of salvation.

The fourth section of *This We Believe*, Article III, emphasizes the fact that when Christ had finished his doing and dying for mankind, his work of redemption, he had acquired forgiveness of sins, justification, for all people. John the Baptist, pointing to Jesus, said: "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29). The "world" is all mankind, all people. The same apostle who recorded the Baptist's words also wrote in his first epistle: "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 John 2:2). Paul says: "God was reconciling the world to himself in Christ" (2 Corinthians 5:19).

In Romans 5:12-19 Paul draws a powerful parallel between Adam and Christ. What Adam did when he rebelled against God affected the entire human race. So likewise all that Christ did on man's behalf affected the entire human race. Paul closes his parallel with these words: "Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous" (Romans 5:18,19). That the "many" of verse 19 means "all" is clear from verse 18.

Indeed, Christ died for all (2 Corinthians 5:14). "This forms the firm, objective basis for the sinner's assurance of salvation." Who would want to be a pastor if he could not proclaim with sincere conviction: "The gracious God for Jesus' sake has forgiven all your sins, whoever you may be, whatever you may have done or not done. Believe this for your soul's salvation!"

Prof. Richard W. Strobel

DMLC LADIES AUXILIARY

An invitation is extended to all the women of the Wisconsin Ev. Lutheran Synod to attend the 22nd annual meeting of the Dr. Martin Luther College Ladies Auxiliary at our teacher-training school, Dr. Martin Luther College, New Ulm, Minnesota, on Wednesday, October 14, 1981. Coffee hour and registration will begin at 9:00 A.M. Baby-sitting service will be provided for your small children if you wish to bring them. The opening worship service will be at 10:30 A.M. A noon luncheon will be served in Luther Memorial Union. The ladies will

vote on projects to be carried out this coming year. You may send your gifts to help carry out these projects to the treasurer, Mrs. Larry Enter, RR 2, Box 259E, Watertown, Minnesota 55388. Make checks payable to the DMLC Ladies Auxiliary. Educational and entertaining programs are being planned for the day. There will be mini-tours of the campus. The business meeting will conclude at 3:15 P.M. Come and spend an enjoyable day with your fellow Christians!

Rev. LeRoy H. Lothert
Pastoral Advisor

SEMINARY ANNIVERSARIES

You are invited to attend a service at Calvary Lutheran Church, Thiensville, Wisconsin, at 7:00 o'clock on the evening of Sunday, October 11. In this service the Seminary will observe the anniversaries of four of its professors: the fiftieth of Prof. Heinrich Vogel, the fortieth of Prof. Ernst Wendland and Prof. Edward Fredrich, and the twenty-fifth of Prof. Martin Westerhaus.

Another Glorious Opportunity

Financial crunch. Inflation. Fund drive. Such financial matters topped the list of concerns at our Synod's convention this past August. President Mischke summed it up when he stated, "If the debate on fiscal matters becomes a bit wearisome at times, let's count our blessings nonetheless. We could be arguing whether or not the Bible is God's inerrant Word. That would be a real problem. The other is a glorious opportunity."

The expression "glorious opportunity" might also be applied to another bit of convention business. Although dwarfed by other more immediate problems this business could well have the most lasting effect. It was the conven-

tion's decision to make the WELS Historical Institute "an authorized agency of the Synod." This agency will not be included in the Synod's budget, but will depend upon the support of interested individuals.

The Historical Institute will work to promote interest in the history of the Lutheran Church, and especially of the Wisconsin Evangelical Lutheran Synod. It will encourage historical research and publication, and help to collect and preserve historical articles. Commenting on the value of studying history, Martin Luther observed that "the remembrance of past events comforts and nourishes faith."

Without a doubt, the leaders of our

Synod are convinced that our church's work is worth raising money for. They are also convinced that our Synod's history is worth preserving — for the comfort and nourishment of future generations of Christians.

To this end, an important event will take place on October 28, 1981. On this date the initial meeting of the WELS Historical Institute will be held, 6:30-9:00 P.M., at Wisconsin Lutheran College, 8830 W. Bluemound Road, Milwaukee, Wisconsin. You don't have to be a college professor or even a history buff to attend. But if you have an interest in the work of this new agency, you are welcome. It is another opportunity.

Roland Cap Ehlke

LWMS Convention

"The desert shall rejoice, and blossom as the rose," was a fitting theme for the 18th annual convention of the Lutheran Women's Missionary Society held on June 26-28, 1981, at the Phoenix Hilton Hotel, Phoenix, Arizona. It was the first time the LWMS convention had been held in the desert southwest. The convention was hosted by the Grand Canyon Circuit.

The business meetings and worship services were held in the hotel's Grand Ballroom. Featured on the front wall was a large mural depicting the convention theme. Designed by Pastor Richard Paustian of Holy Cross Lutheran Church, Tucson, it was painted by the ladies of his congregation. Striking among the displays at the convention was the one set up by the Apache Indian ladies from Whiteriver.

Friday Evening

Guest speaker at the opening service on Friday evening was Pastor Raymond Zimmermann, then chairman of the Board for World Missions. Using John 1:40-45 as his text, he told the audience that every Christian should be a missionary. "If every Wisconsin Synod Lutheran," he stated, "were to tell one person about Christ, and this person were then to tell one more per-

son, etc., we could reach everyone on earth in one generation."

Following the service, Mrs. Ralph Schmidt, LWMS president, opened the convention with words of welcome. Mrs. Harold Schmidt then introduced the candidates for the national offices. The home mission division was highlighted with the showing of a filmstrip, "Beginnings," which pictured the steps taken in starting a new mission — a filmstrip financed largely with donations from the LWMS. The world mission division was represented by a number of persons connected with the African Medical Mission, including Mrs. Herbert Speckin, Pastor and Mrs. Arnold Mennicke, several former nurses, and the contact ladies who were present.

Business Meeting

After a devotion led by Pastor James Westendorf on Saturday morning, the president called the meeting to order and introduced the convention parliamentarian, Mrs. Clarence Millett. The secretary, Mrs. Herbert Berg, reported that 23 new groups had become members of the LWMS since the 1980 convention. There are at present 779 member congregations and 45 circuits. The president then expressed the so-

ciety's appreciation to the convention chairwoman, Mrs. Eli Pomeranke, her co-chairwomen, Mrs. Robert Vandeen-Plas and Mrs. Richard Gannon, and all the other workers who made the convention possible.

Elections resulted in the following being chosen for national offices: Mrs. William Banbury of Platteville, Wisconsin, as president; Mrs. Fred Coffey of Greeley, Colorado, as treasurer; Mrs. Thomas Litscher of Appleton, Wisconsin, as Spiritual Growth Committee laywoman; and Pastor James Diener of Waupaca, Wisconsin, as SGC pastor.

Mission box projects chosen for June 1981 to May 1982 were the Campus Ministry Aid Fund and World Mission

(Continued on next page)



Mrs. Ralph Schmidt conducting the business meeting

Seminary Conference Fund and the World Mission Film Fund. The offering gathered at the opening service was designated for the Malawi Bible Institute.

Mrs. Gerald Cudworth followed with a report on the Spiritual Growth Committee's activities during the past year. The special assignment of this committee is to produce the annual TOPICS. Some 8,000 plus copies of the 1980 TOPICS were sold, she reported.

Mrs. Earl Fager, reporting for the Mission for the Visually Handicapped, reviewed its history and noted that the first Braille transcriber, Mrs. Calvin James, had been from Flagstaff. Materials for the blind or visually handicapped are available in Braille, cassette tapes, and large print. The report on the LWMS Central Office, which occupies a classroom at Good Shepherd Lutheran School in West Allis, Wisconsin, was given by its manager, Mrs. Alvin Maas.

In further action by the convention, the delegates approved revisions to the constitution and bylaws which allow mail-in-voting for national officers and choosing mission box offering projects.

A preview of next year's TOPICS, "The Kingdom of God Belongs to Such

as These," was given by Pastor James Westendorf. The articles are about children whom our Savior loves and blesses.

It was decided to hold the 1982 convention at Bethel College, St. Paul, Minnesota. That convention will be hosted by the St. Croix Circuit.

World Missions

In the afternoon gathering Pastor Theodore Sauer, executive secretary of the Board for World Missions, introduced Pastor Don Fastenau. Pastor Fastenau, an instructor at the Arizona Lutheran Academy, formerly was principal of the Bible Institute and Seminary in Zambia. Also introduced were Pastors Mark Goeglein, missionary in Colombia, and Arthur Guenther, pastor on the Apache Indian Reservation at Whiteriver. The latter introduced a group of eight Apache ladies and one young man who then sang two verses of "Hark the Voice of Jesus Crying" in the Apache language. The young man and his sister later sang "Amazing Grace" in Apache. A very moving experience!

Mrs. Harold Schmidt presented Pastor Theodore Sauer with a check of \$14,699.70 for the World Mission Building Fund, a like amount going to

Pastor Norman Berg for the Mass Media Ministry Fund.

Marking the tenth anniversary of the LWMS Central Office, Mrs. Clarence Millett gave a slide lecture depicting the work of the office and presented Mrs. Alvin Maas, who has been manager of the office during the entire period, with an album of pictures made from the slide program.

Home Missions

Pastor Norman Berg, executive secretary of the General Board for Home Missions, played a tape of the song, "Come to the WELS," and then showed a filmstrip, "Profile: A Mission Grows," depicting the life of a congregation after it gains mission status. He then introduced Pastor Walter Diehl, a long-time member of the General Board for Home Missions and of the Texas Mission Board. He spoke about the problems facing new missions and stressed the importance of WELS members loaning or donating funds to the Church Extension Fund.

Closing

Pastor Larry Ellenberger, LWMS pastoral advisor, conducted the Saturday evening vesper service, during which the new national officers were

DMLC School Opening

The academic year at Dr. Martin Luther College, New Ulm, Minnesota, began for the faculty on Monday, August 17, with an orientation program on the theme, "Academic Counseling on the DMLC Campus." The opening devotion was conducted by President Lloyd Huebner. He also introduced new faculty members and guests who were attending the orientation sessions.

The major paper for the workshop was read by Dr. LeRoy Boerneke. It was entitled "The Academic Adviser in the Context of the Philosophy and Purpose of Dr. Martin Luther College." A panel reacted to the paper.

The afternoon session on Monday and the morning session on Tuesday featured Dr. Lee Noel, Executive Director, ACT National Center for Educational Services. His presentations dealt with such matters as 1) the changing academic market place; 2) why students stay or leave: what makes the

difference; 3) campus practices which help retain students; and 4) academic advising: a cornerstone of retention. Many informative and new insights were gained from these sessions. The final afternoon session consisted of nine working groups considering a) what we are doing that makes sense with what we just heard, and b) what are we not doing that we ought to be doing.

New students began to arrive on campus already on Wednesday and Thursday. Opening meeting for the football team was held on Wednesday night, and registration of new students took place on Friday. A luncheon for the new students and their families was held on Friday in the Luther Memorial Gymnasium. About 800 persons were in attendance.

The opening service for the 1981-82 academic year was held on Sunday, August 23, in the chapel of the Academ-

ic Center. President L. Huebner conducted the liturgy and Prof. Ronald Shilling was at the organ. The sermon was delivered by Pastor Reuben Reimers, North Mankato, Minnesota. He preached on 1 Kings 3:5-12, using as his theme, "Your God-pleasing Decision to Offer Yourself in Service to the Lord." During the service Pastor Edgar Knief, chairman of the Board of Control of Dr. Martin Luther College, installed Pastor Mark Lenz as a full-time faculty member in the Religion-Social Studies Division. He also inducted Miss Diane Duchow into her position as a piano instructor in the Music Division.

Pastor Mark Lenz comes to the DMLC campus from Bethlehem Lutheran Congregation in Urbana, Illinois, where he had been pastor since 1977. Prior to that he had been on the faculty of St. Croix Lutheran High School (1972-77) and before that (1969-72) pastor of Trinity Lutheran in Morenci, Michigan, where he had been assigned upon graduation from Wis-



**New officers:
Diener, Litscher, Banbury, Coffey**

installed. The closing service on Sunday morning was led by Pastor James Diener who stated that as Christians we are ambassadors of Christ and have a message to share: his saving grace. The offering was designated for the Spanish language missions in Tucson, Arizona, and El Paso, Texas.

The 1981 convention was the first one attended by many of the ladies from California and Arizona. They were thrilled to have that opportunity.

Mrs. Harold Weimer
Convention Reporter
Emmaus Lutheran, Phoenix

consin Lutheran Seminary. Professor Lenz is the son of Pastor Manfred Lenz, former president of the Minnesota District. He is married to the former Esther Graf. They have three children and presently reside at 220 North Hollywood in New Ulm.

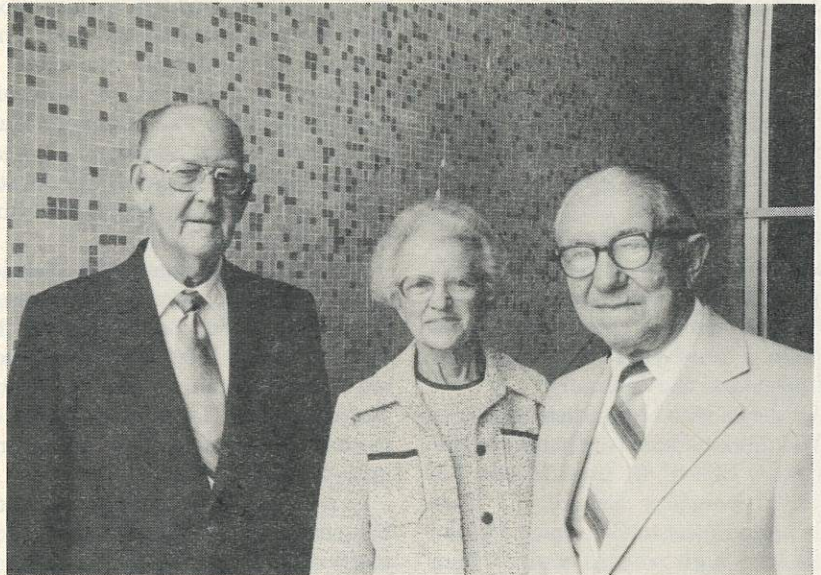
Miss Diane Duchow had gained synodical certification at the end of the 1981 summer session.

When the registration was complete, 242 new students had enrolled at DMLC. The total enrollment at DMLC, including seven emergency students and part-time students, is 778. Of this figure, 219 are classified as freshmen. Both the total figures and the freshmen figure are a decline from last year. Hence it is necessary that more effort be put forth to inform more young people about the teaching ministry and Dr. Martin Luther College.

It is the prayer of the students and faculty of DMLC that the Lord enable them to have a blessed and successful academic year.

D. Brick

An Era Passes



Pastor Raymond Zimmermann and Pastor and Mrs. Arnold Mennicke

There is in our Synod a large block of people spanning well over a generation for whom news of world mission activities and the names of two men were inexplicably intertwined. This is not surprising since a goodly portion of WELS mission development had their names connected with it. If the event took place in Africa, the name of Arnold Mennicke surfaced somewhere in the report. Likewise, if it were world mission news occurring anywhere on the globe, it most likely would have appeared in the report of the world board's long-time chairman, Raymond Zimmermann.

These outstanding "gifts of the church" were feted in a special "Praise to Our God" dinner attended by members of the world board, Executive Secretary Theodore Sauer, and all furloughed missionaries who were present at the recent Synod session held at Martin Luther Preparatory School, Prairie du Chien, Wisconsin. Speakers for the evening included Pastor L. J. Koeninger, who spoke for the board; Executive Secretary Sauer, who addressed the gathering on behalf of a grateful Synod; and missionary John Janosek, representing the mission force. The honorees responded by also thanking the Savior for the opportunity to serve him and his church in this

extra measure beyond parish responsibilities.

Pastor Raymond Zimmermann of Glendale, Arizona, gave 39 years of productive service to the Synod through various of its mission boards. A large portion of that time he served the Board for World Missions as its chairman. His insights, coupled with the ability to quickly arrive at the nub of a problem, were highly appreciated gifts of leadership which the board shall miss.

Pastor Arnold Mennicke of Winona, Minnesota, has watched the Lutheran Church of Central Africa grow under God from a lonely outpost under the baobab trees on the Sala Reservation to the "crown jewel" of the world mission program of the WELS. From the outset of this mission's inception he served as a member of its executive committee. Little time passed until he assumed the formidable responsibility as the chairman of this committee, a post which he discharged with distinction until his August 1981 retirement.

As WELS mission history continues to be written, the names of these two able servants of Christ will long be unforgotten as examples of graced men to whom our Savior will say, "Well done . . .!"

K. Koeplin

School Opening — NWC

Only once before did more beginning freshmen enroll at Northwestern College than enrolled this fall. The total of 93 freshmen (including one who had attended briefly two years ago) who began their studies at Northwestern College on August 26 is second only to the roster of 105 who matriculated in the fall of 1968. Four years later the college graduated the largest class in its history. In 1985, God willing, a class that may rival the Class of 1972 in size will be receiving its diplomas from Northwestern and apply for admission at the Seminary.

Of the 93 who began their studies at NWC, 23 came from Northwestern Preparatory School, 21 from Martin Luther Preparatory School, 13 from Michigan Lutheran Seminary, 19 from Lutheran high schools and 17 from public high schools. Ten of the public high-school graduates had attended public colleges.

The total registration the opening week of school was 275, twenty more than at the same time last year. This increase in enrollment has made it necessary to utilize all of Wartburg Hall, in addition to Wittenberg Hall, for college-student housing. Last year Northwestern Preparatory School students were still free to occupy the third floor of Wartburg Hall.

The school year began with a service in the college auditorium. The president of NPS, Wm. Zell, addressed the students of both NWC and NPS, directing their attention to their goal and starting point, Nathanael's vision of the angels ascending and descending upon the Son of Man.

In a service in the college chapel on September 13 Prof. Jerome Kruse, formerly of NPS, was installed, replacing Prof. Edgar Pieper, who has retired; he will serve in the mathematics and athletics departments. Taking Profes-

sor Kruse's place was Paul Bertolus, formerly teacher at Atonement, Milwaukee, who was installed as NPS athletic director. Rev. John Schmidt, formerly of Grand Junction, Colorado, was installed as professor of Greek, replacing Prof. Gary Baumler, who accepted the call to become recruitment director for the college. Professor Baumler was also installed in his new office. Tutors James Connell and Michael Woldt, 1981 graduates of Wisconsin Lutheran Seminary, were ordained and installed in the same service.

In the course of the summer Northwestern College received accreditation from the North Central Association of Colleges and Schools. Authorization to explore accreditation had been granted by the Synod in 1975.

With our enrollment on the rebound, with our faculty complete for the year, and with the assurance of the Lord's blessing on our efforts to prepare our students for the pastoral ministry, we look forward to a rewarding year.

C. Toppe

Direct from the Districts

MINNESOTA

Reporter Del Begalka

75th School Anniversary at Emanuel's, Fairfax

Sunday, August 16, 1981, the members of Emanuel Ev. Lutheran Church, Wellington Township, rural Fairfax, Minnesota, celebrated the 75th anniversary of their Christian day school. Emanuel's pastor, Rev. James Ruppel, based his sermon for the morning service on Psalm 78:1-7, with the theme: "Why Support a School for 75 Years?" Mrs. Edward Kiecker, a former teacher, served as organist. Her son, a graduate of Emanuel's school, Vicar Peter Kiecker, was the liturgist for both morning and afternoon services. Prof. Thomas Zarling, dean of students at Dr. Martin Luther College, New Ulm, Minnesota, preached for the afternoon service. His text was Ephesians 5:15-17 and his theme, "Seizing the Opportunity for 75 Years." The organist was



Emanuel School

Miss Brenda Black of Gibbon, Minnesota, also a graduate of Emanuel's school.

At the program held in the church basement immediately after the service letters of congratulation were read from former teachers, sister congregations, our Synod's Board for Parish Education, and from Pastor Gerhard Birkholz, the president of the Minnesota District. The speaker for the program was Prof. Michael Butterfield,

dean of admissions and coach at Bethany Lutheran College, Mankato. He presented the importance of applying Christian principles to athletic competition. A potluck followed.

Former teachers in attendance were: Mrs. Jerome Benz, Mrs. Lois Kiecker, Mrs. Myra McFarland, Mr. Ted Lau, Mrs. Laurie Barnes. Presently teaching at Emanuel's are Mr. and Mrs. Steve Strieter.

DAKOTA-MONTANA

Reporter Thomas Schmidt

Big Doings in the Big Sky Country

In the province of Alberta, Canada, the "green light" has been given to begin preliminary work in Red Deer, which is the central city in Alberta. Concerned Christians are praying the Lord of the harvest to bless these efforts in Red Deer.

Manpower was recently granted to our new mission, Valley View Lutheran Church, in Helena, Montana. The Dakota-Montana District's roving missionary, Pastor Loyal Schroeder, handed over the reins when seminary

graduate Martin Baur was installed this July. Mission Developer Loyal Schroeder then moved to Minot, North Dakota, to begin laboring for the Lord there.

To those who seriously pray "Thy Kingdom Come" these "doings" are "big" doings.

NEBRASKA

Reporter Timothy Bauer

Double Anniversary in Brewster

On Sunday, August 2, 1981, St. John's Lutheran Congregation in Brewster, Nebraska, observed the 40th anniversary in the ministry of Rev. Milton F. Weishahn. The morning service was conducted by a classmate of Pastor Weishahn, Rev. Gerhard Eckert, pastor of Redeemer Lutheran in Hastings, Nebraska. Pastor Eckert based his message on 1 Timothy 1:11,12, using as his theme, "Thankfulness for God's Grace on Your 40th Anniversary in the Ministry." He pointed out that it is the Lord who calls into the ministry, it is the Lord who makes one a servant of his Word, and it is the Lord who blesses the work. A daughter of Pastor Weishahn served as organist for this special service.

The number 40 was doubly special for the Weishahns. Not only did grateful members and friends note the jubilarian's 40 years of service, but they also congratulated Pastor and Mrs. Weishahn on their anniversary of 40 years of wedded life together. Following the service, there was a fellowship meal and a program at which congratulatory letters were read and words of thanks spoken. The Weishahns have two sons and two daughters, also a grandchild.

Pastor Weishahn has served his Lord in Fort Morgan, Colorado; Aurora, Nebraska; Des Moines, Iowa; Norfolk, Nebraska; and since March, 1980, at St. John's in Brewster. In addition to his pastoral work, he has held various positions in the district and the Synod, including two years as student counselor for the church at Iowa State University in Ames, Iowa.

The pastors of the Nebraska District had an opportunity to observe Pastor Weishahn's anniversary earlier while at conference in Grand Island, Nebraska. They join the members and

friends at St. John's in praying that God continue to protect, guide and bless both Pastor and Mrs. Weishahn as he has in the past.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Three Teachers Honored

Toward the end of the last school year, on Sunday, April 26, 1981, St. Peter's Congregation at Weyauwega, Wisconsin, celebrated the teaching anniversaries of three of its called workers: Gerald Hildebrandt and Walter and Ruth Vater.

Mr. Hildebrandt has taught 25 years. A graduate of Concordia Teachers' College in River Forest, Illinois, Mr. Hildebrandt first taught at St. Paul's Lutheran in Kankakee, Illinois. Since 1969 he has been teaching sixth grade at St. Peter's. His wife is the former Patricia Miller. They have two children.

Walter Vater and his wife Ruth (nee Struss) were classmates at Dr. Martin Luther College, New Ulm, Minnesota, graduating in 1942. After graduating from DMLC, Mr. Vater served in the U.S. Army for three and one-half years, most of that time in the Aleutian Islands. From 1945 to 1961 he taught at St. Marcus Lutheran School in Milwaukee. He then accepted the call to Weyauwega. At first he served as principal and teacher of the eighth grade. Since 1975 he has been teaching the fifth grade.

Mrs. Vater has taught in the Christian day schools in Gibbon, Minnesota; Beaver Dam, Wisconsin; Sleepy Eye, Minnesota; Milwaukee, Wisconsin; and since 1962 at St. Peter's. At various times she has taught all grades from kindergarten through eighth.

Both Mr. and Mrs. Vater have taught 35 years. They have a daughter and two grandchildren.

May our Lord continue to bless all three of these faithful teachers!

CHAPLAIN E. C. RENZ

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Jerry Falwell

(Continued)

When Israel as a nation failed to heed the ultimate call to repentance when God's Son lived among them, its claim to the Holy Land became a mere bid for a piece of real estate between the Dead Sea and the coast of Tyre and Sidon. The stage for the heavenly Canaan and the New Jerusalem will be elsewhere. It is the world-wide kingdom of Christ today and the eternal homeland of God's elect. Only believing Jews and Gentiles will be on it.

Jerry Falwell's fancy is unsupported by Scripture. Beyond that, we hope that it will not contribute to international mischief.

Carleton Toppe

WELS CONTEMPORARY SACRED MUSIC EXPOSITION — 1981

Wisconsin Lutheran College
November 13-14, 1981

Exposition Concerts — Friday and Saturday night, November 13 and 14 at 7:30 p.m. A wide range of contemporary music written and/or performed by WELS composers will be featured. Young people and youth groups are especially invited Friday night. A less formal AFTER-GLO follows each performance. Tickets will be available at the door — \$2.00 for adults, \$1.00 for students.

Exposition Workshop — Saturday, November 14, from 9:00 a.m. to 4:00 p.m. A workshop for choral directors, youth group leaders, teachers and composers. Opportunities to hear, sing and share ideas for selecting, composing and publishing contemporary sacred music in the WELS.

For information or registration call or write:

Wisconsin Lutheran College
8830 W. Bluemound Road
Milwaukee, Wisconsin 53213
(414) 774-8620

WISCONSIN LUTHERAN STATE TEACHER'S CONFERENCE

Date: October 29-30, 1981.

Place: Wisconsin Lutheran High School, Milwaukee, Wisconsin.

Agenda: Thursday: 9:00 a.m.: Opening service: K. Gurgel, preacher; 9:55 a.m.: Announcements; 10:00 a.m.: "Educating for Christian Living in a Humanistic Age": W. Borgwardt; 11:15 a.m.: Elections, NWC and NPS Reports; 1:15 p.m.: Devotion; 1:25 p.m.: BPE Report; 1:50 p.m.: DMLC, MLPS and WLC Reports; 2:45 p.m. Sectionals. **Friday:** 9:00 a.m.: Devotion; 9:15 a.m.: Business Meeting; 10:15 a.m.: Sectionals; 1:00 p.m.: Devotion and Sectionals; 2:40 p.m.: Unfinished Business and Closing Service.

Note: Conference materials have been sent to all schools. Please contact your principal for more information.

J. Tetzlaff, Secretary
Program Committee

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Telephone 09134-5716

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

Date: October 27-29, 1981.

Place: Grace Lutheran, Tucson, Arizona.

Agenda: Evaluation of Current Missiology: Prof. E. Wendland; 1 Corinthians 13: A. Beyersdorf; Luther on Baptism: D. Stuppe; The Rapture: C. W. Leyrer; Isagogical Study of Revelation: H. Marks; *Formula of Concord*, Article III. Righteousness: A. Eckert; The New Testament Teaching of Woman: A. Schroeder; Conversion and Evangelism: T. Nuckolls; Scripture and Evangelism: J. Mahnke.
P. A. Koelpin, Secretary

MICHIGAN

COLONIAL PASTOR-DELEGATE CONFERENCE

Date: October 12, 1981.

Place: Our Savior Ev. Lutheran Church, East Brunswick, New Jersey; J. Tauscher, host pastor.

Preacher: J. Luetke; alternate: K. Kuschel.

Agenda: Liturgical worship in a Mission Setting; D. Myers; The Role of Laymen in the Liturgical Worship; W. Beckmann; Review of Special Services Used in the Colonial Conference: K. Kappel; Discussion on Redistricting.
K. Arndt, Secretary

OHIO CONFERENCE

Date: October 19-20, 1981; Communion service at 7:00 p.m.

Place: Bethany, Gibsonia, Pennsylvania; S. Lawrenz, host pastor.

Preacher: C. Krug; D. Koelpin, alternate.

Chaplain: M. Schroeder; J. Wille, alternate.

Agenda: Genesis 2: D. Schultz; Moral Majority — Friend or Foe: N. Maas; Who Is The Holy Ghost?: T. Heyn; Acts 1: K. Roehl.

Note: Please excuse to the host pastor or secretary.
R. L. Hoepner, Secretary

MINNESOTA

DISTRICT LUTHERAN TEACHER'S CONFERENCE

Date: October 15-16, 1981; 9:00 a.m. opening service.
Place: Bloomington Lutheran School, Bloomington, Minnesota.

Agenda: A Biblical Approach to the Role of Women: T. Kuster; Super Church-Worker, Lousy Spouse: C. Frey; Sectionals; Reports; Business Meeting.
M. Hopmann, Secretary

RED WING PASTORAL CONFERENCE

Date: October 20, 1981.

Place: Trinity Ev. Lutheran, Bremen (Millville), Minnesota; E. C. Leyrer, host pastor.

Preacher: W. Hoyer; A. Kienetz, alternate.

Agenda: A Thorough Study of Conscience, Especially in Light of Situation Ethics: R. Berg; Romans 3:21-30; L. Cross; The LCA — Observations Over the Past Number of Years: W. F. Valthauer; (Abortion: H. Muenkel, alternate).

Note: Please excuse to the host pastor.
R. Kuznicki, Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Date: October 13, 1981.

Place: Peace Lutheran, Carlock, South Dakota; J. Kruhschel, host pastor.

Preacher: D. Wichmann.

Agenda: The Bible — The Means of Grace: R. Wahl; An Exegesis of 1 Timothy 5:1-10: "Our Christian Responsibility to the Elderly and Widows in Our Congregations": T. Johnston.
R. Wahl, Secretary

NORTHERN WISCONSIN

DISTRICT PASTORAL CONVENTION

Date: October 26-27, 1981; 10:00 a.m. (EST) Communion service.

Place: Salem, Escanaba, Michigan; host pastor, P. Wilde.
Preacher: H. Kesting.

Agenda: Essay by Prof. E. C. Fredrich: "How Misuse and Abuse of Scripture Is Replacing Its Proper Use in Our Time"; 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

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: October 20, 1981; 9:00 a.m.

Place: St. Luke's, 1501 South 3rd Street, Watertown, Wisconsin; E. Vomhof, host pastor.

Preacher: J. Kleist; R. Pagels, alternate.

Agenda: Do All of the Scripture's Statements Regarding the Role of Man and Woman Belong to the Moral Law? (with specific reference to the order of creation): D. Kuske, with K. Schroeder and W. Ziebell serving as "reactors" to the paper.

Note: Please excuse to host pastor.
S. Ehlike, Secretary

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Ordained and Installed

Pastors:

Aderman, David D., as pastor of St. Paul's, Ridgeland (2W), Wisconsin, and St. Paul's, Ridgeland (2N), Wisconsin, on August 2, 1981, by L. Zessin (WW).

Baur, Martin R., as pastor of Valley View, Helena, Montana, on July 26, 1981, by R. Baur (DM).

Leyrer, Joel D., as pastor of exploratory mission in Perry, Georgia, on July 19, 1981, by C.S. Leyrer (SA).

Martin, Philip W., as pastor of exploratory mission in Lehigh Acres, Florida, on June 28, 1981, by D. Kleist (SA).

Reagles, Steven L., as pastor of Our Savior, Jacksonville, Florida, on June 21, 1981, by E. Schuppe (SA).

Rhyne, Robert Y., Jr., as pastor of Abiding Peace, Greenville, South Carolina, and of Our Savior, Hendersonville, North Carolina, on July 12, 1981, by W. Fischer (SA).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Aderman, David D.

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Phone: 715/949-1650

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Phone: 714/682-8647

Damrow, Percy J.

1111 Hillside Street
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Phone: Home: 612/437-3143
Office: 612/437-9852

Frey, Immanuel G.

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Phoenix, Arizona 95013
Phone: 602/263-8622

Gawrisch, John W.

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Office: 906/786-0363

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2839 N. 52nd Avenue
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120 South Washington St.
Waterloo, Wisconsin 53594

Archer, Joe E.

3220 Granview
Flagstaff, Arizona 86001
Phone: 602/774-3910

Bauer, James T.

111 N. Jefferson
New Ulm, Minnesota 56073

Bauer, Rodney C.

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Potratz, Philip L.

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New London, Wisconsin 54961

Ristow, Randy M.

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Fairfax, Minnesota 55332

Root, Brian K.

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Roraf, Brian A.

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Manitowoc, Wisconsin 54220

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Nicollet, Minnesota 56074

Sebald, Michael

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DuPont, Washington 98327

Steinbach, Paul

P.O. Box 300
DuPont, Washington 98327

Stellick, Douglas L.

Box 365
Lowell, Wisconsin 53557

Spencer, Steven D., as pastor of St. Peter's, Brodhead, Wisconsin, on July 5, 1981, by A. Laper (WW).
Steiner, Steven P., as pastor of the exploratory mission at Daytona Beach, Florida, on August 16, 1981, by R. Wiechmann (SA).
Tullberg, Paul A., as associate pastor at Zion, Columbus, Wisconsin, on July 19, 1981, by L. Pautz (WW).
Zager, Paul R., as pastor of Trinity, Englewood, Florida, on July 5, 1981, by J. Huebner (SA).

Installed

Pastors:

Damrow, Percy J., as pastor of St. John's, Hastings, Minnesota, on August 30, 1981, by R. Durow (Minn.).
Chworowsky, John F., as pastor of St. Paul's, Riverside, California, on August 23, 1981, by M. Burk (Ariz.-Calif.).
Haeuser, David E., as instructor at California Lutheran High School, Tustin, California, on August 23, 1981, by A. Beyersdorf (Ariz.-Calif.).
Kehl, David A., as associate pastor of St. John's, Redwood Falls, Minnesota, on August 2, 1981, by B. Terrell (Minn.).
Kogler, Richard A., as instructor at Northland Lutheran High School, Merrill, Wisconsin, on August 30, 1981, by T. Zahn (WW).
Lenz, Mark J., as professor at Dr. Martin Luther College, New Ulm, Minnesota, on August 23, 1981, by E. Knief (Minn.).
Russow, Howard E., as pastor of Calvary, Glenwood, Minnesota, on August 30, 1981, by E. Peterson (Minn.).
Schwertfeger, Harold W., as pastor of St. Peter's, Darwin, Minnesota, on August 23, 1981, by E. Schulz (Minn.).
Schiel, Charles A., as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 31, 1981, by L. Ellenberger (NW).
Zarling, John W., as instructor at Arizona Lutheran Academy, Phoenix, Arizona, on August 23, 1981, by I. Frey (Ariz.-Calif.).

Teachers:

Allerheiligen, David L., as teacher at St. John's, Waterloo, Wisconsin, on August 16, 1981, by H. Essmann (WW).
Archer, Joe E., as teacher at Mt. Calvary, Flagstaff, Arizona, on August 23, 1981, by P. Koelpin (Ariz.-Calif.).
Bauer, James T., as instructor at Minnesota Valley Lutheran High School, New Ulm, Minnesota, on August 30, 1981, by L. Hahnke (Minn.).
Bauer, Rodney C., as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 30, 1981, by R. Kobs (WW).
Boeck, John C., as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 31, 1981, by L. Ellenberger (NW).
Cox, J. Gary, as teacher at Bethlehem, Hortonville, Wisconsin, on August 23, 1981, by C. Pagel (NW).
Grasby, James C., as instructor at Winnebago, Lutheran Academy, Fond du Lac, Wisconsin, on August 31, 1981, by K. Gurgel (NW).
Hampton, Brian E., as teacher at Pilgrim, Minneapolis, Minnesota, on August 2, 1981, by T. Laabs (Minn.).
Hermanson, James E., as instructor at Minnesota Valley Lutheran High School, New Ulm, Minnesota, on August 30, 1981, by L. Hahnke (Minn.).
Kanless, James P., as teacher at Waucousta Lutheran School, Campbellsport, Wisconsin, on August 23, 1981, by A. Capek (NW).
Kolander, John D., as teacher at Christ Lutheran, Marshall, Minnesota, on August 23, 1981, by J. Claute (Minn.).
Lauber, Keith D., as instructor at Nebraska Lutheran High School, Waco, Nebraska, on August 23, 1981, by P. Zarling (NE).
Monday, Earl W., as instructor at Northland Lutheran High School, Merrill, Wisconsin, on August 30, 1981, by T. Zahn (WW).
Neujahr, David J., as teacher at St. Martin's, Watertown, South Dakota, on August 23, 1981, by E. Habermann (DM).
Pfeiffer, Michael J., as teacher at St. Matthew's, Appleton, Wisconsin, on August 23, 1981, by D. Pagel (NW).
Potratz, Philip L., as teacher at Emanuel, New London, Wisconsin, on August 16, 1981, by J. Schewe (NW).
Ristow, Randy M., as teacher at St. John's, Fairfax, Minnesota, on August 23, 1981, by R. Vomhof (Minn.).
Root, Brian K., as teacher at Mt. Olive, Appleton, Wisconsin, on August 23, 1981, by M. Hoppe (NW).
Roraff, Brian A., as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 31, 1981, by L. Ellenberger (NW).
Schultz, Roland R., as teacher at Trinity, Nicollet, Minnesota, on August 23, 1981, by R. Polzin (Minn.).
Sebald, Michael, as instructor and dormitory supervisor at Evergreen Lutheran High School, DuPont, Washington, on August 23, 1981, by G. Frey (PNW).
Steinbach, Paul, as instructor and dormitory supervisor at Evergreen Lutheran High School, DuPont, Washington, on August 23, 1981, by G. Frey (PNW).
Stellick, Douglas L., as teacher at Salem, Lowell, Wisconsin, on August 23, 1981, by J. Babler (WW).

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 Kenai
 - Arizona Deer Valley
(Northwest Phoenix)
 - California Rancho Cucamonga*
 - Florida Coral Springs*
Daytona Beach*
Keystone Heights
Lehigh Acres*
Melbourne
 - Georgia Warner/Robbins/Perry*
 - Illinois Sandwich/Plano*
 - Kansas Topeka
 - Michigan Novi
Perry
 - Missouri Jefferson County*
 - Montana Helena
Miles City*
 - New York Rochester*
 - North Carolina Charlotte*
Hendersonville
 - Ohio Englewood
 - Oklahoma Bartlesville*
 - Oregon Medford*
Pendleton*
 - Texas Fredricksburg*
Killeen/Ft. Hood*
Tyler*
 - Vermont Barre*
 - Virginia Manassas*
 - Wisconsin Chippewa Falls*
Cottage Grove*
Merrill*
Port Washington
 - Wyoming Casper
 - Alberta Calgary*
 - Ontario Toronto*
- *Denotes exploratory services.

WISCONSIN LUTHERAN SEMINARY

SUMMER QUARTER IN ISRAEL '82

Wisconsin Lutheran Seminary is planning its third Summer Quarter in Israel for the summer of 1982. Approximate dates are July 25 to August 31. SQI '82 includes 20 days of field archaeology at Tel Gerisa and 15 days of travel in Jerusalem, Judea, Samaria, Galilee and the Jordan Valley. The program offers 7½ credits in biblical geography and archaeology to pastors and male teachers which may be used toward the earning of a M.S.T. or M.A.R. degree from Wisconsin Lutheran Seminary. Laypersons and women teachers may apply as noncredit participants to fill places in the group not claimed by pastors or male teachers. Any interested person may receive more information, including monthly informational bulletins, by submitting his or her name and address to:

Wisconsin Lutheran Seminary SQI '82
 c/o John C. Lawrenz, Coordinator
 2128 Court Street
 Saginaw, Michigan 48602

REQUEST FOR A COLLOQUY

Leonard G. Bernthal of Missoula, Montana, formerly a pastor of the Church of the Lutheran Confession, has requested a colloquy for the purpose of entering the preaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request may be addressed to the undersigned.

President Wayne I. Schulz
 Dakota-Montana District

PARAMENTS NEEDED

Good Shepherd Ev. Lutheran Church of Midland, Texas, a WELS mission in west Texas, is in need of altar paraments for its recently acquired Mobile Chapel. We will pay shipping or postage for any articles our sister congregations may wish to donate. Contact Pastor Dennis Belter, 4401 Storey, Midland, Texas 79703; phone 915/694-3002.

PARAMENTS NEEDED

Absence makes the heart grow fonder! — That is the situation that your mission congregation in Nampa, Idaho, finds itself in. We do not have a full set of altar paraments and we miss the enrichment of our service that they can give. Therefore if any congregation has a set not being used and would like to donate them to us, we truly would appreciate it. We would be more than willing to pay the cost of shipping. For more information contact Messiah Lutheran Church, 534 W. Iowa Ave, Nampa, Idaho 83651, or call Pastor Mark Cares 208/467-2573.

WANTED

The WELS exploratory mission in Daytona Beach would like to acquire a set of Communion ware. If a complete set is not available, we would certainly settle for a chalice and tray. Will pay postage, handling. Please contact Pastor Steven Steiner, 1160 Orange Avenue, Daytona Beach, Florida 32014, phone: 904/255-5293.

HYMNALS NEEDED

Wisconsin Lutheran High School is in need of used Lutheran Hymnals for its chapel services. Any congregation having hymnals not in use, please notify WLHS or send them to: Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee, Wisconsin 53213. We'll be happy to pay postage and handling.

HYMNALS NEEDED

Lone Star Lutheran, the WELS exploratory group in Tyler, Texas, is in need of some two dozen hymnals. If any congregation has some to spare, Lone Star Lutheran would appreciate receiving them. Lone Star Lutheran meets every Sunday at 11:00 a.m. at the Seventh-Day Adventist church on Loop 323 E.S.E. and Altra Mira. Contact Pastor Robert Neumann, Rt. #6, Box 106A, Tyler, Texas 75704.

EXPLORATORY

GILLETTE, WYOMING

Christ Our Redeemer Lutheran Mission of the WELS worships every Sunday at 3:30 p.m. in the Energy Room of the Ramada Inn. For additional information contact Pastor David Russow, 416 S. 5th Avenue, Casper, Wyoming 82601; phone: 307/235-2770.

TIME AND PLACE

ANTIGO, WISCONSIN

Ascension Lutheran Church, the WELS mission congregation in Antigo, Wisconsin (54409), is now worshipping at 806 S. Superior, Hwy. 45. The worship service is scheduled for 8:00 a.m. Sundays. Ascension is served by Pastor D. Fleming of Pelican Lake, Wisconsin.

TRUMBULL, CT

Christ Redeemer Lutheran Church, Trumbull, Connecticut, has changed its worship location from 20 Hickory St. to 1460 Huntington Turnpike (lower level). Worship is scheduled for 9:30 and Bible study for 10:30 a.m. Pastor Kieth B. Kuschel, 44 Rocky Ridge Dr., Trumbull, CT 06611; phone: 203/378-1270.

LITTLE ROCK, ARKANSAS

King of Kings Ev. Lutheran, the WELS mission in Little Rock, Arkansas, is now worshipping in their new worship/education/fellowship unit each Sunday morning at 10:00. Bible class and Sunday school follow at 11:15. The new facility is located at 13525 W. Markham St., Little Rock, Arkansas. Please submit the names of prospects to Pastor John Gawrisch, 526 Springwood Dr., Little Rock, AR 72211; church office phone: 501/224-2042; parsonage phone: 501/224-8530.

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

NOTICE

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

October 13-14, 1981.

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

Richard K. Pankow, Secretary
Board of Trustees

REFORMATION SERVICE

October 31, 7:00 p.m., at Gloria Dei-Bethesda Ev. Lutheran Church, 9420 W. Capitol Drive, Milwaukee, Wisconsin. President Armin Schuetze of Wisconsin Lutheran Seminary will preach the sermon. The Wisconsin Lutheran Adult Band will accompany the organ as we sing praises to the Lord on this day. We invite you to join us.

The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION RENEWAL

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Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru August 31, 1981

	Subscription Amount for 1981	8/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 753,501	\$ 502,334	\$ 450,222	89.6
Dakota-Montana	334,551	223,034	170,117	76.2
Michigan	1,773,777	1,182,518	953,167	80.6
Minnesota	1,934,877	1,289,918	1,120,510	86.9
Nebraska	410,583	273,722	234,365	85.6
Northern Wisconsin	1,954,604	1,303,069	1,048,144	80.4
Pacific Northwest	187,921	125,281	111,750	89.2
Southeastern Wisconsin	2,412,965	1,608,643	1,320,714	82.1
Western Wisconsin	2,283,714	1,522,476	1,239,110	81.4
South Atlantic	186,949	124,633	114,306	91.7
Total — 1981	\$12,233,442	\$8,155,628	\$6,762,405	82.9
Total — 1979	\$10,969,543	\$7,313,029	\$6,289,545	86.0

CURRENT BUDGETARY FUND Statement of Income and Expenditures

Twelve months ended August 31, 1981 with comparative figures for 1980

Twelve months ended August 31

	1981	1980	Increase or (Decrease)	
			Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$11,527,142	\$10,169,739	\$1,357,403	13.3
Pension Plan Contributions	74,673	68,556	6,117	8.9
Gifts and Memorials	1,483,687	512,684	971,003	—
Bequests	397,682	469,562	(71,880)	(15.3)
Earnings from Fox Trust	87,467	80,238	7,229	9.0
Other Income	725	5,135	(4,410)	—
Transfers from Other Funds	88,959	41,762	47,197	—
Total Income	\$13,660,335	\$11,347,676	\$2,312,659	20.4
Expenditures:				
Worker-Training	\$ 4,444,467	\$ 4,329,173	\$ 115,294	2.7
Home Missions	2,312,259	2,238,416	73,843	3.3
World Missions	2,079,372	1,898,460	180,912	9.5
Benevolences	1,249,961	1,149,110	100,851	8.8
Administration and Services	1,383,238	1,250,256	132,982	10.6
Total Operations	\$11,469,297	\$10,865,415	\$ 603,882	5.6
CEF — Interest Subsidy	905,598	817,369	88,229	10.8
Appropriations — Bldg. Funds	682,500	679,875	2,625	0.4
Total Expenditures	\$13,057,395	\$12,362,659	\$ 694,736	5.6
Operating Gain/(Loss)	\$ 602,940	(\$ 1,014,983)		

Norris Koopmann, 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	Cutoff Date
October	October 31
November	November 30
December	(See Below)

December Offerings will be credited through 15 January 1981 if they are deposited in the Lock Box on or prior to that date. These offerings should be clearly identified as 'December Offerings' on the remittance form. If no designation is shown on the remittance form received during this period then the offerings will be credited as January 1982 receipts.