



Good Hope Lutheran, Ellensburg, Washington

THE NORTHWESTERN

Lutheran

March 12, 1972

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BRIEFS by the Editor

Do you converse regularly with God? Christ spoke regularly to the Father. He lived by prayer.

When the Lord was eaten the Passover with His disciples and then took the bread and the cup, He introduced the words of institution with a prayer of thanksgiving. Remarkable, isn't it! For these words of institution took into account that in less than 24 hours He would give His body into death and pour out His blood in sacrifice. Remarkable, too, when we note that there was sorrow weighing down on His heart. He knew that Judas had just gone out to betray Him and that Peter would soon deny Him.

In His last instructions to His disciples, preceding that fateful walk over the Kidron, Christ urged His disciples always to pray, telling them: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you." This counsel was followed by our Lord's own high-priestly prayer, in which He prayed not only for Himself and for His disciples, but also for you and me. Remember His words: "Neither pray I for these (disciples) alone, but for them also which shall believe on Me through their word."

Then came Gethsemane, where we see Jesus on His knees three times

turning to the Father in agonizing prayer, but ending each plea with these words of commitment: "Thy will be done." We note, too, that He interrupts His personal prayers to admonish Peter, James, and John: "Watch and pray, that ye enter not into temptation." Having prayed, He was ready.

It is on the cross that we hear Him pray again. First — isn't it amazing! — for those who crucified Him. "Father, forgive them for they know not what they do." Then He Himself answers the prayer of the repentant malefactor, assuring him, "Verily, I say unto thee, Today shalt thou be with Me in Paradise." As He enters the depths of suffering, He uses the words of the Psalm: "My God, My God, why hast thou forsaken Me?" Though He is forsaken, He does not forsake. When death comes, He speaks words we want to pray in that hour: "Father, into Thy hands I commend My spirit."

His life after His resurrection is just as much a life of prayer, of conversation with the Father, as His life before. He enters the home of the Emmaus disciples and is recognized as He takes the bread and *blesses* it. On Pentecost He fulfills what He had promised in the Upper Room: "And I

will pray the Father, and He shall give you another Comforter, that He may abide with you forever." Nor has He ceased to pray for us. We read in Hebrews: "He ever liveth to make intercession for them."

We have seen how Christ prayed. What shall we pray for? Surely, for our own bodily and spiritual needs, and those of our loved ones. But Christ also prayed for those who were His enemies, who would desert Him. He prayed for you and me who live 2,000 years later. During this Lenten Season we do well to remember in prayer those who need to hear of Jesus and those who bring them the message.

If you would know some of their names, look through the pages of this issue of *The Northwestern Lutheran*. There is the new Christian day school and its teacher. The instructors and students at our Lutheran high schools. Rural and urban parishes. Our civilian chaplains and those whom they contact. The Seminary choir about to tour the Southwest. The new congregation organized in a Dog-and-Suds stand. The missions listed in small print on the last page, but doing great work in the Lord's vineyard from Georgia to South Carolina to Tennessee to Illinois to South Dakota, and states east, west, north and south. Not to forget those on our foreign fields who are preaching Christ in languages you and I do not understand. We could go on and on, for there are enough places and people to open a new area for prayer every day of the year. Today is the time to start — to continue!

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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COVER — Good Hope Lutheran Church, Ellensburg, Washington; Pastor Erroll Carlson — see page 91.

Editorials

A Time For Decision Past generations, at least in so-called "Christian" countries, treated religion with a good deal of reverence. The Bible was quite generally regarded as divinely inspired. The Commandments were accepted as the standard of morality. Regular church attendance was a requisite for respectability.

No longer. The Bible has been demoted a notch below Aesop's Fables. Church attendance is down. Many of the ills of the world are blamed on religion. Numerous personal hangups are attributed to a Christian upbringing. Nearly all books, except those published by some religious publishing houses, treat Christianity with subtle scorn. In modern novels Christian people are almost always portrayed as pious hypocrites.

Perhaps this is not all bad. If nothing else, it makes it easier to determine just where one stands. The lines are more sharply drawn. The difference between the Church and the world stands out in sharper contrast. It is becoming increasingly difficult to try to straddle the chasm between faith and unbelief.

This is the way it was in the days of Christ and the Apostles. There was no middle ground. You were either for Christ or against Him. But the Church flourished.

In this atmosphere the centuries-old challenge of Joshua appears more relevant and more urgent: "Choose you this day whom you will serve!"

Anything else is like trying to sit between two chairs.

Immanuel Frey

True Love Ol' Champion tethered to the hitching post, Gene Autry sitting there in embroidered cowboy shirt, strumming his guitar, crooning a ballad to the pretty rancher's daughter gazing into his eyes like a sick calf. . . .

That was a "love scene" of yesteryear. At this point small boys shagged out for popcorn or browsed around the theatre to see who else was at the Saturday matinee.

The contemporary "love scene" still has a guitar, I guess, and amplifier, as the smitten couple share a pizza, discuss SE Asia policy, and ride off into the sunset on a Honda instead of a horse.

Nothing is still so much discussed, debated and defined as "love." Columns for the lovelorn are as popular as ever. When a famous actress or statesman is about to give an opinion on the subject, no one leaves the room for popcorn.

People really want to know: Why is the world such an unloving place? Where is all the love in homes, at work,

on the highway and even in the church? Is it possible to "love thine enemies," or the drunk who causes a maiming accident, or the person so repulsive your skin begins to crawl?

The ancients had different words for "love." They figured, and rightly so, that a man would "love" his sweet-heart differently from the way he would love his mother, and differently from the way he would love his hobby or country.

"Agape" is the word Jesus used in "love thy neighbor." "Agape" is no sissified, sticky, sentimental, hugs-and-kisses kind of love. The model of "Agape-love" is the theme of our Lenten season: "God so LOVED the world that He gave His only-begotten Son."

That kind of love — the unconcerned, compassionate, determined love of God in Christ — we can and we must imitate.

John Parcher

Degrees of Stealing The public has a rating scale for stealing. It considers armed robbery worse than shoplifting at a supermarket, embezzlement more serious than not returning a rake we borrowed from a neighbor. Though looting is a felony, it is so commonplace for an employee to waste time on the job that such action is hardly considered to be a form of stealing.

People also have a way of setting up priorities for the payment of bills. They consider it more serious not to pay grocery bills or garage bills than not to pay for damages to a car they scraped in a parking lot. They feel less obligation to pay a bill owed to a corporation or business than to repay a personal loan. There are students who would not think of walking out of a restaurant without paying; but they eat their meals in our school dining halls and obtain their education in our classrooms, and then walk away without paying for them or without even feeling the need to acknowledge that they owe anything.

In God's Book stealing is stealing, whether it be petty thievery or grand larceny. His Law does not close an eye to those who do not return what they have borrowed. His Commandment requires that we strive to pay every bill we owe.

To do anything less is impenitence. Christ died on the cross for all sins against our neighbor's goods; but it mattered greatly that one of the thieves crucified with Him was penitent, while the other was not.

Carleton Toppe



Studies in God's Word

He Trusted in God (Psalm 22:9-18)

But Thou art He that took Me out of the womb; Thou didst make Me hope when I was upon My mother's breasts.

I was cast upon Thee from the womb; Thou art My God from My mother's belly.

Be not far from Me, for trouble is near, for there is none to help.

Many bulls have compassed Me, strong bulls of Bashan have beset Me round.

They gaped upon Me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all My bones are out of joint; My heart is like wax, it is melted in the midst of My bowels (within Me).

My strength is dried up like a potsherd, and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death.

For dogs have compassed Me; the assembly of the wicked have inclosed Me; they pierced My hands and My feet.

I may tell (count) all My bones; they look and stare upon Me.

They part My garments among them and cast lots upon My vesture.

Fetal Faith?

Could the rabble-rousing rulers of the Jews have realized that they were fulfilling Scripture when they taunted Jesus? Hardly. But it was not mere coincidence that they stabbed the lonely Sufferer on the cross with the barb, "He trusted in God; let Him deliver Him now, if He will have Him, for He said, 'I am the Son of God'" (Matt. 27:43). They were unwittingly quoting His own words

which He had spoken through His ancestor David (Ps. 22:8).

What the mocking leaders spoke in scornful sarcasm was eminently true. By His own admission the Son of Man dated His trust and hope in God back to His infancy, even to His birth. Impossible? Not according to Scripture. (Was not Jesus speaking out of His own experience when He said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God"? Mark 10:14.) What began in the womb of His mother was held inviolate through the awful agonies on the cross, so that "by the obedience of One shall many be made righteous" (Rom. 5:19).

By the way, the double reference to the mother of the Messiah without any mention of a human father is consistent with all the Old Testament prophecies of the Coming One. Who else was speaking but God's own Son?

Futile Faith?

On the cross the unfailing trust of God's Son met the supreme test. Fastened to the stake, with none to help, He was as it were being stampeded, stalked, and snarled at. A brutish herd of many men was snorting insults and bellowing around the cross like wild cattle fattened on Bashan's grasslands. Like a lion the rabble roared with one voice at its defenseless prey. Shameless men snarled and stared wild-eyed at the bleeding nakedness like a pack of wild wolfhounds. So great and varied was the maliciousness of Jesus' enemies that it required the comparison with several ferocious wild beasts.

The Victim, painfully conscious that the Father had abandoned Him to His foes — had in fact, even willed His death ("Thou hast brought Me

into the dust of death") — still poured out His soul to His God. He spoke as One still living but as already dead. Unmistakably, He was referring to His crucifixion when He caused the words of verses 14-18 to be recorded. David certainly never suffered pierced hands and feet and distention of his body to the point of being pulled apart. The reference to the division of His clothing ought to erase all doubts. Look at the record:

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to every soldier a part; and also His coat. Now the coat was without seam, woven from the top throughout.

They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled, which saith, "They parted My raiment among them, and for My vesture they did cast lots." These things therefore the soldiers did.

After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, "I thirst."

And again another Scripture saith, "They shall look on Him whom they pierced" (John 19:23,24,28,37).

Fatal Faith?

Why was the Son obedient even unto death? Why did He, in other words, will His own death? Why? Because "I and My Father are One" (John 10:30). Both were equally determined to rescue us from our sins. God had ordained Him "to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21). There was no other way!

Paul E. Nitz

**ST. PETER'S EVANGELICAL
LUTHERAN SCHOOL
Balaton, Minnesota**

Pastor: The Rev. Herald W. Bittorf
Faculty: Miss Susan Zimbal

For a congregation to plan a Christian day school after nearly 100 years of existence calls for some penetrating questions and serious thinking. Such a congregation must certainly count the cost. St. Peter's of Balaton, Minnesota, by the grace of God, did just that.

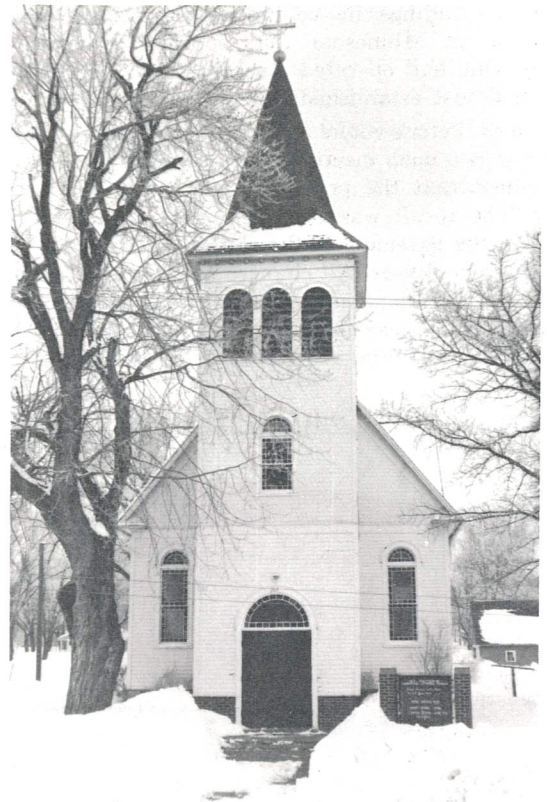
The first cost that must be counted is the cost of not providing a Christian day school for the children of the congregation. A critical review of the educational program of the congregation brought about the conviction that, no matter how excellent they are, just a Sunday school, confirmation instruction classes, and vacation Bible school were simply not enough to do an adequate job in preparing the congregation's youth for a life to be lived in the Scripture. To deny them a Christian day school—if such a school were at all possible financially—was just too expensive a price to pay. A Christian day school is an invaluable aid in promoting and assuring the diligent use of God's Word in molding the Christian faith and character of the children whom God has entrusted to His congregations.

Such was the primary thrust of the report which an education committee brought to the attention of St. Peter's voting members during Holy Week, 1971.

This was not the first time St. Peter's voters had been faced with a recommendation to begin a Christian day school. Already 10 years before, a serious effort had been made in that direction, but had failed to receive the necessary support. A fund, however, had been created for a future day school.

It was in the January, 1971, meeting that the congregation voted to establish an education committee to study the "cost." In addition to investigating the spiritual cost of not having a school, the committee also made a detailed study of the dollars-and-cents cost of establishing and maintaining a school. It studied the cost estimates available from our Synod's Board for Parish Education and sought the advice of Prof. Arthur Schulz of Dr. Martin Luther College, who met with the committee and the congregation a number of times. A study of the cost included the expense of books and teaching aids and the supplying of a classroom.

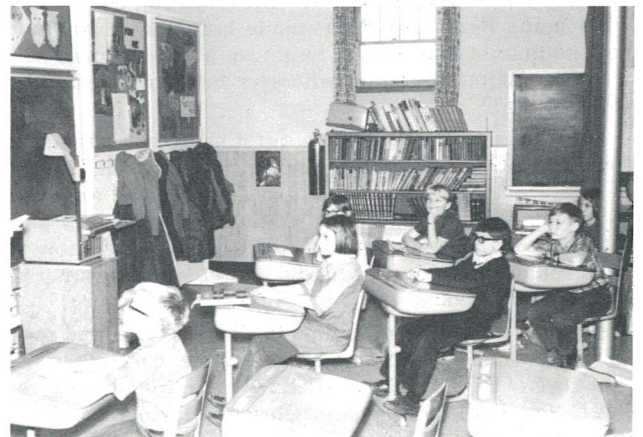
Equally as important was determining the financial profile of the congregation's giving habits over the past 10 years. The analysis, which revealed a steady, healthy increase in offerings over the past years, encouraged the membership to take the step of authorizing the school. To



St. Peter's of Balaton, Minnesota



Miss Susan Zimbal and Pupils



Classroom

support its findings, the committee also visited two congregations in Minnesota that sponsor Christian day schools. One had operated a school for a long time, the other had just established a school a year before.

When St. Peter's voters received the reports of this committee at two open meetings, they counted the costs and determined that the proposed school was worth every penny. The result was the opening of a Christian day school in the basement of the church at the beginning of the 1971 school year. All changes necessary to transform the church basement into a light, cheery and acceptable classroom were accomplished by volunteer labor. The rear church lawn and some vacant lots serve as a playground area.

The first-year enrollment of St. Peter's School is 12 pupils. Grades represented are K, 1, 2, 4, and 5. The teacher is Miss Susan Zimbal, a 1971 DMLC graduate. Plans approved by the congregation include the addition of another grade each year until the full eight are being taught, as well as the addition of a male teacher for the upper grades. Another challenge to be met is the erection of a school building.

St. Peter's Congregation numbers 421 persons, of whom 317 are communicants. It has about 60 children in the kindergarten to eighth-grade age bracket. Having counted the cost, St. Peter's of Balaton looks forward eagerly to a full program of Christian day-school education for its children.



"In Christ"?

It means Love

How many of you who are reading this actually know the secret of beautiful living? It's very simple. It is summed up in the one word, love, often translated charity in the King James Version. Yes, to love even the unlovable, even as God loved us, who were certainly unlovable, is to have the key to a happy and a beautiful life.

Oswald Riess, a well-known Lutheran pastor and writer, whom many of you know from his Adult Manual, "What Does the Bible Say?", has written an excellent book, "The Secret of Beautiful Living." I happen to know Pastor Riess as a personal friend, and have received his and his publisher's permission to quote some of the beautiful thoughts found in this book.

Paul was "In Christ"

For Pastor Riess, Paul was the ideal example of a man who was "in Christ," and thus a man who lived a life of love toward both Jew and Gentile. Someone once asked, what made Paul run? What made him tick? How could he, one man, a man with a handicap at that, a man with troubles surrounding him wherever he went, accomplish what he did?

Paul himself answers these questions when writing to some Corinthian slanderers (II Cor. 5:13-15). "If," as you put it, "we are beside ourselves, it is for God; if we are in our right mind, it is for you." These few words lay bare the heart of this greatest of all Christians, and show us what made Paul do what he did, suffer what he suffered, love as he loved.

Having said this, Paul points to Christ's cross and says: "That is what constrains me," forces me, controls me — "the love of Christ!" Christ died for Paul, for Christ loved Paul. Now Paul must live for Christ by loving his fellowman, by sharing Christ and all the blessings of His cross with as many as he can in what little time he has.

"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). That was *Saul* talking B.C. — before Christ. "Lord, what wilt Thou have me to do?" (Acts 9:6.) That was *Paul* talking A.D. — after Damascus. "Only to meet *Thy* will, *My* will shall be" was Paul's magnificent obsession from the day he was "in Christ." Yes, so great was this obsession, this love for others, that Paul stood ready to be damned forever, if by that his fellow Jews would be saved.

We are "In Christ"

Can we be like Paul? I say we can, for the same "love of Christ constrains us." It grips us. It energizes us. It controls us. It makes us slaves of love. Christ's love for us kindles in us a love that is more than mere sentiment. It's a love that gives itself with abandon in the service of Christ and our fellowmen, friend and foe alike. It's a love that seeks no reward except to please Christ. It's a love that has but one ambition, to become more and more like Christ, who is the very essence, the embodiment of love.

In that great love chapter, I Corinthians 13, called "the noblest assemblage of beautiful thoughts in beautiful language extant in this our world," Paul literally sings of love. Love, he says, is indispensable. Love is not a way to live, it is *the* way, the *only* way. Not to love is not to live.

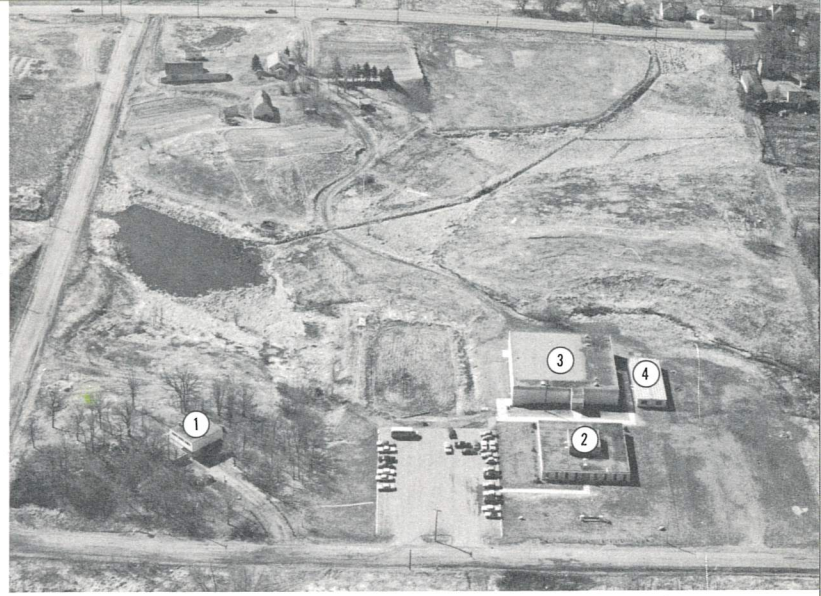
Where do you suppose Paul found these magnificent word pictures, which he here paints so beautifully? In Christ, whose portrait they are. It is Jesus who suffered long, who was kind, who envied not, who was not puffed up, etc. This is the way you and I, who are "in Christ," must be — like Jesus. This is the secret of beautiful living, loving as Jesus loved, doing acts of love as Jesus did, for His glory. The old church father Irenaeus hit it on the head when he said: "He became what we are, that He might make us what He is."

Kenneth W. Vertz

LAYMEN WERE THE DRIVING FORCE

**SAINT CROIX
LUTHERAN
HIGH SCHOOL**

West St. Paul, Minnesota



Saint Croix High School Property
1. Principal's Home
2. Main Academic Building
3. Classroom-Auditorium-Gymnasium
4. The "Temp"

As much as ten years before the opening of Saint Croix Lutheran High School, men of faith dreamed of an area Lutheran high school in the Twin Cities. The first official discussion of the idea was prompted by Pastor John G. Hoenecke at a pastoral conference on January 15, 1957. A committee was appointed to study the matter, but no action was forthcoming.

Later that same year a paper entitled "Stewardship of Education," delivered at the Southern Circuit of the Saint Croix Councilmen's Conference, sparked the idea once more. This time it was resolved to broach the idea at the next pastor-delegate conference. Here a layman, Mr. Delmar Nispel, urged the pastors to "get going" on the Lutheran high-school project. The result was an expanded school committee charged with the task of "preparing promotional material, ways and means, and have such materials ready for report to the pastoral conference." From the very first, lay leadership has had a strong voice in establishing and maintaining Saint Croix Lutheran High School.

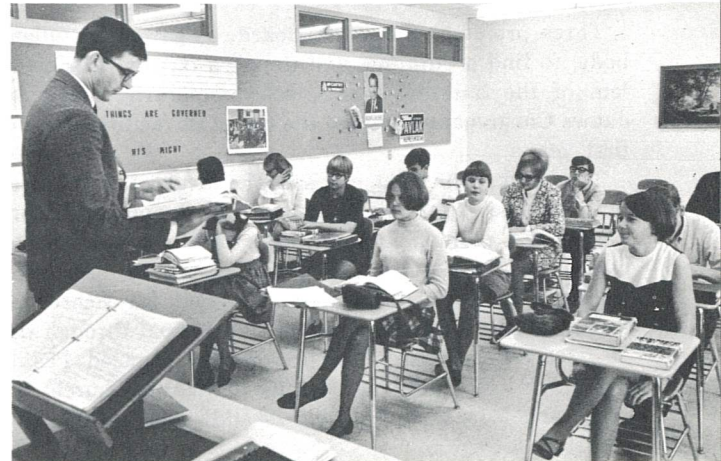
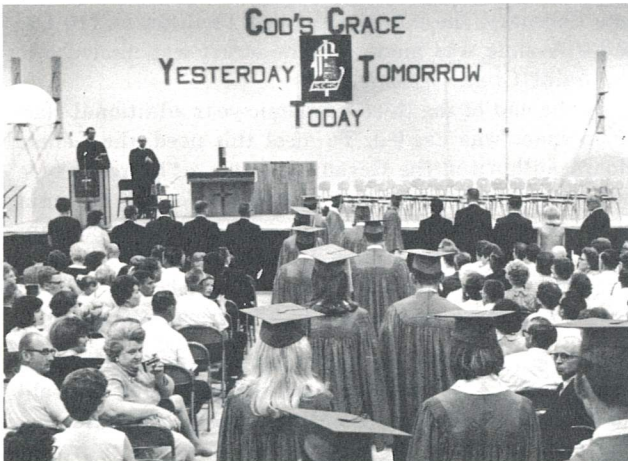
Although the members of this committee had not completed their assignment by the time of the next pastoral conference, they were diligent in carrying out their task. Drawing on their diverse backgrounds, "they devised questionnaires and conducted surveys; they provided publicity materials and published a brochure and seals; they digested subcommittee reports, formulated ways and means to raise funds, established agendas and studied curricula."* The pastoral conference supported the committee's work by authorizing "reasonable expenditures" and by endorsing the area Lutheran high-school movement.

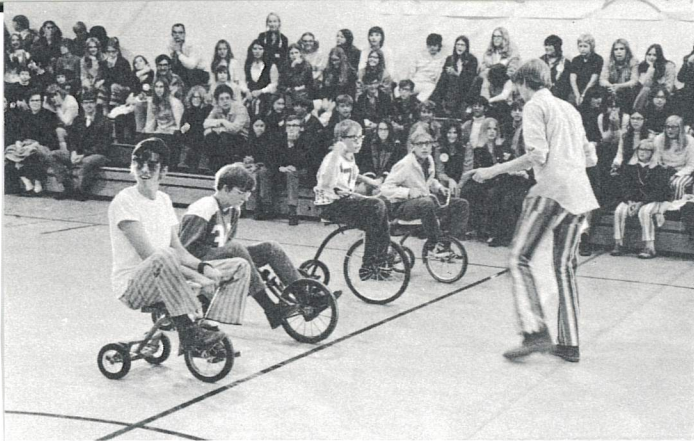
*Schroeder, Morton A., "A Remembrance of Things Past" (published in the tenth anniversary booklet of Saint Croix Lutheran High School, 1968).



The Rev. Robert Sievert, Principal

Left: Tenth Anniversary Graduation
Right: Mr. Schmeling's World History Class





Homecoming Activities at Saint Croix

During the course of the 1957-58 school year three mass meetings were held to stimulate interest in the high-school movement. Public response to these meetings led the delegates to conclude "that a Lutheran high school in the Twin Cities area is both desirable and feasible."

Publicity and inspiration for the new venture was supplied by the school committee, particularly by Mr. Del Nispel. The efforts of this committee and the prayers of many bore fruit on June 9, 1958, when twelve congregations joined hands to form the Twin City Lutheran High School Association, elect a Provisional Board and adopt a constitution. The newly elected board met one week later to formulate plans for opening the school.

Governing Body

Here might be an appropriate place to insert a note on the governing body of the school. The school is supported by an association of congregations and governed by a General Board. The congregations are represented on the General Board by their pastors, male teachers, and two lay delegates, plus one lay delegate for every 300 communicants. The General Board meets three times a year and handles the major business affairs of the Association. It also elects the Board of Regents which meets monthly to take care of the routine matters of operating the school. A recruitment committee, a finance committee, a building and grounds committee, and an education committee among others keep both the Board of Regents and the General Board informed on current problems. The school's operating budget is determined by a prebudget subscription system similar to that of the Synod.

Three problems faced the Board: to gather a student body, to find a building, and to call a faculty. The problem of the building was solved temporarily when St. James Congregation offered the use of its facilities for the first year.

The Lord granted the new school a faculty in a relatively short time. After being persuaded by Synodical leaders to engage a permanent staff rather than vicars, a solemn call was directed to Mr. Morton A. Schroeder to become the school's first instructor and principal. Mr. Schroeder accepted the call and continued as principal through the 1970-71 school term. The Board also engaged Pastor Donald E. Kolander of Divinity Lutheran Church, St. Paul, and Mrs. Carl F. Bolle, as additional members of the staff.

Meanwhile, the recruiting committee was busy gathering the first student body. It was guided by two directives from the Board of Regents. The first was that enrollment be only for the ninth grade (with an additional grade to be added each year) and the second was that the enrollment be limited to 40 students. However, when the opening service was held at 9:00 a.m., September 9, 1958, only 22 students had enrolled.

While the major problems were being solved by the Provisional Board, the General Board was deciding on an appropriate name for the school. After considering such names as St. Croix Academy, Twin City Lutheran High School, Martin Luther High School, and Saint Croix Lutheran High School, the Board chose the latter as being the most fitting.

With the school named and the immediate problems of the school term solved, the Association directed its attention to permanent facilities. Emanuel Lutheran Church gave the Association 13.3 acres of a 20-acre plot of land which it owned in the southern part of West St. Paul. (Later the Association was able to purchase an additional 13 acres adjacent to its present holdings.) Upon receiving this gift, the Association engaged an architect. Because of limited assets, campus-style construction was selected with each building becoming a self-contained unit. Construction commenced in spring.

Those who attended the ground-breaking recall the mud, water, muck and mire which they had to brave on that day. But bad weather was not the only deterrent. A steel strike delayed the workmen so that the cornerstone was first laid on September 13, 1959, the day the completed building was to have been occupied. One glance at the site on that day told everyone that occupancy would not come in 1959.

Second School Year

Despite the physical setbacks, optimism ran high as the second school term began. The faculty now numbered three full-time and one part-time member. New courses were added to the curriculum; the student body more than doubled; the school band was organized; a student council was elected; basketball was started in a rented gym. The Association had grown too. Six more congregations joined the Association and an extensive fund-raising drive was put under way for the new building. Finally, by late February, the move to the new facilities at 110 Crusader Avenue was made. — The street was named after the Saint Croix Crusaders.

By the end of the third academic year additional classroom space was needed. To meet this need, the General Board authorized the Regents to erect a "barracks type" building. This building was completed for the beginning of the fourth school term which saw the enrollment jump to 141 in grades 9 through 12 and the faculty to seven full-time and one part-time instructor. Already then the need for a more permanent building was recognized.

During the next two years enrollment continued to climb steadily. But just when all things seemed favorable for continued growth — building program plans finalized and additional faculty called — the enrollment dropped

for two consecutive years. As disheartening as this unexpected development was, members of the Association never lost confidence that the Lord would bless their efforts in Christian education. They demonstrated their faith by erecting a classroom-gymnasium-auditorium building which was dedicated on February 20, 1966. A fine spirit of cooperation and personal dedication was evidenced in the volunteer labor performed — mothers and daughters, grandfathers, fathers, and sons painting, laying tile and sod, cleaning — all working together to build their school.

Tenth Anniversary

By the tenth anniversary date the school enrollment had returned to the 170 mark. Boards, faculty, students, and organizations commemorated the anniversary in a year-long series of events under the theme "God's Grace: Yesterday, Today, Tomorrow." Thank-offerings were gathered and projects were undertaken demonstrating hearts filled with thankfulness for 10 years of God's grace.

During the years from 1969 to the present the Lord has continued to bless the Twin City Lutheran High School Association. However, the beginning of the 1971-72 school term was not without its moments of crisis. Mr. Morton A. Schroeder, principal since the school began, and Mr. Ronald A. Pape accepted calls to other fields of labor; Mr. Philip W. Storby resigned, and two positions filled by temporary or part-time personnel had to be filled permanently. In all, five positions to be filled on a faculty of ten! Calls were issued and returned. Time was getting short. But once again the Lord provided Saint Croix with a complete staff — the new principal, Pastor Robert A. Sievert, arriving on the opening day, September 8, 1971.

Curriculum

At the present time Saint Croix offers preministerial, college preparatory, business-oriented and high-school terminal courses. The faculty has undertaken a curriculum study in hopes of establishing semester or quarter courses, thus providing students with a greater variety of course offerings. Committees of the Board are at work studying the curriculum and the physical needs of the school and formulating plans for future expansion.

In its 14 years of existence the Lord has blessed the TCLHSA richly. He has caused the school's enrollment to grow from 22 to 207. The faculty has increased from three to the present 10 full-time and four part-time instructors, plus four teacher's aides. He has continued to bless Saint Croix with material blessings — financial support to meet the ever-rising cost of education, special funds to begin and carry on a full sports program and an expanded band program, and to provide band uniforms, bleachers for the gym, and a "Highland" gym floor. And so the Lord's blessings shower upon us!

All who have been connected with Saint Croix have been enriched by the Lord of the Church through their association with this work of Christian secondary education. For this, we praise the Lord who through our area Lutheran high school has found another way to bless us.

Mr. Wayne Zuleger
Instructor at Saint Croix Lutheran

Dear Anonymous,

You didn't give me your name, but you have been on my mind and in my heart ever since I received your letter. I know you read *The Northwestern Lutheran* and unless I use these pages to answer you, you may be strengthened in your error and lose the salvation which the Savior won for you too.

You wrote to defend homosexuality. The tone of your letter permits no other conclusion than that you yourself are a practicing homosexual and not just one torn by such desires and overcoming them with the Word of God and prayer. May I plead with you to turn to Christ in repentance to receive from Him forgiveness and strength.

You admit the Scripture clearly states: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them" (Lev. 20:13, KJV). But you state that the Lord Jesus deals more compassionately than Moses did. Yes, the death penalty seemingly was no longer invoked for this sin in His day, nor did He insist on it; but He did NOT declare homosexual practices acceptable in His kingdom.

You seek to justify this sinful practice by misinterpreting a word spoken by our Lord. You insist that Matthew 19:12 is a passage in which our Lord gives His tacit approval to homosexuality. Let's look at the passage.

The New American Standard Bible translates: "For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven." Beck translates: "Some can't marry because they were born that way. Others, because they have been mutilated by men. And still others have decided to do without marriage for the kingdom of heaven." Normally the word "eunuch" is defined as "a castrated man." It is at times also defined as an impotent man. The word does not refer to a homosexual, one who is sexually attracted to the same sex or "lies with mankind as he lieth with a woman." Nothing is said in that passage about that.

To interpret the Matthew passage as referring to homosexuality therefore is to twist our Lord's Word and to make Him approve something the Spirit's inspired Word condemns. The Jesus who would do that is not the Savior revealed in Scripture.

Rather, the Scripture and the Savior call upon you to repent, to recognize your homosexual inclination as sinful, even as the temptation to adultery is a temptation to sin. To repent also includes that you turn from this sin, turn to the Lord to plead for strength to overcome it, and avoid all evil associates.

Friend, you and I have no right to condone homosexuality or to alter the will of God to suit sinful desires. And each one of us — whether man or woman — is held responsible to God Himself for what we do with our sexuality. God's Word is clear. Like every other sin, homosexuality — if unrepented of — leads to damnation. Like every other sinner — there is forgiveness for the homosexual to be found in Christ and strength to resist this sinful inclination in the Lord's Holy Spirit. Please, don't wait any longer to claim what the Savior wishes to give you.

Yours in Jesus' Name

The Connection Between the GOSPEL and

the LORD'S SUPPER

Perhaps you have read in your local newspaper of services in which a Roman Catholic and a liberal Lutheran congregation joined in worship. Sometimes, especially during Holy Week, such a service includes Holy Communion. When such an event takes place, it is often hailed as a great step forward for the Gospel by both the laymen and the clergymen involved. Of such Roman Catholic and Lutheran intercommunion in the U.S. and Europe a leader in the Lutheran World Federation (Dr. Vajta) approvingly said, "Men who have found themselves together in the common faith won't stop before forbidden altars."

With even more frequency one reads in newspapers and national magazines of Lutheran and Reformed churches joining in worship services in which Communion is offered to all in attendance. In Europe such altar fellowship is very common, according to a recent report of a survey committee of the Lutheran World Federation.

Among Lutherans in our country the Lutheran Church in America (LCA) and The American Lutheran Church (TALC) have officially declared that intercommunion among all types of Lutherans is acceptable, and the LCA has also declared that giving Communion to people other than Lutherans or joining in public Communion services with them is not to be judged as wrong out-of-hand. That the members of the LCA approve this attitude was made very plain to me by a young lady who came home on a weekend visit with a member of a congregation I once served. She was a member of a LCA congregation and wished to partake of Communion that Sunday. I briefly pointed out to her a few of the serious doctrinal differences between her Lutheran church and ours. When I indicated that therefore we could not in obedience to God's Word practice altar fellowship with the LCA, she was shocked, and her only response was, "But in our church anyone who is a Christian can receive Communion!"

Perhaps you also know of local Lutheran churches which are members of TALC or of The Lutheran Church-Missouri Synod which will commune "any Christian" at their altar or will join in a community service in which people of several denominations join in Communion. Although this is not the official position of these Lutheran churches and although such practice is protested by their more conservative members, such intercommunion exists in these Lutheran churches also.

The Gospel in the Lord's Supper

What about such intercommunion? Is it in the interest of the Gospel, as those who practice it proclaim? Or is it a subtle way in which Satan is waging an attack on the Gospel?

It is evident that the Gospel is intimately connected with the Lord's Supper, for the object of this Sacrament is to give and seal to us the forgiveness of sins (Matt. 26:28). Holy Communion is a marvelous demonstration of God's grace to us, for in it Jesus, the Lord of heaven and earth, comes to us wretched sinners and, to assure us of our forgiveness, gives us in communion with the bread His very body which was nailed to the cross as the perfect sacrifice for our sins and in communion with the wine His very blood which He shed on the cross for the remission of all our sins (I Cor. 10:16). As we receive the bread, He says, "This is My body which is given for you" (Luke 22:19); and as we receive the wine He says, "This is My blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). His omnipotent Word assures us that we receive His true body and blood with the bread and wine as a seal and assurance of the forgiveness of all our sins. How this miracle can be is beyond our understanding, but with Luther we say, "If a hundred thousand devils, together with all fanatics, should rush forward, crying, 'How can bread and wine be the body and blood of Christ?' etc., I know that all spirits and scholars together are not as wise as is the Divine Majesty in His little finger" (Large Catechism).

Reformed and Roman Catholic Doctrine

If we tamper with this truth in any way, we do so only at the horrible risk of losing the Gospel content of the Lord's Supper. There are those — the Reformed churches — who deny the true essential presence of Christ's body and blood and say that only the bread and wine are received in the mouth of the participant in Holy Communion. Thereby the Gospel content of the Lord's Supper is lost, for since they do not believe that Christ's body and blood are really present in the Sacrament, they also hold that forgiveness of sins is not given in Communion. So Communion becomes nothing more for them than a sacred ceremony in which fellow Christians join to confess their faith in remembrance of Christ's sacrifice of Himself for our sins. Now, the Lord's Supper is indeed a remembrance of Christ's death for us (I Cor. 11:24-26), but as we noted before, it is also much more. It is a means whereby Christ gives us the forgiveness of sins.

There are also those who go to the other extreme — the Roman Catholic Church — and teach that the officiant by virtue of his ordination has the power to change the substance of the bread and wine into the body and blood of Christ (Transubstantiation). They claim that only the body and blood of Christ are received by the participant.

They lose the Gospel content of the Lord's Supper in this way that they are led to believe that the priest offers the body and blood of Christ to God in the sacrifice of the Mass and that they can take part in this sacrifice by their very presence. Thus the Sacrament of the Altar is turned from Gospel into Law, that is, it is changed from a sacred act in which God by His grace through faith gives and seals to us the forgiveness of sins into an act in which man does something for God to merit forgiveness, in part.

The Leaven of Intercommunion

We ask again, "What about such intercommunion with others in which many Lutherans are urging us to join? Is it in the interest of the Gospel or not?" It should be obvious that since the above views empty the Sacrament of its Gospel content it would not be in the interest of the Gospel to join with them at the Lord's Table without first clearing up the doctrinal differences. The emotional appeal that love requires us to commune with others no matter what their doctrine concerning the Lord's Supper is can only be the leaven of Satan by which he seeks to confirm others in their false doctrine and to rob us of the precious Gospel content of the Lord's Supper.

That this leaven is already at work in the LCA is evident from the fact that this Lutheran church body is willing: 1) to accept a wording concerning the doctrine of the Lord's Supper which does not clearly distinguish between the true Scriptural and the Reformed positions concerning the real presence of Christ's body and blood, and 2) to accept the Roman Catholic doctrine of Transubstantiation as one way of explaining how the bread and wine are related to the body and blood of Christ in the Sacrament (cf. *The Sacrament of the Altar and Its Official Implications*, adopted by the ULC in 1960).

Our Response

If we want to retain the precious Gospel content in Holy Communion, we must reject any false doctrine in connection with this Sacrament with the same vehemence with which our Lord Jesus condemned every false doctrine in His day. We must oppose the growing trend among Lutherans toward intercommunion with the Reformed and Roman Catholic churches. We must also reject intercommunion with Lutherans with whom we have differences in doctrine. To do otherwise would be: 1) to ignore the warning of God's Word that fellowship with them would eventually mean the loss of the Gospel in our midst (Gal. 5:9), and 2) to disobey the command of God's Word "to avoid," "to withdraw from," and "to separate from" any and all who hold to false doctrine (Rom. 16:17; I Tim. 6:5; II Cor. 6:17).

The emotional appeal that love requires us to join with others in Communion and let others commune at our altars must be answered by us with a polite but firm, "No!" and, if given the opportunity, a clear and unshrinking explanation of why not. By refusing altar fellowship to all those with whom we are not united in doctrine, we are not passing judgment on their personal faith. Rather, we are confessing that we cannot overlook error in doctrine and enter into Communion fellowship despite such error. We cannot overlook the error because our Lord commands us never to overlook any threat to the truth of the Gospel. So it is our very love for our Lord and His Gospel which leads us to refuse to join in such intercommunion although it is promoted by an ever growing number of Lutherans.

The Rev. David Kuske
Principal of Luther High School
Onalaska, Wisconsin

Dedication at Ellensburg, Washington

At 11 A.M., December 5, 1971, the pastor and members of Good Hope Ev. Lutheran Church of Ellensburg, Washington, gathered for a joyous service of thanksgiving unto the Lord, for His having graciously opened to them the doors of a new house of worship. "Give Thanks unto the Name of the Lord" set the tone for the whole day and served as the theme for Pastor Errol Carlson's message, based on Psalm 122:1-9.

The joyous strains of the morning's hymns had scarcely stilled when members and guests gathered in the church basement for the fellowship and dedication dinner which the la-

dies of the congregation prepared and served.

By 3:30 grateful worshipers, numbering about 200, filled the new Good Hope Church to near capacity for the dedication service. A combined choir of 50 voices, made up of members of the local congregation and of sister congregations, Grace and Redeemer in Yakima, cheered our hearts with praise and prepared us for the dedication message, delivered by Pastor Paul Albrecht of Renton, Washington. Pastor Albrecht, using Matthew 13:16-19 for his sermon, spoke on the theme, "The Two Essentials for Church Construction." Pastor Albrecht had served Good Hope Congregation from 1962 to 1968, when plans for the new church were formulated. Pastor T.R. Adascheck, pastor at Grace Lutheran Church in Yakima for over 30 years, assisted Pastor Carlson with the liturgy.

The new church is of contemporary design, with the unusual feature that the chancel end is wider than the entrance end. Thus the pews are longer at the front of the church than at the back. Floor space totals about 5,000 square feet. The sanctuary is off-white, with contrasting dark laminated-beam ceiling and furniture. Accenting it is the light coming through the narrow, multicolored cathedral-glass windows. Off the rear of the sanctuary is the pastor's study.

We look forward to a continual growth in the size of our congregation in the coming years. Our church is located in one of the most beautiful parts of the State of Washington, between lovely farming hills and the snow-capped foothills of the Cascade Range. We welcome anyone passing through our area to stop and say hello and visit our new home.

Pastor Errol Carlson



IN RURAL AREAS

Is the work of evangelism different in rural areas than in urban communities? The answer is No. The methods and mechanics may have to be modified, even changed, but evangelism is communicating the saving evangel of Christ — and that precious gospel of Christ never changes. The Gospel is needed in the rural areas just as well as in the urban areas.

Excuses

Difficulties and frustrations crop up whenever individual Christians are asked to participate in an evangelism effort in the local congregation. Many cannot, or will not, help to conduct a religious survey or serve as lay witnesses for Christ in their community. Everywhere we go we hear the same “excuses.” They sound like records with the needle stuck in one groove: “There’s no need to make a religious survey in our rural area because we know everyone who lives around here” — “There are two things I never talk about: religion and politics” — “Let the younger ones (or older, depending on who is speaking) do it” — “I serve my God as an officer, Sunday-school teacher, etc., and that’s enough” — “If they want to join the church, let them come to us.”

When all the “excuses” have been offered and the phonograph needle jumps over to the next groove, we hear our risen Lord’s voice, loud and clear: “Ye shall be witnesses unto Me.” That is a statement of fact. It is not a matter of whether we should be witnesses for Christ or not, but rather what kind of witnesses we are.

Excuses Overcome

Pastor Floyd Mattek, shepherd of a rural parish in Riga, Michigan, encountered all the obstacles common to the work of evangelism. He exhorted his members to have “Courage to Conquer” for Christ today, just as their forefathers had courage to conquer all their fears and uncertainties when leaving the European continent, crossing the rough waters of the Atlantic, settling in an unknown land, and clearing the land in the hope that God’s blessings would be with them. He writes: “Nearly three quarters of a century has elapsed since that bold venture of faith. Yet,

by the Lord’s grace, the courage to conquer still runs deep in the hearts of our members. Several months ago they decided to carry out an intensive evangelism program. In the initial meeting, called for this purpose on a Sunday afternoon, 55 members turned out to hear the District evangelism chairman speak on the topic so dear to his heart. Shortly thereafter the congregation chose an evangelism chairman and empowered him to organize and supervise a local program. Training and preparation for the religious survey as well as for lay witnessing are in progress. There still are disappointments and setbacks. Not all feel the need for this type of program in an area ‘saturated with churches.’ Some become timid when the time comes to be counted for the fray . . . However, in spite of all obstacles, the courage of the faithful, to conquer for Christ, prevails. Already, because of the evangelism awareness created, enough ‘prospective member’ cards have been returned so that I have been able to start one sizable adult class and plan to begin another shortly.”

The picture above shows Pastor Mattek and interested members on that initial Sunday afternoon.

W. Valleskey

**SEMINARY MALE CHORUS
TO TOUR SOUTHWEST**



Thanks for HELPING HANDS in Vietnam!



Chaplain K. Otto

At the halfway mark of his tour of duty in Vietnam, our civilian chaplain, Pastor Karl Otto, opens his letter with "a prayer of thanksgiving to our Lord for His protection during these months and for the wonderful opportunities that He has given to speak His Word and to offer His faith-strengthening Sacrament."

The count of Lutheran chaplains is presently very low in Vietnam. In the greater Saigon, MACV and Tan Son Nhut area there are but two Lutheran chaplains in the military, one an ALC and the other a LCA. In all of Vietnam there are but two LC-MS chaplains. And all of these, because of their military status, are more or

less restricted to their military units. It is a very real blessing of God to the many young men and women of our Synod who are still in Vietnam that Chaplain Otto can move about almost at will and personally contact them, bringing them the Word and Sacrament.

A "Thank You" in Place

During the months he has spent in Vietnam, Chaplain Otto has been assisted in his work no end by the various men of our Synod stationed there. Without their cooperation, the work would have been much more difficult. Our Synod owes each one of these young men a debt of thanks.

In his last letter, it so happens that Chaplain Otto mentions the sons of two WELS pastors by name. From mid-November through January, Mr. Joel Pussehl, son of Pastor and Mrs. H. Pussehl of Wrightstown, Wisconsin, served as his jeep driver in the Saigon area. Chaplain Otto says of him, "We shall miss his friendly manner and willingness to help whenever called upon."

Another young man whom he met rather unexpectedly was SP/4 Richard Pless of Milwaukee. "At Phu Bai base," he writes, "we went to the post chapel hoping to make an initial contact and you can imagine our complete surprise to discover that the chaplain's assistant was our neigh-

boring pastor's son. He had only recently been assigned to this job. Richard immediately agreed to assist in arranging for a Communion service." This was especially fortunate because, according to Chaplain Otto, Phu Bai is somewhat like a grand central station with military pouring in and out.

Communion Services

Repeatedly in his letters Chaplain Otto writes of being able to serve our men with the Sacrament. Around Thanksgiving time he visited Thailand and communed 18 of our men there. On December 27 he arranged for a Communion service with nine WELS men at a base about 25 miles northwest of Saigon, a most forlorn and depressing place. "The men were truly happy to see us and hear the Gospel," he writes. On January 9 about 20 men communed at Bien Hoa, in two services. Add to that the regular services at Saigon, and Chaplain Otto's life turns out to be a real busy one.

There Are Dark Days

There are also sad things to report. There are the wounded to visit in various hospitals, a sad visit to a jail, and even visits to the Drug Treatment Center. Yet that is precisely why we asked Chaplain Otto to undertake this exhausting work. If ever men need the Word of our God, it is in situations like that. We agree with our chaplain who writes: "We were sad to be called and yet filled with hope that God's Word of warning and comfort will bring new direction to confused lives."

Your Help Needed, Too

We ask our pastors and members to keep the Military Services Committee of our Synod informed about our young men in the Armed Forces. Only then can our civilian chaplains contact them. Equally as important is it for all of us to pray for God's continued blessing on Chaplain Otto's ministry to our men and women in Vietnam. Not to forget these touching words from his New Year's letter: "After living in a war zone for five months and seeing its toll in many ways, we shall more fervently pray in this new year for peace for Vietnam." Won't you, too?

The Vespers in Song is the title of the song service which will be sung by the 42-voice male choir of the Wisconsin Lutheran Seminary of Mequon on its Easter tour. The choir, under the leadership of Professor Martin Albrecht, will leave Mequon on Wednesday, March 29, and after appearing in 13 congregations, will return on Sunday, April 9. The home-coming appearance will be made in St. Matthew's Lutheran Church, Milwaukee, on the evening of April 16.

The song service is a presentation of the Vesper Service, in which all the portions of the service will be presented in song. Featured will be portions of the Bach motet, "Jesu, Priceless Treasure."

The itinerary follows:

Wed., March 29	Moline, IL	St. Paul	8:00 p.m.
Fri., March 31	East Fork, AZ	East Fork Mission	8:00 p.m.
Sat., April 1	Tucson, AZ	Grace	8:00 p.m.
Sun., April 2	Tucson, AZ	Redeemer	6:30 a.m.
Sun., April 2	Tucson, AZ	Good Shepherd	10:45 a.m.
Sun., April 2	Mesa, AZ	Pilgrim	3:30 p.m.
Sun., April 2	Phoenix, AZ	Good Shepherd	8:00 p.m.
Mon., April 3	Garden Grove, CA	King of Kings	8:00 p.m.
Tues., April 4	Los Angeles, CA	Gethsemane	8:00 p.m.
Wed., April 5	San Jose, CA	Apostles	8:00 p.m.
Thurs., April 6	Sacramento, CA	St. Mark	7:00 p.m.
Sat., April 8	Lincoln, NE	St. Mark	8:00 p.m.
Sun., April 9	Omaha, NE	Good Shepherd	10:30 a.m.
Sun., April 16	Milwaukee, WI	St. Matthew's	7:30 p.m.

Direct from the Districts

MICHIGAN

Mortgage Burning

The members of Paul the Apostle Lutheran Church of Detroit, Michigan, burned the mortgage on their church building in a special service on Sunday, November 14, 1971. The speaker for the occasion was Prof. E. C. Fredrich, Wisconsin Lutheran Seminary, who was pastor at the church from 1948 to 1954. The congregation was organized in 1939, and has been affiliated with the Wisconsin Synod since 1948. The church building was completed in 1956 during the pastorate of the late Rev. Hugo H. Hoenecke, and is presently valued at \$250,000. Pastor of Paul the Apostle is the Rev. James G. Kiecker.

MINNESOTA

Centennial at Hastings

St. John's Ev. Lutheran Church of Hastings, Minnesota, was privileged to observe its centennial during the first three weeks of October, 1971, in a series of special services and musical programs.

Former pastors of the congregation who returned to proclaim the Word were: the Rev. Perley Kurth on October 3, the Rev. Alvin Baer on October 10, and Pastors LeRoy Ristow and Paul Borchardt on October 17. Pastors Robert and Warren Steffenhagen, sons of the congregation, were present to conduct the liturgy on the final Sunday.

The musical programs included a harpsichord recital on October 6 by Mrs. Gertrud Roberts, former member and world-renowned harpsichordist, who offered the premiere of her composition, "Fantasie after Psalm No. 150." On Sunday evening, October 10, Dr. Paul Manz, prominent organist, led the congregation in an anniversary hymn festival.



Left to right: Pastors Paul Borchardt, Alvin Baer, Glenway Backus, Perley Kurth, and LeRoy Ristow.

German Lutheran services were begun in Hastings in 1871 by Pastor Jacob Schadegg who continued his ministry in the congregation for 44 years. The present pastor is the Rev. Glenway Backus. St. John's Congregation, which numbers 430 communicants, is humbly grateful to the Lord of the Church for His many blessings over the past century.

Good Shepherd of Cedar Rapids Self-supporting

On January 1, 1972, Good Shepherd Lutheran Church of Cedar Rapids, Iowa, became a self-supporting congregation. This move was the congregation's natural response to the many blessings which the Lord in the recent past showered upon His Church in Cedar Rapids. Since the middle of 1970, the congregation has grown from 80 baptized members to the present 200. This represents an increase of 150 per cent in one and a half years. This unusual growth rate was the result of an aggressive evangelism effort abundantly blessed by the Triune God. In the past 18 months, more than 40 adults have been received by confirmation and more than 30 by profession of faith.

On Sunday, January 9, 1972, the congregation assembled for a fitting service of thanksgiving. Pastor Norman Berg, the executive secretary of the General Board for Home Missions of the Wisconsin Synod, was the featured speaker.

The Rev. Gary Kirschke, present pastor of the church, reports that although Good Shepherd Lutheran Church of Cedar Rapids, Iowa, is no longer a mission congregation, it will always remain a congregation with a mission.



Good Shepherd Lutheran Church
Cedar Rapids, Iowa

Mortgage-Burning at Ballwin

On Sunday afternoon, December 12, 1971, Trinity Lutheran Church of Ballwin, Missouri, was blessed by God with the privilege of burning the mortgages on its church and parsonage. This was made possible by the repayment in August of 1971 of over \$45,000 received in loans from the Synod. Pastor Herbert Filter called to mind that this was an act of God's mercy who gave Trinity Congregation the means to pay this indebtedness through the gift of the required amount from the estate of Miss Gusta Wardenburg. The members and pastor of Trinity who gathered in the afternoon dampness of this St. Louis suburb did so to thank God for His rich blessings, both for the immediate blessing of being able to return this money to be used in the Lord's work elsewhere and for the eternal blessing of life and salvation through Jesus Christ. About 60 members and friends of Trinity were present at the mortgage-burning and at the Christmas party that followed.



Mortgage-burning at Trinity. Foreground, left to right: Mr. Larry L. Loehr, chairman of the congregation, Pastor Herbert Filter, and Mrs. G. Schupmann, wife of Trinity's first pastor.

NORTHERN WISCONSIN

Church Rededication at Montello

The members of St. John's Ev. Lutheran Church, Montello, rededicated their church to the Lord's glory and service on November 21, 1971. The services climaxed several months of activity during which the building's exterior was sandblasted and tuck-pointed and the interior redecorated. Included in the redecorating project was the installation of new pews and wall-to-wall carpeting. The old pews were donated to two mission congregations.

The Rev. Martin Janke, first vice-president of the Northern Wisconsin District, was the guest speaker. He reminded St. John's of God's faithful love which made this day of rededication possible. Paul H. Kolander, District reporter for *The Northwestern Lutheran*, is pastor of St. John's.

Organ Dedicated at Hyde, Michigan

St. Paul's Ev. Lutheran Church of Hyde dedicated its new pipe organ on December 26, 1971. The two-manual Kilgan organ with 28 foot-pedals was originally built around 1910 for a church in Webster City, Iowa. At that time it was pumped by hand. St. Paul's purchased the organ from Mr. Howard Nolte, organ builder from Belle Plaine, Minnesota. The cost of the organ was paid from the congregation's memorial fund.

The organ was reassembled by members of the congregation under the direction of the Rev. Otto Drevlow, a member of St. Paul's.

Pastor Edward Lindquist, a son of the congregation, preached the dedi-

cation sermon. Special selections for the organ were played by the congregation's organist, Mrs. Otto Drevlow. Pastor of St. Paul's is the Rev. Philip Kuckhahn.

PACIFIC NORTHWEST

DMLC Recruitment

The second week in December brought Prof. Delmar Brick, recruitment officer at Dr. Martin Luther College, New Ulm, Minnesota, to our District. By combining a slide presentation with a warm, personal message, the professor brought the story of DMLC, its curriculum, activities, and the blessings of higher Christian education to the attention of our congregations at Seattle, Tacoma, Yakima, and Spokane, Washington; Portland, Oregon, and Anchorage, Alaska.

Living as we do in an outlying District of the Wisconsin Synod, our pastors, teachers, and parents greatly appreciated this live contact with one of our Synod's training schools. We hope that more boys and girls of our area will be encouraged to attend one of our Synodical schools.

New District Reporter

Pastor David E. Bode has been appointed to serve as the new District reporter for *The Northwestern Lutheran*. His address is 9436 A Street, Tacoma, Washington 98444. He replaces Pastor Melvin F. Teske, now of Yakima, Washington.

Mrs. Arthur Sydow Dies

Fannie Laura Henrietta Sydow was born in Richmond, Virginia, on May 23, 1883, and departed this life at Waterville, Washington, on November 9, 1971, at the age of 88 years.

When she was six, she moved with her family to Milwaukee, Wisconsin, where she attended a parochial school and the Milwaukee Normal College. Thereafter she taught school until her marriage to the Rev. Arthur Sydow on October 31, 1906.

She was a true helpmeet to her husband in parishes in Rib Lake, Wisconsin; San Antonio, Texas; and Tacoma and Zillah, Washington. They spent their retirement years in Omak, Washington. After Pastor Sy-

dow's death in 1963, she made her home with her children. Survivors include two daughters, one son, 11 grandchildren, 11 great-grandchildren, and one sister.

Pastor Elmer Zimmermann of Trinity Lutheran Church of Omak, Washington, comforted the survivors on the day of the funeral with the words of II Timothy 4:7,8.

WESTERN WISCONSIN

New Congregation Organized in Dog-and-Suds Stand

On Sunday, January 23, 1972, a new congregation was added to the roster of the Western Wisconsin District. A group of Christians gathered in a Dog-and-Suds stand in Rockford, Illinois, to organize Peace Ev. Lutheran Church, the first WELS congregation in Rockford, a city of some 166,000 people.

The day began with a special service in which the Rev. Ardin D. Laper, chairman of the District Board for Home Missions, addressed the congregation on the basis of Luke 4:14-30. He reminded the 55 people who had gathered in Peace's temporary place of worship, a boys' club recreation room, that the Gospel of Christ is to be preached in one's home community even as Jesus did in Nazareth. He mentioned the Mission Board's interest and concern in providing the best facilities possible for this purpose.

At noon, a fellowship dinner was held at the Dog-and-Suds stand owned by one of the members. This was followed by the organizational voters' meeting attended by 10 members. The meeting capped a wonderful day for Peace Congregation.

It was in October, 1970, that exploratory services were begun in Rockford. There were about 10 communicants involved at that time. The group now consists of 22 communicants and about 40 souls. Peace is served by Pastor K. Gast of Belvidere.

May God continue to grant His blessings to Peace Lutheran Church of Rockford, Illinois, another home mission of the WELS which will endeavor "to preach the Gospel to every creature"!

District Anniversary Book

The Dakota-Montana District Golden Anniversary book, which contains pictures of all parishes in addition to two historical essays, is available at \$2.00 per copy postpaid. Send orders to:

Pastor Gerhard H. Geiger
Roscoe, SD 57471

NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT
22429 or visit Chaplain Otto at 329
Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 98243

INSTALLATIONS

As authorized by the respective
District Presidents.

Pastors

Geiger, Gerald E., as pastor of Gloria Dei,
Belmont, CA, on Jan. 16, 1972, by R. Hoch-
muth (Ariz.-Calif.).

Koepsell, Walter J., as pastor of St. Peter's,
Marshfield, WI, and of Emmanuel, Strat-
ford, WI, on Feb. 6, 1972, by G. Lambrecht
(W.Wis.).

MacKain, Richard W., as pastor of Peace,
King of Prussia (Philadelphia), PA, on Feb.
13, 1972, by G. Baumler (Mich.).

Seifert, Donald A., as pastor of Gethsemane,
Los Angeles, CA, on Jan. 16, 1972, by P.
Heyn (Ariz.-Calif.).

Warnke, William E., as pastor of Holy Trinity,
Kent, WA, on Feb. 6, 1972, by L. Weindorf
(Pac.-NW).

Wiedmann, Harry, as pastor of St. Peter's,
Helenville, WI, on Feb. 6, 1972, by J.
Thrams (W.Wis.).

Teacher

Warner, Francis, as teacher and principal of
Peace Lutheran, Bradenton, FL, on Jan. 23,
1972, by J. Vogt (Mich.).

CHANGE OF ADDRESS

Submitted through the office of the
District Presidents.

Pastors

Ehlers, Robert E.
12325 N. Seymour Rd.
Montrose, MI 48457

Geiger, Gerald E.
2600 Ralston Ave.
Belmont, CA 94002

Koepsell, Walter J.
Rt 4 Box 156
Marshfield, WI 54449

Seifert, Donald A.
3744 Centinela Ave.
Los Angeles, CA 90066

Warnke, William E.
2009 S. 260th St.
Kent, WA 98031

Winters, Richard A.
3208 S. 77th St.
Milwaukee, WI 53219

CALENDAR OF CONFERENCES

METRO-NORTH PASTORAL CONFERENCE

Date: March 20, 1972, at 1:00 p.m.; Communion
service at 7:00 p.m.

Place: Our Savior Ev. Lutheran Church, 1332
Arrowhead Rd., Grafton, WI; H. Winterstein,
host pastor.

Preacher: J. DeGalley (N. Engel, alternate).
Agenda: The Office of Conference Visitor; re-
ports.

R. Wendland, Secretary

TIME AND PLACE OF SERVICE

CHANUTE AIR FORCE BASE, ILLINOIS RANTOUL-CHAMPAIGN-URBANA AREA

WELS services are now being held at Chanute AFB on the third Sunday of each month at 1700 hours (5:00 p.m.). The services are held in Chapel 2, Building 376, on "H" Street. Visitors and civilians in the Rantoul and Champaign-Urbana areas are welcome to attend these services. Entrance should be made by way of the main gate and the purpose for doing so given to the guard on duty. Names of military personnel and civilians at and around Chanute AFB should be sent to Pastor David N. Rutschow, 122 State St., N. Pekin, Illinois 61554.

MARQUETTE HEIGHTS PEORIA-PEKIN, ILLINOIS

Beautiful Savior's of Marquette Heights (Peoria-Pekin), Illinois, is now holding its worship service at 11:00 a.m. Sundays.

Pastor D. Rutschow

JACKSONVILLE, ILLINOIS

Mt. Zion of Jacksonville, Illinois, is now holding regular services every Sunday at 8:00 a.m. The church is located just west of Jacksonville on Highways 67 and 104.

Pastor D. Rutschow

AUGUSTA AND FORT GORDON, GEORGIA

Regular services are being held at Ft. Gordon, Georgia, on the first Sunday of the month at 3:45 p.m. at Chapel No. 10 on Signal Ave. at 27th Street, across from the Signal Brigade Headquarters. Holy Communion is celebrated at these services. The contact man is Mr. Marve Deines, 2514 Weldon Drive, Augusta, Georgia (404) 798-2744.

COLUMBIA AND FORT JACKSON, SOUTH CAROLINA

Regular services are held at Hope Lutheran Church, 3000 River Drive, Columbia, SC, at 9:45 a.m., except the third Sunday of the month when a communion service is held at 4:00 p.m. The contact man is Mr. Jack Janecek, 4533 Oakwood Drive, Columbia, South Carolina (803) 787-3894.

ATLANTA, GEORGIA AREA

Sola Scriptura Lutheran Church conducts services every Sunday morning at 10:00 in the North Clayton Co. Civic Center, 4888 Riverdale Rd., College Park, Georgia, one-fourth mile north of perimeter highway I-285 on Riverdale Road. Communion is celebrated the second Sunday of the month.

Please send names of Lutherans in the above three areas to Pastor Joh. Meyer, 3193 Weslock Circle, Decatur, Georgia 30034. (404) 241-6093.

NASHVILLE, TENNESSEE

Rock of Ages Ev. Lutheran Church, our Nashville area mission, has made the following changes in its Sunday schedule: Sunday school and adult Bible study at 9:30 a.m., Sunday worship at 10:45 a.m. (There will also be midweek Lenten services at 7:00 p.m. Wednesdays.) Services are held at the Phillips-Robinson Chapel, 257 Gallatin Road, Hendersonville, TN. For directions call 824-3894, Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, TN. 37075.

SIoux FALLS, SD

St. Paul's Ev. Lutheran Church, a new congregation of the Wisconsin Synod, is now holding services at 8:30 a.m. and Sunday school at 9:45 a.m. in the Seventh Day Adventist Church at 10th and Spring Ave., Sioux Falls, SD. For local information call 338-2500. All inquiries and information about prospective members should be sent to:

Pastor John M. Engel
District Missionary
508 W. Third St. — Box 772
Yankton, SD 57078

1971 INDEX AVAILABLE

The index to Volume 58 (1971) of **The Northwestern Lutheran** will be sent automatically to all who received it last year. Others may receive a copy gratis upon request. Please write:

The Northwestern Lutheran
3624 W. North Avenue
Milwaukee, Wis. 53208

REQUESTS FOR COLLOQUY

Pastor Walter H. Moll of Oshkosh, Wisconsin, who, together with his Bethlehem Lutheran Congregation, withdrew from LC-MS, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Pastor Karl A. Gurgel, President of the Northern Wisconsin District.

Teacher Elmer L. Baacke of Oshkosh, Wisconsin, who, together with his Bethlehem Lutheran Congregation, withdrew from LC-MS, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Pastor Karl A. Gurgel, President of the Northern Wisconsin District.

The Rev. Harrison Harndon of the United Methodist Church after a series of consultations has requested a colloquy with a view toward entering the preaching or teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence relative to this colloquy may be addressed to Pastor W. J. Zarling, President of the Michigan District.